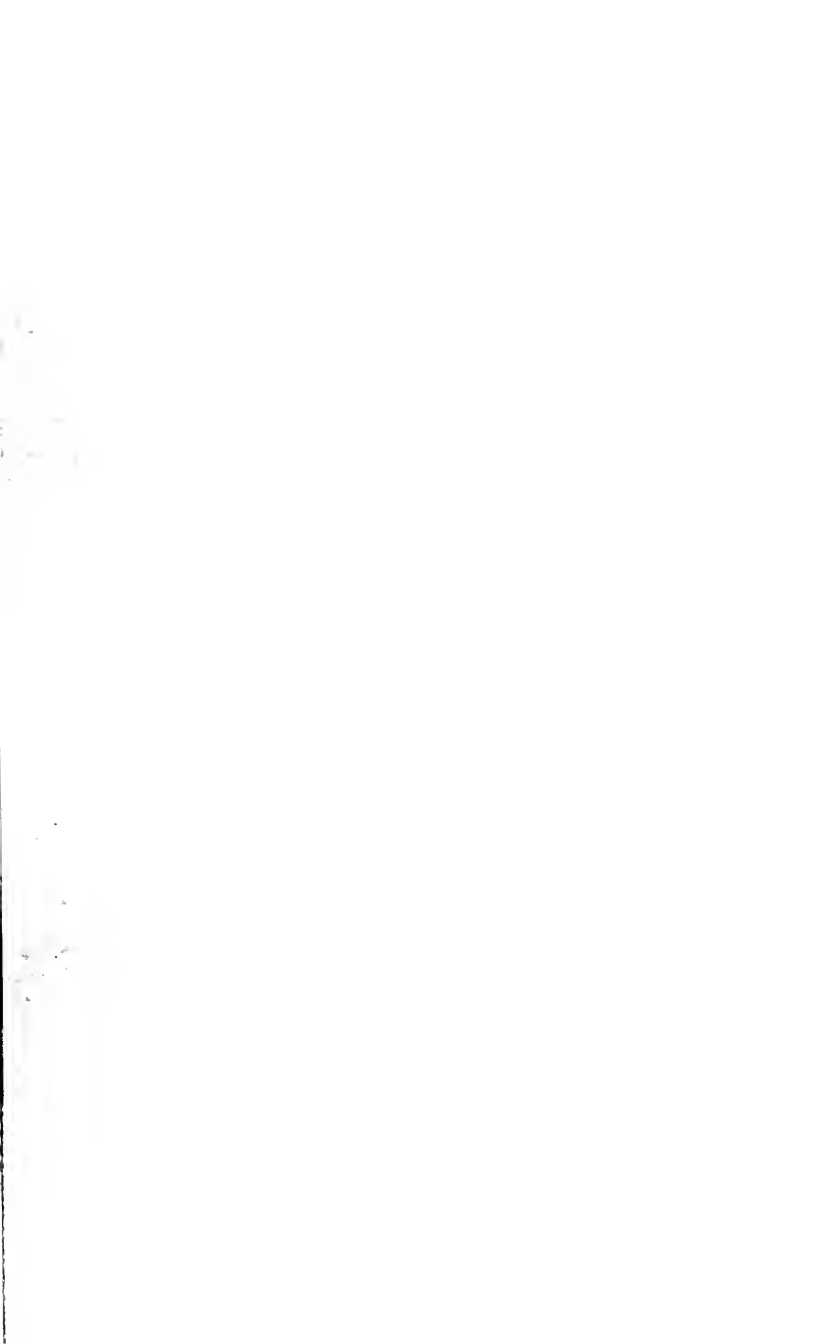








REFERT HEC TABELLA QVOD SOLVM POTVIT ARS GUILHELMI TYNDAIL HVVS OLIM AULÆ AVMNI, SIN
ET ORNAMENTI QVI POST FELICES PVRIORIS THEOLOGIE PRINITIAS HIC DEPOSITAS, ANTVEPLE IN I
VO TESTAMENTO, HEC NON PEITATEVCHO III VERIACVLAN TRAIFERENDO OPERAM NAVAVIT, ANGI
SVIS EQVO SALVITERANT INDE NON INMERITO ANGLE APOSTOLVS AVDIRET MARTYRIO WILFORDÆ PRO
FUTURÆ GLORIE VITIUM IN VILLADIVCAPITOLI PROVIATOPINENIPE IMPERITOPIS IN NEALIJCKEDANVS PERDOCTVS SVS ET



THE
NEW TESTAMENT
OF OUR
LORD AND SAVIOUR
JESUS CHRIST:
PUBLISHED IN 1526.
BEING THE FIRST TRANSLATION
FROM THE GREEK INTO ENGLISH,
BY THAT EMINENT SCHOLAR AND MARTYR,
WILLIAM TYNDALE.
REPRINTED VERBATIM:
WITH A MEMOIR OF HIS LIFE AND WRITINGS,
BY GEORGE OFFOR.
TOGETHER WITH THE PROCEEDINGS AND CORRESPONDENCE OF HENRY VIII.,
SIR T. MORE, AND LORD CROMWELL.

LONDON:
SAMUEL BAGSTER, 15, PATERNOSTER ROW:
AT THE WAREHOUSE FOR BIBLES, NEW TESTAMENTS, PRAYER BOOKS, PSALTERS, AND
CONCORDANCES, IN ANCIENT AND MODERN LANGUAGES.

Πολλὰι μὲν θνητοῖς Γλωτταὶ, μίᾳ δ' Ἀθανάτοισιν.—Multæ terricolis linguæ, cœlestibus una.

MDCCXXXVI.

LONDON :
STEVENS AND PARDON, PRINTERS,
37, Bell Yard, Temple Bar.

B5
2040
1836

ADVERTISEMENT.

RICH as the literature of this country is in biography, the memory of TYNDALE has hitherto been singularly neglected: In vain we search in abbeys or cathedrals, among the monuments of departed worth, for any memorial of the martyred TYNDALE. Yet to him are we indebted for the FIRST TRANSLATION of the New Testament into our vernacular tongue; and his labours laid the basis of that authorised version, which has exerted so powerful and hallowed an influence upon the British nation, and upon English literature, and even upon the forms of the language itself. His life forms an important era in our national religious history; and as long as the English tongue is spoken his memory will be imperishable.

The present sketch of the life of this great man, is chiefly compiled from materials in the writer's possession, which he has been gradually accumulating for many years, with a view to the preparation of a bibliographical history of our religious literature, previous to the introduction and general circulation of the English Scriptures, including an account of the first printed versions in their successive editions. Should this essay be favourably received, it will afford encouragement to the writer to prosecute his researches, and to collect such further materials as may be still extant in Flanders and Germany, for a complete memoir of TYNDALE and his illustrious colleagues.

To

8429917

TO HIS GRACE the Archbishop of CANTERBURY, to the Lord Bishop of LONDON, to the Lord Bishop of LLANDAFF, Dean of St. Paul's, and the Gentlemen of the Chapter, the writer begs leave to express his deep sense of grateful obligation for the very kind manner in which they opened to his researches the libraries of Lambeth Palace, and St. Paul's Cathedral, and the archives of Canterbury and London. He is greatly indebted also to the polite and friendly communications afforded by the Rev. R. H. BARIAM, of St. Paul's, and to two descendants from the illustrious martyr, the Rev. J. G. TYNDALE, rector of Holton, Oxfordshire, and J. ROBERTS, Esq., Temple, to whom he returns his warmest thanks.

Not only the warmest thanks of the publisher of this volume, but those of the religious public, are due to the TRUSTEES of the BAPTIST COLLEGE at BRISTOL for the liberality and readiness with which they granted the loan of the unique and precious copy of TYNDALE's New Testament, of which the present edition is an exact reprint, except that the Roman letter has been employed with a view to render it more generally useful. The wood-cuts and ornamental letters have been carefully copied from the original volume.

Should this re-publication of a work so interesting to the biblical scholar, and so highly deserving, from its intrinsic value, of a place in every library, meet with the success which is confidently anticipated, it will be followed with a reprint of the first English version of the entire Bible, by Bishop COVERDALE,* to whom, next to Tyndale, England is under the deepest obligations for her most precious treasure—the words of God in the language of the people.

* This reprint will be from a copy lent for the purpose to the Publisher by the illustrious and gracious Prince HIS ROYAL HIGHNESS THE DUKE OF SUSSEX, and subscribers' names may be enrolled at every respectable Bookseller's as well as at Mr. BAGSTER'S, Paternoster Row.

MEMOIR
OF
WILLIAM TYNDALE,

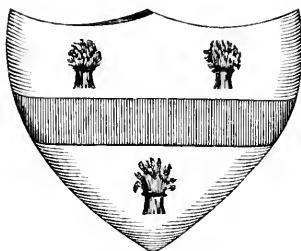
WHO
FIRST PRINTED THE NEW TESTAMENT IN ENGLISH, 1525 ;

AND
WAS MARTYRED AT VILVOORD, NEAR BRUSSELS,
SEPTEMBER, 1536.

ARMORIAL BEARINGS

OF

BARON DE TYNDALE.



PEDIGREE OF WILLIAM TYNDALE THE MARTYR AS PRESERVED BY ONE BRANCH
OF THE FAMILY, COMMUNICATED BY J. ROBERTS, ESQ.

Hugh, Baron de Tyndale, of Langley Castle, Northumberland, escaped from the field of battle when the Yorkists were overcome by the Lancastrians; lost his title and estate: he took refuge in Gloucestershire, under the assumed name of Hutchins.

Alicia, daughter and sole heiress of Hunt, of Hunt's Court at Nibley, in Gloucestershire.

John Tyndale, otherwise called Hutchins, of Hunt's Court at Nibley, Gloucestershire.

John Tyndale, otherwise Hutchins, an eminent merchant of London, persecuted by Bishop Stokesly.

William Tyndale, otherwise Hutchins, strangled and burnt at Vilvoorde, near Brussels, September, 1536.

Thomas Tyndale, whose descendant, Lydia Tyndale, married the celebrated Quaker, honest John Roberts, of Lower Siddington, near Cirencester.

MEMOIR
OF
WILLIAM TYNDALE,
The Martyr.

“ Though I am olde, clothed in barbarous wede
Nothyng garnysshed with gaye eloquency,
Yet I tell the trouth, yf ye lyst to take hede
Agaynst theyr frowarde, furious frenesy
Which reckon it for a great heresy,
And vnto laye people greuous outrage,
To haue goddes worde in their nalyfe langage.”

TYNDALE'S COMPENDIOUS OLDE TREATISE.

CHAPTER I.

ERA IN WHICH HE LIVED—DESCENT—BIRTH—EDUCATION—ORDINATION—TAKES THE VOWS AT GREENWICH—TRANSLATES PORTIONS OF THE NEW TESTAMENT.

THERE is no period of British history more deeply interesting than the reign of Henry the Eighth. Nor is there any historical event upon record, calculated to excite our feelings so intensely as the first publication of the Sacred Scriptures in the English language; which took place during that extraordinary era.

Portions of the holy oracles in manuscript, veiled with glosses, had been permitted by the Romish Church to be read in English; but this was under restrictions which nearly amounted to a prohibition, except to a favoured few of the nobility and clergy; so

that, instead of a free and honest circulation of divine truth, like the water of life, flowing to invigorate the virtues, and ameliorate the sorrows of the people, such selections, glossed and limited, produced a niggard stream, and that basely polluted.

The struggle to throw off the unholy domination of the Romish church over conscience, which commenced with the origin of papal usurpation, had, in later years, become strong and determined. The language of Milton, when alluding to this epoch, is peculiarly impressive: "When I recall to mind, at last, after so many dark ages, wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the church; how the bright and blissful Reformation, by divine power, struck through the black and settled night of ignorance and anti-christian tyranny; methinks a sovereign and reviving joy must needs rush into the bosom of him who reads or hears, and the sweet odour of the returning Gospel, imbathe his soul with the fragrancy of heaven. Then was the sacred Bible sought out of the dusty corners, where profane falsehood and neglect had thrown it; the schools opened; divine and human learning raked out of the embers of forgotten tongues; the princes and cities trooping apace to the new erected banner of salvation; the martyrs with the irresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon."* The overbearing pride and pomp of the prelates, and the open debaucheries of the monks, hastened their downfall. So notorious was this, that when Tyndale pressed upon Sir Thomas More the wretched immorality of the Pope and clergy, while it excited his anger, the only reply he made was: "Our mater is not of the lyuynge but of the doctryne."† In addition to the influence of this profaneness upon public opinion, the seed sown by Richard of Hampole,‡

* On the Reformation in England, B. I.

† Confutacyon of Tyndale, Vol. II. p. 364.

‡ I possess a beautiful English manuscript on vellum of Hampole's translation of the Epistles and Gospels, with a comment; and although it abounds with scholastic sophistries and "old wives' fables," it exhibits occasionally some bright rays of Gospel light.

and Wickliffe, in their attempts to circulate scriptural knowledge, was secretly producing a rich harvest, and the effects extended to every class of society.

In vain were promulgated canons, acts, and proclamations, to limit or stay the progress of inquiries after present happiness and that all important object, future felicity. Absurd and despotic laws to chain the mind and enslave the conscience, although accompanied with an awful train of terrors, tortures, and death, appeared to excite, instead of repressing, the spirit of free and serious inquiry.

Conscience, pressing upon the mind a solemn sense of personal obligation to answer for our faith and conduct, how feebly soever enlightened, can never be extinguished by human power. The burning of a martyr, known to have been a good and a godly man, excited among the spectators of those horrors, the inquiry, Can Christianity sanction such cruelties? while the avidity with which the translations of the New Testament were destroyed, led the populace to believe that the Church of Rome was opposed to the Gospel, and was endeavouring to conceal those sacred truths in a language known only to some of the prelates and monks. They were sufficiently enlightened to see that the influence of the moral and spiritual sun was obscured from them, instead of shining forth in its splendour, equally to guide and comfort man, whether the inhabitant of a palace, of a cloister, or of a cottage.

A general discontent prevailed in England against a pompous cardinal and a corrupt clergy, when Luther, supported by some of the German princes, boldly threw off his allegiance to the Pope; and, by the publication of the Bible in German, laid the basis of that immortal structure, the Protestant Reformation. The cause of truth spread with rapidity. In January, 1525, the aged Le Fevre printed the New Testament in French. And, about the same time, William Tyndale, a man whose memory will ever be dear to the British Christian, prepared to publish a translation of the Sacred Scriptures in his vernacular language, an object which had occupied his mind with intense anxiety for many years.

This apostolic man was descended of an ancient and honourable family, who for several centuries were settled on the banks of the Tyne, in Northumberland. His ancestors were the Barons de Tyndale, whose seat was Langley Castle, a small but strong fortress, the ruins of which have resisted the ravages of time: they are beautifully situated on a rising ground in Tyndale.*

During those intestine commotions which desolated this country, the wars between the rival houses of York and Lancaster, Hugh Baron de Tyndale joined the weaker party, and escaping from the field of battle, fled for refuge into Gloucestershire, under the assumed name of Hytchins. Thus stripped of his honours, possessions, and even of his name: the distressed fugitive could not have conceived that these troubles would lead him to an alliance, the issue of which was destined to immortalize the name that he had concealed, and engrave it upon our memories as one of the most illustrious of all the noble names which have so richly adorned our nation. The concealed Baron married Alicia, daughter and sole heiress of — Hunt, Esq., of Hunt's Court, Nibley, Gloucestershire. This property descended to John Tyndale, *alias* Hytchins, his son and heir; † who had three sons; John who became a distinguished merchant in London, Thomas, ‡ and William, the subject of this memoir. Several branches of the family were honoured with knighthood: Sir John Tyndale attended at the coronation of Queen Ann Boleyn, as a Knight of the Bath.

* Thomas Tyndale, writing to his cousin, February 3, 1663, gives this account of his family:—"I have heretofore heard that the first of your familie came out of the north, in the times of the wars between the houses of York and Lancaster, at what time many of good sort (their side going down) did fly for refuge and succor where they could find it. That it was your predecessor his fortune to come into Gloucestershire, changing his name to that of Huchins, and that afterwards he married there, and so having children, he did before his death declare his right name, and from whence, and upon what subject he came thither, and so taking his own name, did leave it unto his children."—Rudder's Gloucestershire, p. 757.

† MSS. and Pedigree in possession of J. Roberts, Esq., Temple. See an extract placed before p. 1 of this Memoir.—Rudder's Gloucestershire, p. 757.

‡ One of his descendants, Lydia, married JOHN ROBERTS, of Siddington near Cirencester in 1646; a man of distinguished piety, and the head, in those parts, of the Quakers, who, with his son, suffered severe persecution for his conscientious adherence to those religious principles. An interesting memoir of this is published by the Society of Friends.

William Tyndale was born at Hunt's Court,* about the year 1477. At a very early age, he became a diligent student in the University of Oxford, having been instructed from a child in grammar, logic, and philosophy:† he continued there until his proficiency in the Greek and Latin languages enabled him to read the New Testament to his fellow students in St. Mary Magdalen Hall, and to those of Magdalen College.‡

Oxford was, at this time, the most celebrated seat of learning in the world. Erasmus, who was a student in St. Mary's, thus writes to a friend in Italy:—"Here I have met with humanity, politeness, learning not trite and superficial, but deep, accurate, true old Greek and Latin learning, and withal so much of it, that, but for mere curiosity, I have no occasion to visit Italy: in Grecyn I admire an universal compass of learning; Linacre's acuteness, depth, and accuracy are not to be exceeded." Here Tyndale took his degrees, upon which, by indefatigable study, he acquired and laid a solid foundation—that profound knowledge of the learned languages, which so highly distinguished and so eminently qualified him for his important biblical translation. The honour of preparing this singularly gifted man for his great work was not limited to Oxford. Dissatisfied with his attainments in literature, he entered as a student in the University of Cambridge, and became there "well ripened in God's word." His memory sheds an equal lustre on both those ancient seats of learning, in the latter of which, it is said, that he also took a degree. It was here he formed a friendship, uninterrupted until death, with John Frith, a student much younger than himself, but of extraordinary attainments and deep piety, a determined reformer, and in manners most amiable and unassuming. Both were alike eminent for an unspotted life and virtuous disposition. The ordination of William Tyndale took place at the conventual church of the priory of St. Bartholomew in Smithfield, on the eleventh day of March, 1502, by Thomas, suffragan Bishop of Pavaden, by authority of William Warham, Bishop of London, and was ordained priest to

* Atkin's Gloucestershire, p. 304.

† Wood's "Athenæ Oxon."

‡ The painting from which the portrait is engraved, is preserved in Magdalen Hall.

the nunnery of Lambley, in the diocese of Carlisle. He took the vows, and became a friar in the monastery at Greenwich in 1508.

We are indebted to the Rev. R. H. Barham, of St. Paul's, for the discovery of a memorandum in Latin, peculiarly interesting in tracing the history of Tyndale. It is on the title-page of the "Sermones de Herolt," a small folio, printed in the year 1495, in the Cathedral Library: "Charitably pray for the soul of John Tyndale, who gave this book to the monastery of Greenwich of the observance of the minor brothers, on the day that brother William, his son, made his profession, in the year 1508."

This accounts for an observation in the preface to his "Parable of the Wicked Mammon, May, 1528:" "A year before came one Jerome *a brother of Greenwich also*, through Worms to Argentine, saying that he intended to get his living with his hands, and to live no longer idly, and of the sweat and labour of those captives which they had taught not to believe in Christ, but in cut shoes and russet coats."

For some years previous to his taking the vows, Tyndale had not only read the holy oracles to his fellow students, but had commenced that work which appears to have been throughout his life an object of the most anxious solicitude, by translating portions of the New Testament into English. The original autograph of these translations,* now in my possession, is in quarto, the margins ornamented with borders, and every portion accompanied with an appropriate drawing in imitation of some ancient missal. In many places he has written his initials W. T., and on two of the ornamental pillars he has placed the date: on the capital of one is inscribed "TIME TRIETH, 1502;" and on another, simply the date, "1502." The version in this selection of Scriptures nearly agrees with his first printed edition. It is a striking proof of his early proficiency, his extraordinary knowledge of the Greek language, and his extreme care and indefatigable research, that many whole paragraphs agree exactly with the translation now in use. Notwithstanding his amiable temper, he had become even then an object of persecu-

* This valuable MS. came into my hands from the library of that eminent antiquary, the Rev. H. White, of Lichfield Cathedral.

tion. He has interwoven this prayer in one of his drawings, cherubs holding the scroll on which it is written: "DEFEND ME, O LORD, FROM ALL THEM THAT HAIT ME. W. T."

The first of these sections is here copied literally, to show his singular proficiency as a translator, twenty-three years prior to his venturing to publish the New Testament. It is the latter part of the seventh chapter of Luke. "And one of the Pharises desired him that he wolde eate withe him. And he wente into the Pharises house; and sat downe to meate. And beholde a woman in that cytie (whiche was a sinner) as sone as she knewe that Jesus sat at meate in the Pharases house, she brought an alblaster boxe of oyntment, and stode at his fete behynde hym wepyng: and began to wasshe his fete withe teares, and dyd wpe them withe the heeres of her heade: an kissed his fete, and anoynted them withe the oyntment. When the Pharise whiche had bydden him, sawe, he spake within himselfe, saynge, yf this man were a prophet, he wolde surely knowe who, and what maner of woman this is that touched him; for she is a sinner. And Jesus answered, an saide vnto him: Simon, I haue somewhat to saye vnto the. And he saide. Master, say on. There was a certene lender, whiche had two debters, the one oughte fyue hundreth pence, and the other fiftye. When they had nothyng to pay, he forgaue them bothe. Tell me therfore; whiche of them will loue him moste: Simon answered and sayde, I suppose that he to whom he forgaue moste: And he saide vnto him: Thou haiste truly iudged. And he turned to the woman, and sayde vnto Symon. Seest thou this woman: I entred in to thyne house, thou gauest me no water for my fete, but she hath wasshed my fete withe teares, and wyped them with the heeres of her heade. Thou gauiste me no kysse: but she sence y^e tyme I cam in, haith not ceaced to kysse my fete. Myne heade with oyle, thou diddest not anoynte: but she hathe anoynted my fete with oyntment: Wherefore I say vnto the: many synnes ar forgyuen her, for she loued much. To whom lesse is forgiuen, the same dothe less loue. And he said vnto her, thy synnes ar forgyuen the: And they that sat at meate with hym began to say with in them selues, who ys this whiche forgeueth synnes: and he said vnto the woman: thy faithe haith saued the: Go in peace.

CHAPTER II.

“ Though threatening danger lin'd
Each word he spoke, yet would he speake his mind.”

RETURNS TO HIS NATIVE COUNTY AS TUTOR IN A KNIGHT'S FAMILY—
BECOMES AN OBJECT OF PERSECUTION—COMES TO LONDON—IS A
POPULAR PREACHER.

WHEN Luther's intrepid defiance of the Pope had rendered him an object of universal conversation, Tyndale, having returned to his native county, was engaged as tutor and chaplain to the family of Sir John Welch, a knight of Gloucestershire, and a hospitable gentleman, who, keeping a good table, frequently enjoyed the company of the neighbouring prelates and clergy. With these visitors, his chaplain occasionally entered into controversy on the Lutheran opinions, and, grieved at the ignorance of the Roman Catholic teachers, warmly advocated the reading of the New Testament. This, as Fuller wittily says, led them to prefer the giving up Squire Welch's good cheer, rather than to have the sour sauce of Master Tyndale's company. The Squire's lady, who was a sensible woman, felt hurt when she saw these great men, whom she had been brought up to venerate, overcome in religious disputation, and asked Sir William Tyndale* whether it was likely that she could prefer his judgment to that of such wealthy prelates. To this he thought proper not to reply, lest it should excite her temper, which he saw to be ruffled. But soon after, he translated Erasmus's “*Enchiridion*,” and dedicated the manuscript to Sir John and his lady. They read it attentively, and became convinced of the spirituality of a Christian profes-

* The title given at that time to all priests : after the Reformation it gradually gave place to the title of Reverend.

ion; and thus Tyndale secured their high esteem and friendship. The beneficed clergy soon displayed their bitter hostility, and he was cited to appear before the ordinary. In his way thither, he spent the time in fervent prayer: the great object of his supplications was, that his heavenly Father would strengthen him, at all hazards, to stand firmly for the truth of his word. On his arrival, he found a numerous assemblage of his persecutors; but either for fear of offending the hospitable knight, or by the secret providence of God, their mouths were shut, and nothing was laid to his charge. The ordinary, however, "rated him like a dog."

The persecuted Teacher, soon after this, consulted an old doctor, who had been chancellor to a bishop: he privately told him, that, in his opinion, the Pope was antichrist, but advised him by no means to avow any sentiment of the kind, as it would be at the peril of his life. Tyndale, however, soon proved himself incapable of concealment; for being in company with a popish divine, he argued so conclusively in favour of a vernacular translation of the Bible, that the divine, unable to answer him, exclaimed, "We had better be without God's laws than the Pope's." This fired the spirit of Tyndale; and, with holy indignation, he replied: "I defy the Pope and all his laws; and, if God give me life, ere many years the ploughboys shall know more of the Scriptures than you do:" a pledge which he amply redeemed by not only publishing the New Testament in English, adapted to the most refined society, but also in the orthography of the country people and ploughboys.

He now became so "turmoiled" in the country, that he could no longer dwell there without imminent danger both to himself and to his worthy friends: in consequence of this, he left Gloucestershire, and preached frequently at Bristol, in London, and other places, to crowded congregations. He still continued his connexion with the Romish church, endeavouring in his sermons to win souls to Christ, while he avoided persecution by refraining from hard names, and from the pointed introduction of controversial topics. In this policy a naturally amiable temper must have greatly assisted him. His position was one of peculiar difficulty and

danger, and it required great talent to guide his course. Skillfully upholding the ark, he did not attempt *to pull down* the Dagon of his day; but error fell before truth, as Dagon fell before the ark of the Israelites at Ashdod.

A circumstance which took place at this time, shows the conduct of Tyndale to have been that of a man without guile, who judged of others by the measure of his own goodness. Erasmus had courteously commended Tonsall, then Bishop of London, as a patron of learning; and Tyndale was led to hope that a chaplaincy in his house would enable him, without molestation, to proceed in his great work of translating the Bible into English. He obtained from Sir John Welch an introduction to Sir H. Guildford, who recommended him to the Bishop. To secure his object, he translated one of Isocrates' Orations; and with this proof of his attainments in the Greek language, he waited upon Tonsall, hoping that his talent alone would secure for him a service in the bishop's house; but, as Fox quaintly says, "God gave him to find little favour in his sight." Thus disappointed, he found a comfortable asylum in the house of a pious and benevolent alderman, Humphrey Monmouth, and lived with him about six months of the year 1523.

This worthy citizen was, a few years after, sent to the Tower on suspicion of heresy; the principal crime laid to his charge being, his having aided Tyndale. The original articles, and Monmouth's memorial to the lord legate and the privy council, witnessed by Bishop Tonsall, are in the Harleian Collection of State Papers.* It was with some painful apprehension that I read these documents. A wealthy merchant of the city of London committed to such a prison, on so dangerous a charge, with all the terrors of confiscation, torture, and death before him, unless he pleased the enemies of Tyndale! How great a temptation to publish any slander or calumny, however unfounded, against a poor friar at that time in exile! But his character was without a blemish, and Monmouth, imbued with honourable prin-

* These papers are not dated; Strype ascribes them to 1528.

ples, at every risk testified the truth. He thus narrates with undour all his knowledge of the character and conduct of his best:—"Upon iij yeres and a half past, and more, I herde the said Sir William preache ij or iij sermondcs, at St. Dunstones in the weste, in London, and after that I chaunced to meet with him, and with communycation I examyned him what lyvinge he had, he said, none at all, but he trusted to be with my lord of London in his service, and therfore I had the better fantasye to him. And afterwarde he wente to my lorde and spake to him, as he tolde me, and my lorde of London answered him that he had chaplaines inoughe, and he said to him that he would have no more at that time, and so the priest came to me againe, and besought me to helpe him, and so I toke him in my house half a year, and there he lived like a good priest as me thought, he studyed moste parte of the daie and of the nyght at his booke, and he woulde eat but sodden meate by his good will, nor drinke but small single beer; I never saw him were lynen about him in the space he was with me; I did promys him ten pounds sterling to prairie for my father, mother, there sowles,* and all christen sowles. I did paie yt him when he made his exchang to Ham-boro'. When I hard my lord of London preache at Powles Crosse that Sir William Tyndall had translated the New Testament in Englishe, and was noughtely translated, that was the first tyme that ever I suspected or knewe any evill by him, and shortly all the letters and treatyes that he sent me with dyuers copies of bookes that my servant did write, and the sermondcs that the priest did make at St. Dunstanes, I did burne them in my howse, he that did write them did see it. I did borne them for feare of the translator more than for any yll that I knewe of them." The worthy citizen soon obtained his liberty, was

* Light broke in gradually upon his mind, like the man who, having been born blind, suddenly received his sight, and said, "I see men as trees, walking." After he left England, he defended the real presence against Barnes, but very soon gave up that extraordinary delusion. In reply to More, he professes an historic faith in the perpetual virginity of our Lord's mother. It is interesting to trace the progress of his powerful mind in throwing off the errors which he had imbibed in his education.—See Confutation of Tyndale, fol. 249 and 260.

knighted, and in 1535 served his shrievalty. He died in 1537 and was buried at Alhallows church, near the Tower. He was a great ornament to the city, of good wealth, and great charity. He contributed largely to the printing of the New Testament and other pious books against the errors of Rome. By his will he appointed Latimer, Barnes, and two other gospellers to preach thirty sermons at his parish church, which he thought would do more good than so many masses said for the repose of his soul, and he forbade the ordinary superstitions of candles and singing dirige, and ringing of bells at his funeral.*

* Strype's Stow, Vol. I. p. 375.

CHAPTER III.

“ Toss'd in the ship of Providence, he sail'd
 From place to place, his courage never fail'd.
 The strength of his afflictions, added strength
 Unto his soul.”

QUARLES.

GOES INTO VOLUNTARY EXILE—CONFERS WITH LUTHER, AND PRINTS
 THE NEW TESTAMENT IN ENGLISH—SINGULAR MISTAKE OF DR.
 TOWNLEY—DESCRIPTION OF THE TWO EDITIONS.

SATISFIED that there was no convenient place in all England in which he could mature his labours, by publishing a translation of the Scriptures, Tyndale, in the latter part of the year 1523, became a voluntary exile, never to return to his native country.

Aided by the donation of ten pounds from the benevolent alderman, he quitted his hospitable mansion, and sailed for Hamburgh, whence he proceeded to Saxony, to confer with his contemporaries, the immortal Reformers; and there he completed the first and most important portion of his work. Luther, who had just finished his German version of the New Testament, not only encouraged the pious refugee to proceed with a similar publication in English, but probably rendered very material assistance towards the expenses of so hazardous an undertaking. Two more illustrious men never met; raised by Providence for one object, the diffusion of scriptural light. Alike in great literary attainments and devoted piety, they differed widely in temperament and in their circumstances. We find the one patronized by princes, the other a poverty-stricken exile. The great Saxon, impetuous and bold, was still tinctured with superstition: the illustrious Englishman, not less determined, but amiable and humble, possessed a strength of mind enabling him to throw off trammels which embarrassed many of the

Reformers. He took for his motto, 2 Tim. ii. 24, "The servant of the Lord must not stryve, but be peaceable vnto all men, and ready to teach, and one that can suffer the evel with mekenesse."* The heroic efforts of Luther, and of the princes who supported him, spread scriptural light in Germany. The mild and unassuming, but pious and determined efforts of Tyndale, and a few persecuted martyrs, gloriously illuminated the British empire; and the great exertions of his countrymen in later ages have extended that heavenly light to millions of every tongue, and nation, and people.

It was at Wyttemburg, that with intense application and labour Tyndale completed his translation of the New Testament. In this he was assisted by his pious friend, the eminently learned John Frith, who, with William Roy, acted as his amanuenses. The printing of this important work was attended with difficulty. One edition, probably of three thousand, was prepared for general circulation: this was quickly followed by a more elegant edition in 4to. with glosses, commenced at Cologne in 1526, and finished at Worms or Wyttemburg. The type, cuts, and ornaments of both these books, are those used by the German printers on the Rhine. The popular error which ascribes either of them to the Antwerp press, is the more extraordinary, as no similar type was used there; nor did Tyndale visit that city until the year 1530. In addition to these circumstances, we have the positive evidence of Brovius,† as to the one being printed at Wittenburg, in 1525; and that of Cochlæus, who interrupted the printing of the 4to. with glosses, at Cologne, in 1526. The order in which these two editions were published, is clearly shown by Tyndale himself. In the epistle at the end of this volume, he says, "That the rudnes of the worke, nowe at THE FYRST TYME, offende them not." No such expression or idea is conveyed in the prologue to the 4to. with the glosses; but, on the contrary, he says: ¶ "After hit had pleasyd God to put in my mynde, and also to geve me grace to translate this forehearde newe testament into oure englysshe tonge, howe-

* Preface to *The Wicked Mammon*.

† Bp. Kennet's MSS. in the British Museum.

soever we haue done it, I supposed yt very necessary to put you in remembraunce of certayne poyntes," &c.

From this it appears that he first published the text, and then proceeded to republish it with a prologue and notes. This agrees exactly with the words of Sir Thomas More,* when, charging Tyndale with mistranslating certain terms, he says: "But surely the worde congregacyon, wyth the circunstaunces in the texte: wolde not haue serued *when he translated yt fyrste*, to make the englyshe reader to take it for the chyrch, no more then idolys for ymages; But mary *he hath added vnto his translacion* such circunstaunces *synnys*,—But all his glose is therin, that he wyll saye he taketh them for none heresydes."

George Joye, in his controversy with Tyndale in 1535, refers to this octavo as *the first edition*. Joye having altered some important words in the text, and published an edition of the New Testament, as Tyndale's correction, without his knowledge, he thus endeavoured to defend himself: "Wherfore according to his owne desier in the ende of *hys first new testament*, desyering all that be able to mende that as was amysse in it, and to geue the wordis (where he did it not himself) their right significacions: for he confesseth euen there that *hys first translacion* was a thinge borne before the tyme, rude and imperfit, rather begun then fynished, not yet hauing her right shape."†

With regard to the time when these volumes were published, Strype has recorded, from a private paper left by John Fox, that one John Pykas, when in trouble for alleged heresy, deposed, March 7, 1527, that, about two years previously, he bought in Colchester, of a Lombard merchant,‡ the New Testament in English for four shillings: he does not say that it was printed; but, supposing it to be one of the first importation of printed Testaments, when manuscript copies were selling for very considerable sums, and the sale was attended with great risk, it may account for the charge of four shillings for so small a volume.

* Confutation of Tyndale, p. 117.

† George Joyes Apologie, small 8vo. 1535, sig. B. iiij. and the Epistle at the end of this volume.

‡ Any merchant trading to foreign parts.

In the preface to the *Wicked Mammon*, published in May, 1528, Tyndale states, that the New Testament was completed two years previously; thus confirming the account given by Cochlaeus, one of the most active enemies of the Reformation. In his *Memoir of the Life and Writings of Luther*, he thus narrates the routing of the two pious aliens, Tyndale and Frith. Roy had quitted them, and gone to Strasburg.

ANNO DOMINI M.D.XXVI.

“Two English heretics, who had formerly been at Wittemberg, not only sought to convert the merchants who had secretly maintained them during exile, but even hoped that the whole of the English nation, without consulting the king’s feelings, would in a short time become Lutherans, by means of Luther’s New Testament, which they had translated into the English language. They had come to Cologne, that they might forward many thousand printed copies of the Testament thus translated, secreted under other goods, into England. Such was their confidence in the success of this attempt, that at their first interview they ordered the printers to put six thousand copies to press; but fearing that a great loss would be sustained if the enterprise failed, they agreed to print only three thousand, it being easy, if they sold well, to print another edition. Pomeranus had already sent letters to the saints among the English, and Luther himself had written to the king. When he supposed that the New Testament would soon appear, such was his delight, that he inflated his followers with vain expectations, and they became intoxicated with joy, and revealed the secret before due time with their useless boasting.” The narrative goes on to state, that Cochlaeus, having prepared an edition of Rupert’s Commentary on Matthew, went to Cologne to superintend the printing of it, and happening to employ the same printers, he heard such whispers as led this divine to ply some of the workmen with drink, and while intoxicated, he drew from them their master’s secret. His narrative thus continues—“Here having become better acquainted with the printers, he hears them occasionally ejaculate over the glass with confidence—let the Eng-

lish king and cardinal be willing or not, all England shall in a short space of time become Lutherans. He heard also that two Englishmen there, LEARNED, ELOQUENT, AND SKILLED IN LANGUAGES, made it a matter of exultation, but he never found an opportunity of seeing or speaking to them. Having invited some of the printers to his house, when they had become heated with wine, one of them in private conversation revealed to him the secret, how England was to be brought to Luther's side; namely, that three thousand copies of Luther's New Testament, translated into English, were printing, and that they had already advanced as far as signature K, in fours. That the cost would be abundantly supplied by the English merchants, who would secretly convey the work, when finished, throughout all England, and extensively distribute it before the king or the cardinal (Wolsey) could know of or prevent it. Cochlaeus, agitated with fear and wonder, outwardly dissembled his sadness, but soon revolving sorrowfully in his mind the extent of the danger, he devised means to paralyze this effort. He went privately to Herman Rinck, Bart., a counsellor and senator of Cologne, who was personally acquainted with the emperor and with the king of England, and opened to him the whole affair, as (thanks to the wine) he had discovered it. The baronet, to satisfy himself that the information was correct, sent a man to search the house where the work was carried on; the printer acknowledged that it was in hand, and that a quantity of paper was purchased for it. Upon this he went to the senate, and obtained an injunction, forbidding the printer to proceed. The two English heretics taking with them the printed sheets, escaped and sailed up the Rhine to Worms, where the people were immoderately in favour of Luther, that they might there finish their undertaking. Rinck and Cochlaeus admonished the king, the cardinal, and the bishop about these proceedings, that all diligence might be used to stop this pernicious merchandize from entering any of the English ports. It is reported that Lord C. Tunstall, a most learned man, at that time bishop of London but now of Durham, when he had obtained one of these copies, declared to

a great assembly in London that he had found upwards of two thousand errors and corruptions in that book."

This narrative bears every mark of authenticity, written by an eye-witness of repute, who published it to the world in 1549, at which time his accuracy was not questioned. Yet, as that ingenious antiquary, Mr. Lewis,* had treated it lightly, I visited Cologne, in 1830, to ascertain, if possible, how far it was correct. The city secretary, Mr. Vaux, aided by Dr. Ernst Weyden, most readily and kindly searched the Archives, and found that Herman Rinck was a senator in 1526, and exactly such a man as he is represented to be by Cochlaeus. These gentlemen pointed out the printer's house in which this occurrence took place, and expressed the fullest confidence in the statement which I have extracted from the Life of Luther.

It is worthy of remark, that the printers supposed that this English New Testament was translated from Luther, which has probably given rise to the supposition that Tyndale's version was not made from the Greek. Lutheran was then a general term of reproach. The zeal of the monks to keep the people in ignorance, led them to assert, that these heretical Lutherans had invented two new languages, which they called Hebrew and Greek†—that all who studied Hebrew became Jews—that the New Testament was a modern invention by Luther; so that every translation, however faithfully rendered from the Greek, was called Luther's New Testament. Tyndale would have found it impracticable to translate from the German, but exceedingly easy to render it from the Greek, with which he had been familiar from his youth. A careful and minute comparison of the text with the Greek, the vulgate Latin, and Luther's German, will fully prove that it is translated faithfully from the Greek, although there can be no doubt that he availed himself,

* Hist. of the English Bibles, 8vo., 1739, p. 76.

† Sir Thos. More relates a curious instance of the ignorance of a learned monk:—"A lerned prieste thorow out all ye gospels scraped out *diabolus* and wrote *Jesus Cristus*, bycause he thought the deuyls name was not mete to stande in so good a place." If this learned monk understood Latin, how would he, after such an alteration, read Matt. xiii. 39, or 1 John iii. 8?—Confutation, p. 136.

in revising his labours, of every aid within his reach. He might also have been assisted by conferring with the German Reformers on difficult passages, as any wise man would have done under similar circumstances; but he never deviated from his conscientious idea of the meaning of the Greek text, to please any man or party.* It is more my province to exhibit a faithful narrative, drawn from authentic sources, than to notice the errors which have been made by others relative to this book; but the very singular mistake of Dr. Townley cannot be passed by. The Dr. has printed in a large black letter, what he calls a specimen of Tyndale's first translation, with the gloss. At the sale of his library, the volume from which the extract was made, came into my possession. It proved to be Coverdale's; a totally distinct translation from that of Tyndale, an edition hitherto unknown, and which probably preceded his Bible in 1535. In addition to this strange blunder, there are twenty-nine errors in printing a short quotation.†

Many pirated editions of this book were printed by the Dutchmen, and particularly at Antwerp: the object being profit only, they were negligently printed, without Tyndale's knowledge, and were exceedingly incorrect. The most correct of the surreptitious editions was edited by an exile, G. Joy; but he, without acknowledgment, made some important alterations in the text, for which he afterwards apologized. This edition was printed by the widow of Christopher of Endhoven, in Antwerp: her husband had perished in England during his imprisonment for selling a pirated edition, in 1531. Three years previously to this, John Raymond, a Dutchman, severely suffered, for causing 1500 of Tyndale's New Testament to be printed at Antwerp, and for bringing 500 into England. The price at which they were usually sold, was thirteen pence for the small editions, and half-a-crown with the glosses; a considerable sum in those days.

The first of Tyndale's editions is a small 8vo. handsomely printed: it consists of 336 leaves, of which 333 contain the text, the remaining three being occupied by the epistle to the reader

* Frith on the Sacrament, 8vo. 1548, f. 20.

† Illustrations of Bib. Lit. Vol. II. p. 377.

and the errata. Of this book only two copies have been discovered : one, wanting forty-eight leaves, is in the Cathedral Library of St. Paul's; the other, from which the present edition is printed, adorns the Baptist Library at Bristol. This rare and precious volume is in the most beautiful preservation, the cuts emblazoned, and every leaf ornamented, as if intended for presentation to some royal or noble personage : the title, if it ever had one, is lost. The type is a neat German character, similar to that of Hans Luft, who, at Wyttenburg, and at Marburg, printed nearly all Tyndale's works. This literary gem was first discovered by John Murray, one of Lord Oxford's collectors. His Lordship generously rewarded him with an annuity of twenty pounds for his life, and gave him one year's money in advance. On the decease of Lord Oxford in 1741, while the annuity was still paying, the library was bought by Mr. Osborne, who, not knowing the rarity and value of so precious a volume, sold the treasure for fifteen shillings to the celebrated collector, Mr. Ames. On his death in 1760, it was bought by John Whyte for fourteen guineas and a half: he, after keeping it exactly sixteen years, sold it to Dr. Gifford for twenty guineas. In 1784, this volume, together with the finest collection of early English bibles in the kingdom, was left by Dr. Gifford, then one of the librarians at the British Museum, to the Baptist College at Bristol, where it has been most carefully preserved. Through the public feeling and liberality of the principal of the college, permission was cheerfully given to print from it the present edition, which is a literal copy of the original, with fac-similes of the wood-cuts and ornaments.

The edition with glosses was an elegant small 4to. with handsome cuts. The portion which has been discovered was printed at Cologne; but probably the volume was completed at Worms. A fragment, containing the prologue and the gospel of Matthew to the twenty-second chapter, is in the possession of that intelligent bookseller, Mr. Thomas Rodd, who has long promised to publish it, accompanied with much curious information. The prologue, on seven leaves, has been, with great alterations, both of omission and addition, several times re-pub-

lished under the title of A Pathway into the Scriptures, by Tyndale. It is to be regretted that an admirable tract, much deformed and mutilated, was thus published under his name. There are a few alterations in the text from that of the 8vo. The references and glosses are in the margin. The reader may judge of the whole from the following specimens.

✠ Salt. Matt. 5. When the preachers ceaste to preache goddes worde, then muste they nedes be oppressed and trod vnder fote with mannes tradicions. Matt. 6. Rewarde them openly. ye shall not thynke, that oure dedes deserve ani thyng of god as a labourar deserveth hys hyre. For all good thynges come of the bounteousnes, liberalite, mercy, promyses and trewth of god bi the deservinge of Christes blood only, &c. *Syngle. The eye is single when a man in all his dedes loketh butt on the wil of god, and loketh nott for laude, honour or eni other rewarde in this worlde. Nother ascrybeth heven or a hyer roume in heven vnto his dedes: but accepteth heven as a thing purchased bi the blood of Christe, and worketh frely for loves sake only."

The following table shows all the alterations or improvements in the text of the 4to. edition.

1525. 8vo.	MATTHEW.	1526. 4to.
prepare the lordes way,	Ch. 3	prepaire ye the lordes waye,
Beholde the londe of Zabulon	— 4	the londe of zabulon
it lighteth all them which	— 5	it lighteth all those which
the lawe, or the prophets	— —	the lawe other the prophettes:
nor mothes corrupte.	— 6	nor yet moththes corrupte:
he shall lene the one,	— —	he shall lene to the one
with the same	— 7	with that same
but the sinners to repentaunce	— 9	but synners to repentaunce
shalbe tacken awaye from them.	— —	shall be taken from them.
the londe	— —	that londe
power over all vnclene	— 10	power agaynst vnclene
that the kyngdome	— —	howe the kyngdom
nor brasse,	— —	nether brasse
till ye goo thence.	— —	tyll ye go from thence.
He that hath eares to heare,	— 11	He that hathe eares to heare
let him here.		whith all, let him heare.

1525. 8vo.
 cites, in which most
 in tyre and sidon they had
 and asshes
 and he stretched it forth
 and bringeth forth,
 which soweth them,
 which when it is full,
 and the blinde to se. and they
 gloryfied
 in the morninge
 which be made of men.
 y shall be baptysed with :
 is not myne to geve :
 and stoned another.

MATTHEW. 1526. 4to.
 Ch. 11 the cites, in the whiche mooste
 — — in tyre and in sydon : they wolde
 have
 — — and in asshes
 — 12 and he streached forth,
 — 13 and brynge forth,
 — — which soweth it
 — — the which when it is full,
 — 15 the blynde to se, and gloryfied
 — 16 and in the morninge
 — 19 which be made chaste of men.
 — 20 I shalbe baptysed with all
 — — ys not myne to geve you :
 — 21 stoned another.

CHAPTER IV.

" Enemies I shall haue, many a shoren crowne
 With forked cappes and gaye croosys of golde
 Which to maynteyne ther ambicions renowne
 Are glad laye people in ignorance to holde
 Yet to shewe the verite, one maye be holde
 All though it be a proverbe daylye spoken
 Who that tellyth trouth, his head shalbe broken."

TYNDALE'S OLDE TREATYSE.

VIOLENT OPPOSITION TO THE NEW TESTAMENT IN ENGLAND—SEVERE
 PERSECUTION OF THOSE IN WHOSE POSSESSION IT WAS FOUND—
 PUBLICLY BURNT AT PAUL'S CROSS.

No sooner was this volume published, than the most extraordinary efforts were made to exterminate it. The contemporary opinions expressed as to the merits of the translation, and the narrative of the attempts to destroy it, are intimately blended together. The public will now have an opportunity, for the first time, of forming a dispassionate judgment as to the reasons assigned by those nobles and prelates who sought to destroy it; and of weighing them with those of more modern prelates, highly distinguished for learning and piety, who counted it worthy to be the basis of our present version: a translation which stands unrivalled, and has proved to be the bread of life to myriads now singing the anthems of heaven. Immediately on the circulation of the New Testament, the English prelates were actively engaged in attempts to extinguish and destroy what they alleged to be the light and seed of heresy.*

* The vulgate latin translation, which occupied the time of Jerome fifteen years, was made "amidst many contradictions, reproaches, and the most bitter invectives," of that sect which afterwards adopted and preferred it, as the standard of faith, to the scriptures in the original languages.—See GEDDES' PROSPECTUS. p. 45.

On the 23rd of October, 1526,* Tonstall, bishop of London, issued an injunction or prohibition against the New Testament in English. "Wherefore we, understanding by the report of divers credible persons, and also by the evident appearance of the matter, that many children of iniquitie, mayntayners of Luthers sect, blinded through extreame wickedness, wandring from the way of truth and the catholike fayth, craftily have translated the New Testament into our English tongue, intermeddling therewith many hereticall articles and erroneous opinions, pernicious and offensive, seducing the simple people, attempting by their wicked and perverse interpretations to prophanate the maiestie of the scripture, which hitherto have remained undefiled, and craftily to abuse the most holy word of God, and the true sense of the same. Of the which translation there are many books imprinted, some with glosses, and some without, containing in the English tongue that pestiferous and most pernicious poyson dispersed throughout all our diocesse of London in great number, which truely without it be speedily forsene, without doubt will contaminate and infect the flocke committed unto us with most deadly poison and heresie, to the grievous perill and danger of the soules committed to our charge, and the offence of God's divine maiestie. Wherefore we ... command that within thirtie days ... under pain of excommunication and incurring the suspicion of heresie, they do bring in and really deliver unto our Vicar generall all and singular such books as containe the translation of the New Testament in the English tongue."

On the 24th of February, 1527, Sebastian Harris, curate of Kensington, was proceeded against for heresy, he having the English Testament translated by William Hochlyn (Tyndale), presbyter, and brother Roy.

Not contented with calling in these dreaded volumes, the bishop attempted a wholesale destruction of them by a stratagem in which he singularly outwitted himself. Being acquainted with a merchant named Packington, who was on friendly terms with Tyndale, he employed him to buy all the copies of the English

* Wilkins' Concilia, tom. 3, p. 706.

Testament. "The bishop thinking that he had God by the too, when in dede he had (as after he thought) the devil by the fiste, said, gentle maister Packington, do your diligence and get them, and with al my hart I will paye for them, whatsoever thei cost you, for the bokes are erronious and naughte, and I entend surely to destroy them all, and to burne them at



Paules Crosse.

Tyndale sold him the books, saying, I shal gett moneye of hym for these bokes, to bryng myself out of debt, and the whole world shall cry out upon the burning of Goddes worde. And the over-plus of the money that shal remain to me, shal make me more studious to correct the sayd New Testament, and so newly to imprint the same. And so forwardle went the bargain, the byshop had the bokes, Packyngton the thankes, and Tyndale had the money." Afterwards, more New Testaments came thicke and three-fold into England. Sir Thomas More questioned George Constantine, a prisoner for heresy, how Tyndale and his friends were supported; and he frankly told the lord chancellor, "It is the bishop of London that hath holpen vs, for he hath bestowed

emonge vs a great deale of moneye in Newe Testamentes to burne them, and that hath been and yet is our onely succour and comfort.”* The destruction of these books, according to Lord Herbert of Cherbury, was on the 4th of May, 1530: this is an error, for it certainly took place in 1528.† Tyndale seriously asks, what Tunstall had done for Christ’s church, that he was made bishop of London and then of Durham. “Was it that he burnt the Newe Testament, callinge it *doctrinam peregrinam*, straunge lernynge!!”‡

Necessity drove the Reformers to a secret circulation of these silent destroyers of popery: notwithstanding the active exertions of More, Wolsey, and Tunstall to prevent it, they were extensively distributed. Richard Herman, a merchant of the staple at Antwerp, was a considerable exporter of the prohibited books to England, at a great sacrifice of his fortune. Dr. Barnes and Mr. Fish dispensed them in London, Mr. Garret at Oxford, and pious reformers in every part of the kingdom: all this was done in confidence seldom betrayed.

In January, 1527, the Bishop proceeded into Essex, to discover how far his injunction had been obeyed. His course was marked with terror, many poor prisoners for heresy were examined before him. John Tyball deposed, that he first saw the New Testament in English about April, 1526, and at Michaelmas following came to London, and bought one for three shillings and twopence of friar Barons, requesting that he would keep it close; that in conversation the friar made a twyte of the manuscript copies, and said: “A point for them, for they are not to be regarded toward the new printed Testament in English.” John Necton deposed, that vicar Constantine, in November, 1526, directed him to Mr. Fish, of whom he bought twenty or thirty copies of the great volume; that Constantine had fifteen or sixteen of the biggest, and sold five or six to persons in London; and that about Easter, 1527, he bought of G. Usher, servant to

* Hall’s Chronicle, xxi. Henry VIII.

† Sir Thomas More attempts to justify this transaction in his Dialogues, which were published in 1529.

‡ Practice of Prelates.

the parson of Honey-lane, eighteen New Testaments of the small volume; and that about Christmas, 1527, a Dutchman, who in Easter following was a prisoner in the Fleet, offered him 300 copies for 16*l.* 5*s.*: this was probably John Raimund.

Awful were the torments inflicted upon those who, in disobedience to the proclamation, dared to read this proscribed book. An aged labourer, father Harding, was seen reading by a wood side, while his more fashionable neighbours were gone to hear mass. His house was broken open, and under the flooring boards were discovered English books of holy scripture: the poor old man was hurried to prison, and thence to the stake, where he was brutally treated, and his body burnt to ashes.

The rigour with which these books were suppressed, would naturally excite a strong desire to possess them. It was also calculated to awaken an intense interest in examining their contents. Imminent danger attending the enjoyment of religious observances has a tendency to exalt the mind to the happiest state of feeling which those privileges are capable of prodneing. Such must have been the case with poor old Harding, who had been imprisoned some years before on the charge of heresy, and knew that there was no mercy extended to a second offence; yet in secret, by the wood side, with the Testament in his hand, he took repeated draughts of the water of life; or, secluded in his humble cottage, he raised the floor, found the precious but forbidden book, and richly enjoyed the heavenly food. With excited feelings, he might imagine that the voice of the inspired writer was peculiarly addressed to him, "Eat, O friend, drink, yea drink abundantly, O beloved." The most powerful or learned of men might envy such moments, enjoyed by a poor old persecuted labourer.

Many were fined, imprisoned, and put to death for reading the New Testament. Lawrence Staple was persecuted in 1531 for concealing four copies in his sleeve, and giving them to Bilney, who was burnt. Staple saved his life by abjuring. The sentence of the court of Star Chamber upon John Tyndale, a merchant of London, a brother of the martyr, and Thomas Patmore, a merchant, was mild in comparison with that on Harding. It was,

“ That each of them should be set upon a horse, and their faces to the horse’s tail, and to have papers upon their heads, and upon their gowns or cloaks to be tacked or pinned with the said New Testaments and other books, and at the standard in Chepe should be made a great fire, whereinto every of them should throw their said books, and farther to abide such fines to be paid to the king as should be assessed upon them.”* The fine, according to Fox, was to a ruinous amount. What a spectacle to the citizens,—two of their wealthy and honourable Lombard merchants treated with indignities, imprisonment and fine, for having the New Testament in their possession! In mercy the progress of the reformation was slow: had it been a rapid revolution, the spirit of retaliation might have produced most awful consequences.

The persecution was extended by the influence of Wolsey to Antwerp. Richard Herman, a merchant and citizen, “ for that he dyd bothe with his gooddis and pollicie, to his great hurt and hynderans in this world, helpe to the setting forth of the Newe Testament in Englishshe,” was expelled from his freedom in the company of British merchants. Queen Boleyn made an order for his restoration under her hand and seal, May 14, 1535.†

Hollinshed, the historian, with great simplicity states the natural result of prohibition. “ Diuers persons that were detected to vse reading of the New Testament, set forth by Tindale, were punished by order of Sir T. More, who helde greatly against such bookes, *but still the number of them dayly encreased.*”

The burning of God’s word was advocated by the church of Rome, and approved by one of her ablest defenders, more than fifty years after it was perpetrated. Dr. Martin, reader of divinity to the College at Douay, says: “ The Catholicke church of our countrie did not il to forbid and burne suche bookes which were so translated by Tyndal and the like, as being not in deede God’s booke, word, or scripture, but the Diuels word.”‡ To which Fulke replied, “ Neither can your heathenish and barbarous burning of

* State paper, British Museum.

† Idem.

‡ Martin’s *Discoverie of the Corruptions of Holy Scripture*, p. 65; and Fulke’s *Reply to Martin*, p. 143, edit. 8vo. 1583.

the holy scripture so translated, nor your blasphemie in calling it the Deuils worde, be excused for any fault in translation which you have discovered as yet, or euer shall be able to descrye."

Tyndale frequently adverts to the burning of the New Testament, and he anticipated with pious resignation the fiery test by which his faith was to be tried. "Some man wil aske parauenture why I take the laboure to make this worke, in so moch as they will brunne it, seinge they brunt the gospel. I answere in brunninge the New Testamente they did none other thinge then I loked for, no more shal they doo if the brunne me also, if it be Gods will it shall be so."* At the close of one of his most interesting tracts, he says, "Whoso fyndythe or redythe this lettre, put it furthe in examynacyon, and suffre it not to be hydde or destroyed, but multiplyed, for no man knoweth what proffyt may come therof. For he that compiled it, purposyth with Goddes helpe to mayntayne vnto the deathe, yf neade be. And therefore all Christen men and women, praye that the worde of God maye be vnbounde, and delyuered from the power of Antichrist, and renne amonge his people. Amen."†

Great zeal was manifested to decry the translation as heretical. Bishop Tonsall declared that there were more than two thousand heresies in it. If he meant that there were more than two thousand texts in the New Testament against popery, it would be difficult to controvert his assertion.

The prior of Newnham Abbey, in 1527, wrote to the bishop of Lincoln, relative to opinions called heretical, held by George Joye, of Peter College, Cambridge. The first heresy of which he complained was, that a simple preacher might be the means of a sinner's conversion, and had the same power of binding and loosing as a pope, cardinal, or bishop. The prior also says, "that the scripture in Englysshe wold make sedition, brede errours and heresies, and so be euell." Joye replied: "Wo be to you that say that thing which is good to be euell, and that which is sweet to

* Preface to the Wicked Mammon.

† End of his "Compendious olde Treatyse, shewyng how that the people ought to have the Scryptures in Englyssh."

be bitter.”—“Thus is the holye, cleare, good and swete gospell of Christe belyed and blasphemed of you. It is only unsavery, kovered and darke to you that peryshe.” Fuller, referring to the hostility of the monks and prelates, relates a melancholy instance of those feelings having extended to a civil officer of the corporation of London. “When Tyndale’s translation came over to England, O how were the popish clergy cut to the heart. How did their blear eyes smart at the shining of the Gospel in the vulgar tongue. Hall heard the town clerk of London swear a great oath, that he would cut his own throat rather than the Gospel should be read in English, but he brake promes and hanged himself.” *

Robert Ridley, a priest,† wrote “to maister Henry Golde, chaplayne to my lorde of Canterbury,” a letter in which he uses language in all probability current at the time. “No man would receaue a gospell of soch damned and practised heretikes, thow it wer trew.” From his remarks, he must have read the edition with glosses. He charges Tyndale with having in his preface treated moral conduct with indifference. The marginal note which directs to the paragraph so captiously criticised is: “A trewe christyn man beleueth that hevyn ys hys alredy by christes purchasesinge, and therfore loveth, and worketh, to honoure god only, and to drawe althinges to God.” The point at issue was this: The duty of man being to love God with all his heart, and his neighbour as himself, whether he could do more than his duty, and by such works of supererogation merit the forgiveness of past sins, and even set over some of their meritorious works to the account of others. This Tyndale denies, ascribing all the merit of the forgiveness of sins to the Saviour only; and he maintains that the happy, holy influence of a good hope through faith will cause the sinner so freely pardoned, to devote himself to the glory of God by promoting the happiness of man. Thus he argues: “As no naturall sonne that is his father’s heyre, doeth his

* Church History, book 5.

† Original in British Museum. Ridley was present at the examination of Pykas in Essex, referred to at p. 17.

father's will be cause he wolde be heyre, that he is alreddy be birth:—but of puer love doeth he that he doeth. And axe him why he doeth eny thyng that he doeth, he answereth: my father bade, it is my father's will, it pleaseth my father. Bond seruantes worke for hyre, children for love; for there father, with all he hath, is theres alreddy. So doeth a christen man frely all that he doeth, considereth nothyng but the will of God, and his neyghbours wealth only. Yf y live chaste, I doo hit nott to obteyne heven therby, For then shulde y doo wronge to the bloud of Christ: Christes bloud hath obteyned me that. Nether that y loke for an hyer roume in heven, then they shall have whych live in wedlocke, other then a hoare of the stewes, yf she repent." These are sentiments totally opposed to the inference drawn from them by the angry priest. Ridley then proceeds to find fault with the text: "by this translation shal we losse al thes cristian wordes, penaunce, charite, confession, grace, prest, chirch which he alway calleth a congregation. ye shal not neede to accuse this translation. It is accused and damned by the consent of the prelates and lerned men. And commanded to be brynt both heir and beyonde the see, wher is mony hundreth of them brynt. So that it is to layt now to offer reson why that be condempned, and whiche be the fawte and errours. Shew the people, that ye be maid to declare vnto them that these bowkes be condemned by the Cownsell, and profownde examinacion of the prelates and fathers of the chirche." The reformers were victorious in argument. The only triumph (if such it can be called) of the enemies to the spread of scriptural knowledge, was the burning such as they could not silence in controversy, however unimpeachable their morals, bright and holy their piety, and useful their lives.

CHAPTER V.

“ More’s well refuted arguments proclaim,
 Tyndale’s great honor, his adversaries shame,
 He was the shield of truth, the scourge of error,
 This Island’s triumph, and proud Babel’s terror.”

THE LORD CHANCELLOR, SIR THOMAS MORE, EXERTS MOST POWERFUL
 TALENT AGAINST TYNDALE.

SIR Thomas More entered most heartily into the controversy with Tyndale, and displayed a fertile wit and great genius in defending the Church of Rome. He well knew that he had no chance with such an antagonist, either from Scripture or reason, and he shielded himself in tradition, antiquity, miracles, and mystery. He asserted that the written word was not the whole revealed will of God, but that the unwritten traditions of the church are of equal authority. His mode of *arguing* to prove this important point is “ *I take it*: that the worde of God vnwryten is of as greate authoryte, as certayn, and as sure, as ys hys worde wryten in the Srypture, which poynt is so faste and sure, pytched vpon the rocke, our sauour Cryst hymself, that neyther Luther, Tyndale, nor Huskyn, nor all the hell houndes that the deuyll hath in his kenell, neuer hytherto could nor whyle god lyueth in heuen and the deuyll lyeth in hell neuer hereafter shall (barke they, bawle they neuer so fast) be able to wreste it out.”* When he speaks of the opinions of the reformers on other points, he uses language equally charitable:

* Apology, f. 32; Confutation, fol. 176.

“all apparycyons they mocke at, and all the myraeles they blaspheme, and say the deuyll doth all,—as yf the deuyll had (with) his owne handes marked eche of them an .H. in the forehede with a fayre hote yron fet out of the fyre of hell.”* These are the words of the learned, witty, and eloquent More, who, upon any subject but religion, may be justly called a great man. Tyndale destroys this visionary castle of Tradition,† by a simple but irresistible argument, the sum of which is, that the written word of God is his revealed will, perfect as its Divine Author, with whom it was impossible to misstate or omit any thing, and who has declared all those to be cursed who add to or diminish from his will so revealed.

The great Lord Chancellor More published nine volumes of controversy against Tyndale and Barnes, seven of which are against Tyndale: four of these are in folio. To an antiquary, these tomes are peculiarly interesting. It is a conflict between two men possessed of giant minds, in decided opposition to each other. Tyndale is chaste; More licentious: Tyndale liberal, but devout; More a bigot. Tyndale triumphed in argument; and More contrived to have him imprisoned.

The character of this powerful persecutor of Tyndale presents to us an extraordinary compound: he was a witty companion; a gloomy fanatic: a beloved relative; a religious tyrant: an en-

* Confutation, Vol. II. fol. 232 & 233.

† These *unwritten* traditions have been *printed*. They form a small 8vo. volume of extreme rarity, by Dr. Richard Smyth, the celebrated popish reader of divinity in Oxford, imprinted by Thomas Petit, 1547. These traditions, the learned Dr. gravely tells us, “we must both beleue stedfastly, and also fulfill obedientlye vnder payne of damnation euer to endure. They are—the sacrament of the Lord’s supper, only to be given by a priest—to be taken fasting—the wine to have water mingled with it—the consecration of the elements—to be kept in the pyxe or boxe at church—prayers for the dead—christening of infants, which necessary thinge hangeth onely vpon the apostles tradition wythout anye scripture that can prove it”—singing in public worship—praying towards the east—elevating and worshipping the host—making the sign of the cross—worshipping the crucifix—observing and not fasting on Sunday—keeping Easter and holydays—putting pictures and images in churches—fasting in Lent and on every Wednesday and Friday—holy water—priests not to marry—Mary continued a virgin until death, and that her body is in heaven.”—Dr. Smith was appointed to argue with Bp. Ridley prior to his martyrdom. A droll story is related of him by Fox.—Acts and Monuments, Vol. II. p. 538. Edit. 1631.

lightened statesman, who ably argues against sanguinary laws;* a bigoted persecutor, who imbued his hands in the blood of the reformers: a philosopher who, on every Friday and saint's eve, scourged his own body with whips made of knotted cords, and then, as a further punishment, wore a hair shirt next to his lacerated skin. So persevering and extensive were More's efforts to destroy Tyndale, that his biographer compares the exiled reformer to a hunted hare with twenty brace of greyhounds after him. The dignified clergy, delighted with these efforts to support their falling hierarchy, raised the sum of five thousand pounds, which they pressed upon his acceptance; but he nobly refused to take one penny. He foresaw that the Reformation would prevail, and thus addressed his son: "I beseech our Lord, that some of us, as high as we seme to sitt vpon the mountains, treadinge hereticks vnder our fete like antes, live not the day to be at league and composition with them." †

* MORE, THE CHAMPION OF POPERY.

He had in his garden at Chelsea a tree to which he caused prisoners, charged with heresy, to be tied and whipped: this he called the tree of life. After seeing this degrading cruelty practised upon a gentleman of the Temple, named Bainham, he went to the Tower to glut his eyes with the writhing of his prisoner upon the rack.—Bayley's Tower.

His words breathe out cruelty: "There shold haue ben more burned by a great many than there haue ben wythin this seuen yere laste passed. The lakke whereof I fere me will make more burned within this seuen yere next commynge, then ellys sholdehaue neded to haue ben burned in seuen score." This was for differing in religious sentiments.—Confutation, p. 266.

"Our Sauour wyl saye to Tyndale: Thou art accursed Tyndall, the sonne of the deuyll; for neyther fleshe nor bloude hath taught the these heresyas, but thyn owne father the deuyl that is in hell."—Confutation, Vol. II. p. 32.

MORE, AN ENLIGHTENED SENATOR.

Extracts from Utopia, or the Happy Republic:—

"Slavery is the punishment even of the greatest crimes.—Utopus seemed to doubt whether those different forms of religion might not all come from God, who might inspire men differently, he being possibly pleased with a variety in it. And so he thought it was a very indecent and foolish thing for any man to frighten and threaten other men to believe any thing because it seemed true to him: he reckoned that the force of truth would break forth and shine by the force of argument and a winning gentleness: they do not punish them, because they lay this down as a ground, that a man cannot make himself believe any thing he pleases; nor do they drive any to dissemble their thoughts by threatenings, so that men are not tempted to lie or disguise their opinions among them; which being a sort of fraud, is abhorred by the Utopians."

† These anecdotes are extracted from a manuscript Life of More, written by one of his relatives: it is in Lambeth Library.

More's most able work against Tyndale, was the first which he wrote, called A Dialogue. It represents that a nobleman sent his friend to Sir Thomas More, requesting assistance to counteract opinions which were gaining great ascendancy in the country against the Romish church. These were "of pylgrymagys—ymages—prayer to saints—myrales—tradicions—infallibility—cruelty to hereticks—burning the New Testament—and prohibiting books, called Lutheran." It is evident that all these topics were shrewdly controverted throughout the kingdom. The spirit of inquiry was gone forth, and was working out the great reformation in spite of every obstacle. The most important of these subjects, is the burning of the New Testament; an atrocious deed, to defend which this dialogue was written. He thus introduces the prevailing opinions: "The people say that all this gere is done but onely to stoppe menes mouthes, and to put euery man to sylence that wolde any thyng speke of the fautes of the clargye. And they thynke that for none other cause was also burned at Poules crosse the new Testament late translated in englysshe by mayster Wyllyam Huchyn, otherwyse called Mayster Tyndall, who was (as men say) well knowen or he wente ouer the see, for a man of ryght good lyuyng, studyous and well lerned in scrypture, and in dyuers places in England was very well lyked, and dyd gret good with prechyng. And men mutter amonge themselfe that the boke was not onely faultles, but also very well translated, and was deuysed to be burned, bycause men sholde not be able to prove that suche fautes (as were at Poules crosse declared to haue bene founde in it) were neuer founde there in dede, but vntruely surmysed. And yet suche as they were, some men saye, were noo fautes at all, yf they hadde be so translated in dede, but blame layed and faute founde with thynges nothyng faute worthy, onely to deface that holy worke, to the ende that they myghte seme to haue some iuste cause to burne it. ¶ And that for none other entente, but for to kepe out of the people's handes all knowleges of Crystys gossell, and of goddys lawe, excepte soo moche onely as the clergye theymsellfe lyste nowe and than to tell vs. And that lytell as it is and seldom shewed, yet as it is fered not well

and truly tolde, but watered with false gloses, and altered from the trouth of the very wordes and sentence of scrypture only for y^e mayntenaunce of theyr authoryte. ¶ And the fere lest this thyng sholde euidently appere to the people, yf they were suffered to rede the scrypture them selfe in theyr own tonge was (as it is thought) the very cause not onely for whiche the newe testament translated by Tyndale was burned, but also that the clargye of this realme hath before this tyme, by a constytucyon prouynceyall prohybyted any boke of scrypture to be translated into the Englyshe tonge, feryng men with fyer as heretyques who so sholde presume to kepe them, as though it were heresye for a crysten man to rede crystys gospell."

These admissions are deeply interesting : they show that the laity throughout the kingdom were strongly excited. The picture of public opinion, thus drawn and published, is from the pen of the champion of popery, and, as it tells against his own party, we may naturally conclude that he has not exaggerated. The character of Tyndale, exhibited by his persecutor, is as highly honourable as it is faithful. In the third book of the Dialogues, More attempts to defend the burning of the New Testament, by declaring that it was full of errors. "To tell all wold be to reherse the hole boke." "To search for one faute would be like studying where to fynde water in the see." At length his budget of errors is opened, and *three* heresies are proclaimed: "the prestes of Crystes chyrche he calleth senyours—Chyrche he calleth congregation—and charyte he calleth alway love." These objections were unworthy the pen of a scholar, and are highly gratifying to the friends of the Reformation. Tyndale's immortal work was subject to the severest scrutiny of the brightest scholars of the age, men of the keenest penetration, and his most decided enemies : but the pure gold defied their research for alloy ; and, in the absence of serious errors, the critics found unreasonable fault with words, because they would have preferred others nearly similar, (no more diversity of meaning, to use an expression of Coverdale, than between *fourpence* and *a groat*,) if not synonymous. Sir Thomas frequently betrays a degree of blind hostility,

disgraceful as the system in which he had been educated. Tyndale's rule of obedience to the king was: "A crysten man is bounden to obay even tyranny, yf it be not agaynste his fayth, nor the law of god, tyll god delyuer hym therof." In reply to this, More displays a captious littleness, totally opposed to his native genius: he admits that the Apostle expresses exactly the same idea,—“ ‘we muste rather please god than man,’ which is well sayed of the apostle, but to be said of Tyndale, a heretic, it is a playne exhortacyon to rebellion.”*

The word *senior* was taken from the vulgate Latin. Tyndale acknowledged that it was not sufficiently explicit, and that he should prefer the word *elder*. This gave so much offence to the punning Lord Chancellor, that he likens it to a man blind of one eye, putting out the other to amend his sight.† The term which gave most offence was “congregation,” used instead of church. In using this term, he was justified by his learned sovereign—the defender of the faith—Henry the Eighth, who in a proclamation, and in the six articles penned by his own hand, combines the two words thus—“*the congregation of the church of England*.”‡ Tyndale and the king were right in using the term congregation, because the common acceptation of the word church was neither the building in which worship was conducted, nor the body of christians who worshipped, but it was limited to the clergy, who were called the church.|| It is now very properly altered to church, a term by which we understand all those whose faith and practice constitute them christians.

More also complains, “that at the tyme of this translacyon Hychens (Tyndale) was with Luther in Wyttenberge, and set certayne glosys in the mergent, framed for the settinge forthe of the vngracyous secte.”§ He finds fault, that “confession

* Preface to Confutation.

† Confutation, p. 133.

‡ Autographs in the British Museum.

|| The act of parliament which constituted the king supreme head of the church, was intended solely to bring the clergy, who were called the church, under the jurisdiction of the statute law.

§ This refers to the 4to., a copy of which was found upon the martyr Bilney in 1531, having the prologue to the Romans.

he translateth into knowledgyng—Penaunce into repentaunce;” and he sums up all the errors as springing from this principle: “For he wolde make y^e people bylene that *we sholde beleue nothyng but playne scripture*, in whyche poynte he teecheth a *playne pestylent heresy*”!! The faults are, in his estimation, such that “as it were as sone done to weue a new web of cloth as to sow up euery hole in a net, so were it almost as lytell labour and lesse to translate y^e hole boke all newe then attempt to correct it.” He admits, however, “that a nother man translatyng the testament, and beyng good and faythfull, myghte haue vsed happely those chaunges wythout euyl meanyng or any suspicion therof.”* To bring these absurd notions to a climax, he declares, that “yt is enough for good cristen men that know those thynges for heresy, to abhorre and burne vppe his bokes *and the lykers of them with them*”!!! This was the spirit of popery: has it changed? If it has, it was not infallible: if it has not, may such a system never again desolate our happy island!

Sir Thomas not only endeavours to frighten the people from reading Tyndale, by the threat of burning here and hereafter, but, to supply the place of argument, he calls to his aid a ghost to establish his charge of heresy. Unfortunately for him, the poor shade had been so roughly treated on a former attack, that he very prudently refused to venture a second time: “When I desired Origene to take the payne to come and bere wytnesse wyth me in this mater, he semed at the fyrst very well content. But when I tolde hym that he sholde mete with Tyndale: he blessed hymselfe and-shranke bakke, and sayde he had leuer go some other waye many a myle then onys medle wyth hym. For I shall tell you syr, quod he, before thys tyme a ryght honorable man very connyng and yet more vertuose, the good bysshoppe of Rochester, in a great audyence brought me in for a wytnes agaynst Luther and Tyndale, euyn in this same mater, aboute the tyme of the burnyng of Tyndalys euyl translated testament. But Tyndale, as soon as he herd of my name, without any respecte of

* Confutation, p. 96.

honestye, fell in a rage wyth me, and all to rated me, and called me starke heretyke, and that the starkest that euer was. Thys tale Orygene tolde me, and swore by saynt Symkyn that he was neuer so sayed vnto of suche a lewde felowe synnys he was fyrste borne of hys mother, and therfore he wolde neuer medle wyth Tyndale more. Now, indede, to saye the treuth, yt were not well done of Tyndale to leue resonyng and fall a scoldyng, chydynge, and brawlyng, as yt were a bawdy begger of Byllyter-lane. Fy for shame, he sholde fauored and forborne hym somewhat, and yt had bene but for his age. For Origene is nowe xiiij. hundred yere olde or there aboute, and this was not mych aboute vij yeres synnys.”* This story, told on the credibility of the Lord Chancellor of England, must have produced its effect on the populace, to whom it would be rehearsed by the priests with all gravity as words of truth and soberness.

It is amusing to hear Tyndale accused of calling hard names, by one who was a perfect master of the art of abuse. An intelligent papist who, in 1533, published that rare volume, “Salem and Bizanee,” complains very seriously that More calleth those with whom he differed “sometyme desperate wretches, sometyme sterke heretykes, and other whyles he calleth them the blessed brotherhode, or the newe broched bretherne, or the euangelical bretherne, and the principal doers he calleth potheded postels, naughtee bretherne or heretike brethern—these be strange names deuised after a merueilous railing fashion, wherein I thinke verely he dothe not as he wolde be done to.”

Tyndale was, at times, severe in his language, but it was a justifiable and even needful severity; thus, referring to unmeaning ceremonies, he says, “a man will as soon gape while thou putttest sand as holy salt in his mouth, yf thou shew hym no reason therof, he had as leyffe be smered wyth vnhalowed butter as anoynted with† charmed oyle, yf his soule be not taught to vnderstande somewhat therby.” This was a poser to Sir Thomas, whose anger dictated his reply: “Ah blasphemouse beste, to

* Confutation, p. 104.

† More misquotes it “vncharmed.”

whose rorynge and lowyng no good crysten man can with out heuynes of herte gyue ere. Now foloweth yt also that yf the sacrament were as good vnmynistred as mynistred to who so euer is not taught the proper sygnifycacyons of the outwarde token in the sacrament, as Tyndale here vnder a blasphemous iestyng fasshyon telleth vs: then foloweth yt, I saye, that there was neuer chylde crystened synnys crystendome fyrst begane, but that yt hadde bene as good to haue lefte it vncrystened, and neuer to haue let water touche yt, bycause yt coule not be taught what the water sygnified."* This must have been a grave subject to those who considered that the neglect of parents as to this ceremony would be visited upon the soul of the child in eternal misery!!

More was exceedingly desirous that the people should not read or examine the works of Tyndale: his great forte was ridicule and angry abuse, but he sometimes resorts to persuasion. "I wolde aduyse any man neither to rede these heretykes bokes nor mine, but occupy theyr myndes better, and standyng firmly by the catholyke faith of this .xv. C. yere, neuer onys muse vppon these newe fangled heresyas; but if at the parell of daynger to burne both here and in hell, he cannot hold his yechyng fyngers frome theyre poysened bokes, then wold I counsaile hym in any wyse to rede therwith such thynges as are wrytten agaynst theym." "Besyde the bookes of Latyn, French, and Douch an innumerable sorte. There are made in the Englysshe tonge. Fyrst, Tyndales new testament, ffather of them all, by reason of hys false translatyng." "Tyndales heresies farre exceed and passe: and incomparably offende the maieste of our Lorde God, than all the settinge vppe of Bell, and Baal, and Belzabub, and all the deuyls in hell." More, as keeper of the king's conscience, seriously said, "That the king would lose his own soul if he suffered Tyndale's Testament in his people's hands."† The violence of this language shows the weakness of his cause, and the poverty of his argument in attempting to defend the Romish church. It is in

* Confutation, folio 36.

† Preface to the Confutation.

delightful contrast with the opinion formed by a modern papist, justly esteemed for his liberality and candour, and eminent as a profound scholar. "With respect to Tyndale's translation, it is astonishing how little obsolete the language of it is, even at this day; and, in point of perspicuity and noble simplicity, propriety of idiom and purity of style, no English version has yet surpassed it. The criticisms of those who wrote against it (we are sorry to find Sir Thomas More among them) are generally too severe, often captious, and sometimes evidently unjust." He adds: "Burning suspicious books is the readiest way to multiply them: as persecuting for religion is the surest mean of propagating it."*

* Dr. Geddes' Prospectus to a New Translation, p. 89.

CHAPTER VI.

————— “he had a golden mind
That would not bend to dross, but still aspire
To heaven, and faith gave wings to his desire ;
He was belov'd of all that lov'd God's name.
The trumpet of his voice would still proclaim
The word of God.” —————

TYNDALE'S ACCOUNT OF HIS TRANSLATION OF THE NEW TESTAMENT—
HIS MOTIVES AND PURITY OF INTENTION—HE PUBLISHES MANY
WORKS.

IN vindication of the motives which induced Tyndale to undertake this dangerous and arduous labour, of translating the Holy Scriptures, his learned and admirable colleague, John Fryth, a short time before his martyrdom, thus addressed Sir Thomas More:—“ And Tyndale I truste lyueth; well contente with suche pore apostles lyfe, as God gaue hys sonne Christ, and hys faythfull mynysters in thys worlde, whych is not sure of so many mytes, as you be yearely of many poundes, although I am sure that for hys learnynge and iudgement in scripture, he were more worthye to be promoted then all the byshoppes in Englande. I receyued a letter from hym, whych was wrytten sens Christmas, wherin amonge other matters he wryteth thus: I call God to recorde agaynst the daye we shall appeare before oure Lorde Jesus Christ to geue rekonyng of oure doinges, that I neuer altered one syllable of Godes worde agaynst my conseyence, nor wolde do thys daye, yf all that is in earthe, whether it be honoure, pleasure, or ryches myght be geuen me.” Fryth adds, “ Judge, good Christen reader, whether these words be not spoken of a

faythfull, clere, and innocent herte. And as for hys behauyoure is suche, that I am sure no man can reprove hym of any synne, howbeit no man is innocent before God whych beholdeth the herte."

His motives are thus declared in the prologue prefixed to the 4to. Testament with glosses, 1526. "I haue here translated (brethren and susters, moost dere and tenderly beloued in Christ) the Newe Testament for youre spirituall edyfyinge, consolacion, and solas: the causes that moved me to translate, y thought better that other shulde ymagion, then that y shulde rehearce them. Moreover y supposed yt superfluous, for who ys so blynde to axe why lyght shulde be shewed to them that walke in derknes, where they cannot but stomble, and where to stomble ys the daunger of eternall damnacion, other so despyghtfull that he wolde envye eny man (y speake nott his brother) so necessary a thinge, or so bedlem madde to affyrme that good is the naturall cause of yuell, and derknes to procede oute of lyght, and that lyinge shulde be grounded in trougth and verytie and nott rather clene contrary, that lyght destroyeth derknes, and veritie reproveth all manner lyinge."

In 1528, Tyndale published the most valuable of his own compositions, *The Obedience of a Christian Man*. In the preface, he, at considerable length, proves the necessity of a free circulation of the Scriptures in the vernacular language of every country. After his christian salutations, he says: "Let it not make thee dispayre, neither yet discourage thee (oh reader) that it is forbidden thee in payne of lyfe and goodes, or that it is made breakynge of the kynges peace, or treason vnto his highnes, to reade y^e worde of thy soules health. But muche rather be bolde in the lorde and comfort thy soule. For as much as thou art sure and haste an euydent token thorow suche persecutyon, that it is the true worde of God, whiche worde is euer hated of the worlde." He argues, that as the Jews, and those to whom the scriptures were immediately delivered, had them in their own tongue, so ought all mankind. That Jerome felt the great importance of a vernacular translation, and with much labour made one in Latin. That since the scriptures have been shut up, gross darkness has covered

the people. "The curates, alas, themselves, for the moost part, wotte no more what the Newe or Olde Testament meaneth, than do the Turkes."—"Moreouer seyng that one of you euer preacheth contrary to a nother. And whan two of you mete, the one disputeth and brauleth with the other, as it were two scoldes. And for as moche as one holdeth this doctor, and another that, one foloweth Duns,* and another S. Thomas," &c., enumerating fifteen different sects in the then Roman Catholic church in England, he adds, "In so great dyuersyte of spyrites howe shal I knowe who lyeth and who sayeth trueth: wherby shall I trye them and iudge them? Verely by Goddes worde, whiche onely is true. But howe shall I that do, whan thou wylte not let me se the scripture?"

Tyndale speaks familiarly of the original languages: "The Greke tongue agreeth more with the Englyshe than with the Latyne, and the properties of the Hebrue tongue agreeth a thousande tymes more with y^e Englysshe than with the Latyne." He winds up this interesting preface with a serious charge. "Fynally that the threatenynge and forbyddynge the laye people to rede the scripture is not for loue of your soules (whiche they care for as the foxe doeth for the gese) is euydent and clerer than the sonne, in as moche as they permytte and suffre you to reade Robyn Hode, and Beuys of Hampton, Hercules, Hector and Troylus, with a thousande hystories and fables of loue and wantones, and of rybaudrye, as fylthy as herte can thynke, to corrupte the myndes of youth with all, clene contrary to the doctryne of Chryst and of his apostles."

This book fell into the king's hands through the zeal of Tyndale's enemies to prevent his seeing it. Queen Anne Boleyn had lent her copy to one of the ladies in waiting, who had formed an attachment to a handsome page, named Zouch; he playfully seized the book, and made his escape with it to the chapel, as a

* Duns Scotus, a celebrated monk, born in Scotland, of whom Camden gives the following character, as drawn by an Italian poet:

"All learning taught in humaine bookes and couched in holy writ,
Dun Scotus darke and doubtfull made by subtilty of wit."

secure place for private reading; but unfortunately Dr. Sampson caught him before he could conceal the proscribed treasure, and with severe threats took away the book, and gave it to Cardinal Wolsey. When the queen asked for her book, the lady, falling on her knees, told her what had happened: the amiable queen raised her with kindness, saying, it shall be the dearest book the cardinal has got. She went to the king, and told him the conduct of the doctor and cardinal. Henry immediately called for the stolen volume, when she with irresistible tenderness besought the king to examine its contents, which he did, and appeared to be delighted with it, saying, "This book is for me and all kings to read."

During this time Tyndale was incessantly employed, and published a number of tracts and books, which, though small in size, were mighty in pulling down the strongholds of superstition in England. The original editions of many of these tracts are in my cabinet, and have afforded me much instruction and information, as well as amusement: among them is a copy of *The Obedience of a Christen Man*, small 4to. published May, 1528, once the property of the princess, afterwards Queen Elizabeth. It has her autograph beautifully written, but with all the pomp worthy of a Tudor: "Elizabeth, doughter of England and France." This book, probably, assisted to fix her principles in favour of the Reformation.

In 1529, having finished his translation of the first books of the Old Testament, Tyndale commenced the publication of them in separate tracts, ornamented with wood-cuts, and accompanied with notes, which gave great offence to the clergy. When the manuscript of the book of Deuteronomy was ready for the press, thus completing the Pentateuch, he was visited, by the inscrutable dispensation of Divine Providence, with a heavy calamity. Minding to print the fifth book of Moses at Hamburgh, he on his way thither suffered shipwreck on the coast of Holland; and lost his books, money, and manuscript; his life was saved, for in the goodness of God he was not wrecked on the English coast, where, if the sea had

spared him, a Smithfield fire would have burnt him. He continued his journey, and being joyned by Coverdale, they again translated the book of Deuteronomy, and, assisted by a pious lady, Mrs. Van Emmerson, it got printed; he thus completed the first portion of the Old Testament in 1530. At Hamburgh, the same providence which had preserved him in shipwreck, armed his body against the pestilence. "They went through the work in safety, while the sweating sickness swept away thousands in the city with a general mortality; as if the useful sweating of their brains were a preservative against the hurtful sweating of their bodies. And indeed close application to a lawfull calling, is the best antidote against a public infection."* This is the only portion of the Old or New Testament in the translation of which Tyndale and Coverdale assisted each other.

In the preface to Genesis, he observes, that when he published the New Testament, he desired them that were learned to amend, if ought were found amiss, but that, instead of amending it, the papists have raised an outcry against the translation; saying there were many thousand heresies in it, so that it could not be mended: even if an i lacked a tittle over his head, it was noted to the ignorant people for an heresy. "A thousand books had they lever to be put forth against their abominable doings and doctrine, than that the scripture should come to light." "Which thing only moved me to translate the New Testament. Because I had perceived by experience how that it was impossible to establish the lay people in any truth, except the scripture was plainly laid before their eyes in their mother tongue." He humbly submits his Pentateuch to the judgment of Hebrew scholars, and expresses his willingness to have it burnt, if they will first put forth another that shall be found more correct. His writings had by this time been extensively circulated, and began to produce their good fruit sixty or an hundred fold.

Many of these tracts are now lost, and probably may never be again recovered. The great object which he endeavours to illus-

* Fuller's Church History.

trate through all his works is the important difference between the Old and the New Testaments or Covenants. No man of that age, nor perhaps from that to the present period, had more distinct and pure sentiments upon this very important subject. The former dispensation, pointing by signs and ceremonies to the latter, in which a spiritual but sublime simplicity of worship takes the place of outward pomp and splendour. He was severe on those ceremonies, the inventions of men, alike at variance with revelation and reason, by which all religion was made to consist in bodily motions—howling—pattering—creeping—crossing, &c. &c. His great object was to place the soul before its Creator to worship him in spirit and in truth—well knowing that the result of such intercourse must be a blameless and useful life of active benevolence. He advocated the simple ceremonial institutes of the New Testament, as calculated richly to promote the great object of spiritual worship. Deeply impressed with the importance of religious principles—he gave up none of his preconceived opinions until satisfied by divine truth that they were wrong. His was the gradual emancipation of a spirit determined, fearless of all consequences, to try all things, and hold fast that which proved good. This is the great principle of the Reformation. This is the leading truth of revelation—a principle which, while it establishes the right of private judgment, also imbues the mind with a sense of individual responsibility at the day of judgment.

While many men, of distinguished talent and piety, have advocated the imposition of ceremonies, creeds, and confessions, they appear to others fraught with unmingled evil; their effects are intolerance, bigotry, and persecution to those who cannot conscientiously conform, and hypocrisy in those who subscribe them merely for place or lucre.

CHAPTER VII.

“Rome tam’d the world, the Pope tam’d Rome so great;
 Rome rul’d by power, the Pope by deep deceit.
 But, how more large, than theirs, was Tyndale’s fame,
 Who, with his pen, both Pope and Rome doth tame?”

FR. QUARLES.

TYNDALE’S WORKS GIVE GREAT OFFENCE—SECRETLY CIRCULATED—
 POPE’S BULL AGAINST THEM—EFFORTS OF HENRY TO SUPPRESS AND
 DESTROY THEM.

TYNDALE’S writings were obnoxious to the popish clergy, because he attacked and demolished that stronghold of popery,—a pretended authority of the Church, on the plea of immediate and continued descent from the apostles, and their claim of being the depository of traditions, alleged to be of equal authority with the scriptures, as the rule of faith. Tyndale, in the *Practice of Prelates*, proves that this plea has no foundation;—that it was many hundred years after Christianity was founded, and had extended her genial influence, before the papists were conceived; and that it was the work of several centuries to strengthen and prepare that baneful system for the desolation of Europe which it occasioned, not only by crusades and the horrors of war, but by that dismal prostration of intellect to what was called holy church and her dogmas. If inquiry was ventured upon, it was silenced with this *reason* of faith—so the church believes, and because she believes that the fathers believed it, you must therefore believe it, or be deemed a heretic and suffer death. This mode of argument is seriously commended for its efficacy in driving away the fiend. “This is the faith of that cooliar: which being at point of deathe, and tempted of the devill what his faith

was, answered, I beleue and die in the faith of Christes church. Being againe demaunded what the faith of Christ his church was, that faith, saied he, that I beleue in. Thus the deuil getting no other awnswer of the simple man, was ouercomed and put to flight.”* The same learned doctor assigns as his reason for not allowing a translation of scripture: “For precious stones ought not to be cast before hogges, and such of all likelihod are the laye ignorant people.” An odd idea of the priest, for the *natural* result must be, his christening the little pigs, and celebrating the mass to the larger swine.

Such was the system in which Tyndale had been educated. The light of Scripture had gradually dispersed the gross darkness which had overshadowed his own mind, and he was animated with an earnest desire that the same light should shine upon his native country. The great object of his writings was to excite honest, rational inquiry, guided by the Bible. At times he indulged in justifiable raillery. He thus ridicules abstinence: “A Charter House monk would rather dye than eat flesh, but he loves the strongest ale or beer heated with spices, and pours it in without measure.” In the observance of holy days “will he kepe so straight, that if he meete a flee in his bed he dare not kill her,” but he neither knows nor cares why the day is kept. In the multitude of ceremonies he is always in fear; for if without a stole about his neck he were to say mass, the wafer would not be consecrated; if he gave absolution, it were not worth a mite: so their praying to posts, domme pateryng and howlyng; domme straunge holy gestures; these all mark a fleshlie spiritualitie, which for eight hundred years has been established with lies.”†

When he had accomplished his most important object in printing the New Testament, very great difficulties were encountered in circulating volumes prohibited by such severe pains and penalties; but the determined spirit of the reformers overcame them all. Sir T. More complains of the numbers imported. “Whych bokes all be yt that they neyther can be there printed without great coste, nor

* Staphilus' Apologie, translated by Stapleton, 4to. 1565, pp. 53 and 64.

† Reply to Sir Tho. More, Preface.

here solde wythout great aduenture and parell; yet ceace they not with mony sent from hense, to prente them there and send them hyther by y^e whole fattes full at once, and in some places lokinge for noo lucre, caste them abroad by nyght." Constantine, when in prison, contrived by giving up some of the books to relax the vigilance of his persecutors, and made his escape. "He deuysed how those deuyllysshe bokes whyche hymself and hys felowes hadde brought and shyped, myghte come to the byshoppes handes to be burned. And therfore he shewed me the shypmannes name that had them, and the merkes of the ferdellys, by which I haue sinnys hys escape receyued them."* Information was laid against R. Webbe of Bristol, "that some of these pestylent bookes were throwen in the strete and lefte at mennys dores by nyght, that where they durste not offer theyr poyson to sell, they wolde of theyr cheryte poyson men for nought."†

John Fox, the martyrologist, observes, that "the bookes of W. Tindal being compiled, published, and sent to England, it cannot be spoken what a doore of light they opened to the eyes of the whole English nation, which before were many yeares shut vp in darkenesse." The effect they produced, shook the pope, and alarmed the king and his council. The kind permission of the Bishop of London opened to me the archives of his diocese during these troublous times, and to my great surprise I found, that the fame of Tyndale had reached Rome probably before it was known to Henry the Eighth. The thunders of the Vatican were launched against him so early as 1520. In the records of Bishop Tonsall is preserved a bull dated July 17, in the eighth year of the pontificate of Leo, on seven closely-written folios, against Luther and his sect. At the end of this formidable instrument, which denounces torment here and eternal fire hereafter against those dread heretics, is a list of their names in the following order:—Luthero, Lambertus, Pomeranus, Zuynglius, Œcolampadius, Bucerus, Melanthonus, Carolastadius, Brentius, Jonas, Westemerus, Hedendorphius, Johnes Agricola, Vrbanus Regius, Brestemanning, Andreas Knopken, Si-

* More's Confutation, Preface, pt. 1.

† Confutation, pt. 2, p. 408.

mon Hesus, Johnes Wyltkyrk, Otton Brymsellius, Willmus Tyndall, Willmus Roy apostata, Ricus Bryghtwell. The three last names are linked together with a note on the right hand, *Angli*; and on the left, *Ordines frm minor de obsuacia de Grenewyche*. All these are names worthy of our grateful remembrance: of the Englishmen, Tyndale justly takes the lead. More calls him "this blessed apostle of these apostates."* In these records is also preserved a proclamation issued in the 21st of Henry VIII. (1529,) declaring the royal determination to execute with rigour all the laws against hereticks. It sets forth, "that books in English and Latin have been circulated throughout the kingdom replete with most venomous heresies, blasphemies and slaunders intollerable to the clene eares of any good christen man;" and the king commands all his lords, spiritual and temporal, judges, justices of the peace, sheriffs, maiores, bayliffes, constables, and other his officers and ministers, and all his subjects, to prevent any person from preaching or teaching without license, and to cause all such books to be brought in, on pain of immediate imprisonment and punishment for heresy. The proclamation finishes with a list of about ninety Latin and eighteen English books, first the Newe Testament, followed by eleven other books written by Tyndale.

In the library at Lambeth Palace is an original state document (a copy is in the records of the venerable Warham,) which very strikingly exhibits the extraordinary effect that the writings of Tyndale had upon the imperious Henry and his clergy. The New Testament in English, and a few little books published by a pious preacher in exile, disquieted the mighty monarch of a great nation, and deeply excited his nobles. Although the effect they produced was not so sudden, yet it appears to have been as deep and alarming as the hand-writing upon the wall was to Belteshazzar and his courtiers. The martyrologist Fox, who was an eye-witness of these scenes, declares that Tyndale's books produced such singular profit to the godly, and envy to the ungodly, that the commotion to destroy them was "like as, at the birth of

* Confutation of Tyndale, Vol. II. p. 364.

Christ, Herod and all Jerusalem was troubled with him.” Henry had abolished the Pope’s jurisdiction in England, but he still cherished popery as the best means of preserving arbitrary power. The circulation of the Scriptures, he saw would be the forerunner of the downfall of the popish church in England. That system, weighed in the balances of God’s word, was found wanting; and if the fundamental principle of the Romish church, *belief without investigation*, gave place to honest inquiry, Henry might justly conclude, that the people, emancipated from religious slavery, would with injurious haste shake off their political chains. He therefore exerted all the energies of his powerful mind to extirpate books so much at variance with cruel or unjust laws and arbitrary domination.

The document which suggested these observations, occupies eight skins of parchment, closely written on both sides in a very neat and small character, dated May 28, 1530. It was published in presence of the king, his council, and a convocation of clergy, at the palace of Westminster, adjoining to the chamber of the parliament, and witnessed with the attestations and seals of the three parliamentary notaries: these imposing solemnities are directed against the writings of William Tyndale!

The document commences with a solemn appeal to God, and “to all trew and faithful cristen people;” and it then sets forth, that the King, “hearing that many books in the English tonge containing many detestable errors and dampnable opynyons, prynted in parties beyonde the see, to be brought into diuerse townes and sondrie parties of this his realme of Englande. and sawen abrode in the same, to the great decaye of our faithe and perylous corrupcion of his people, vnles spedye remedye were breuelie provided. That his subiectes myght kepe pure and clene of all contagion of wronge opynion in Cristes religion, and that he was full lothe to suffre suche euill sede sown amongst his people, soo to take roote, that it myght ouergrowe the corne of the Catholieke fayth.” It goes on to state, that his majesty, having collected those books, sent them to his council, prelates, and divers learned men of both universities and others, with instructions that

they should read them, and be prepared conscientiously to give their opinions as to the doctrines contained in them, and to be ready to support such opinions by extracts from the said books;—that this council met at the king's palace at Westminster, consisting of the lord legate, archbishops, bishops, and learned men; and that they came to an unanimous conclusion, that all the said books contain “many erroures and heresyys both detestable and damnable”—“which bokes doo swarme full of heresies and detestable opynyons.” Each heresy is then engrossed at length on the deed. As our limits will not allow of the insertion of the whole, we have selected the first which is written against each book, and given the total number.

THE WICKED MAMMON contains thirty heresies—1st. Faith only doth justify us. THE OBEDIENCE OF A CHRISTIAN MAN, twenty-five heresies—Whatsoever is done before the Spirit of God giveth light is condemnable—Purgatory ys of the popys inuentyon, and therefore he may doo ther what so euer he wyll—No man may be hired to pray. THE REVELATION OF ANTICHRIST, forty-nine heresies—To bynde a man perpetually to any vow of religion is without doubt an error—Not only the Pope ys wycked, but the popedom-self, and the offyce ys yniquyte, and ys suche a power that yt suppressyth the faythe and gosple, and cannot be admynystered by a good prynce, but by the aduersarye of Chryste*—All thinges necessarye are declared in the Newe Testament—The Newe Testament of Criste will not suffre any lawe of compulsion, but oonly of counsell and exhortation. [These noble sentiments are declared by the Roman Catholic church to be detestable and dampnable heresies!!!] THE SUM OF SCRIPTURE, ninety-two heresies—The water of the fonte hath noo more vertue in it than hath the water of a ryner—We be all equally bounde to knowe the Gospells and the Epistells of Sainte Powle—Men should see that their childern come to church to here sermon—

* In the original document, this heresy is obliterated; I have copied it by the aid of the transcript in the records. That which was heresy in 1530, and punishable with a cruel death, viz. to speak against the pope, was declared by act of parliament in 1531 to be sound doctrine. Heresy is a strange thing.

The Gospell is written for all persons, estates, dukes, princes, pope, emperour." THE BOOK OF BEGGARS—That there is noo purgatory, but it is a thinge invented by the covetousness of the spiritualtee oonly, to translate all kingdoms from other princes unto them—And that there is not oon worde spoken of it in all Holye Scripture. THE EXPOSITION into the seventh chapitre of the First Epistill to the Corynthians, contains these heresies—Vows of chastity may be broken—Fasting not an exclusion of meat and drink—that Paul had a wife—that Sainte Pawle saith, that he ought to be chosen for to be a bishop, that is the husbände of oon wyfe." In this it is difficult to discover which this learned council of the Romish church charged with heresy, Paul or Tyndale. The deed goes on to say, " All which great errours and pestilent heresies being contagious and dampnable with all, the bokes conteyning the same, with the translacion also of Scripture, corrupted by William Tyndall, as well in the Olde Testament as in the Newe, the kinges hyghnes, with the assent of the prelates and universities, has detyrmined vtterlye to be expelled, rejected, and putt away out of the handes of his people. And the king orders all preachours in his realme to publish the commands of his highness in a bill to be read in every church and chapel in the kingdom, during divine service. This bill sets forth the king's zeal for his people's happiness, and that, having found that certain books were distributed through the realme, he had collected them, and had required the opinion of his prelates and learned men, to know whether they were agreable to Goddis woorkes and doctryne or noo;—that, after free deliberation, the whole of these lerned men had determined that these books conteyne fals tradicions, and corrupte doctrine, and pernicious heresies, to the destruction of the soules of good cristen men.—I therfore warne and monyshe you by the woordes of Cryste, Take hede of fals prophettes. Wherefore yowe that have the bookes called Thobedience of a Crysten Man—The Sum of Scripture—The Reuelation of Anticrist—The Supplication of Beggars—Mammona—The Matrymony of Tyndale—The Newe Testament in Englishe, of the translacion whiche is nowē prynted, detest them ; abhorre them ;

kepe them not in your handes; deliuer them to the superiours *suche as call for them*. And if by reading of them heretofore, any thinge remanyth in your breests of that teching, either *forget it*, or by enformacion of the truthe, expelle it and purge hit to the entent that ye soo puryfyed and clensted of that contagious doctryne and pestiferous tradicions, may be fytte and apte to receyve and reteyne the true doctryne and vnderstanding of Cristes lawes, to the comforth and edificacion of your soules. Thus I move and exhorte you in God to do. This is your duty to do. This ye ought to doo. And being obstinate and denyinge or refusing this to doo, the prelates of the churche having the cure and charge of your soules, owght to compell you, and your prince to punysh you and correct you not doing. Vnto whom, as Saint Powle saith, the sworde is given by Goddes ordinance for that purpose. It is added, that an opinion having been spread abroad, that the king was bound to give the Scriptures to his people in their own language, he had taken the advice of these prelates and nobles, who declare that he is not bound to do so; but that he will have the New Testament translated, and if the people are meke and submissive, and he thinks that it will conduce to their good, he will give it to them.

This decree was calculated to serve as a general search-warrant to examine every man's house for the forbidden books, from the palace to the hovel. Where discovered, the penalty was awfully severe: as in the case of Harding, a tormenting death too often aggravated by refined cruelty. It is surprising that any of these books have been handed down to us. Most of them still exist, and mocking the impotent power which sought their destruction, they form an imperishable monument to the talent and piety of the truly illustrious Tyndale: while they form an equally striking monument to the infamy and disgrace of those who sought to destroy works replete with exalted sentiments, because they promoted emancipation from a system the essence of which is spiritual slavery.

It is a matter of regret, to find among the names appended to the deed, as members of this council, one who afterwards suffered martyrdom for the very cause which he here

condemns. HUGH LATIMER then consented to the destruction of Tyndale, as Saul did to the martyrdom of the amiable and pious Stephen. Sir Thomas More was a principal actor in this business; and he thus describes the solemnities with which this deed received the royal assent :*—" In hys owne moste roiall person, in the sterre chamber, moste eloquently by hys owne mouth, in greate presence of hys lordes spyrytuall and temporall, gave monycyon and warnynge to all the iustices of peace, of euery quarter of hys realme then assembled byfore hys hyghnes, to be by them in theyr cuntrees to all hys people declared, and dyd prohybyte and forbydde, vppon greate paynes, the bryngynge in, redynge, and kepyng of any of those pernycyouse poysened bookes, to the entent that euery subyet of hys, by the meane of suche manyfolde effectual warnynge, wyth hys gracyouse remys-syon of theyr former offence in hys commaundement before broken, sholde from thense forthe auoyde and estyew the parell and daunger of punyshement, and not dreue hys hyghnesse of necessitye to the thyng from whyche the myldenesse of hys benygne† nature abhorreth."

In June, 1530, the King issued a proclamation, setting forth, that, with the advice of the primates and learned men from all parts of the kingdom, the books of Tyndale had been examined, and found to contain pestiferous errors and blasphemies, and ordaining that they should be taken of all men for books of heresie, and worthy to be put in perpetual oblivion. Henry commands his subjects to deliver up all such books within fifteen days. The judges, justices, constables, and all officers are ordered to seize all those who refuse to deliver such books, or are suspected to keep them, and to bring them before the king and his council, that they may be corrected and punished for their contempt, to the *terrible* example of other like transgressors. The proclamation declares, that it is not expedient for the people to have THE SCRIPTURES IN ENGLISH, and decrees that they ARE BOOKS OF HERESIE, and shal be clerely *exterminated and exiled out of this realme of England*

* Preface to the Confutation of Tyndale.

† Sir Thomas More, within three years, bitterly tasted the mildness of his royal master's benign nature, by being cruelly put to death!

for ever. It also extends the prohibition to the same books in “Douch” (German) and French. This proceeding justifies the character given of his persecutors by Tyndale: he calls them “fleshly-minded hypocrites, as making the Scripture theire own possession and merchandize, and so shutting up the kingdom of heaven, which is God’s word, neither entring themselves, nor suffering them that would.”*

Every effort of human wit, in addition to such cruel laws, was exhausted against these books. The usual intimidation was the fear of burning, both here and hereafter. More indulged his readers with a peep into the regions of terror, to frighten the poor Papists from inquiries after truth. “Tewkesbury would not have been martyred yf Tyndales vngracyouse boke had neuer come in hys hande, for whych the pore wreeche lyeth now in hell, and cryeth out on him; and Tyndall, yf he do not amende in tyme, he is lyke to fynde hym when they come togyther, an hote fyrebronde burnynge at hys bakke, that all the water in the worlde wyll neuer be able to quench.† Then haue we Jonas made out by Tyndale, a boke that whoso delyte therein, shall stande in parell that Jonas was neuer so swallowed vppe wyth the whale, as by the delyte of that booke a mannes soule maye be so swallowed vppe by the deuyll, that he shall neuer haue the grace to gete out agayne.”‡

This prologue is of considerable length, and is ironically severe, by showing the wicked conduct of the Jewish priests in our Lord’s days, and the parallel conduct of the Roman Catholic teachers. It contains a clear exhibition of Tyndale’s religious sentiments. “If thou find ought amisse, when thou seist thy selfe in the glasse of God’s Worde, thynke it compendious wisdom, to amende the same betymes, monished and warned by the ensample of other men, rather than to tary vntil thou be beaten also.” He calls the whale’s belly a new schole in which Jonas lost much of his dross—and exhibits him as a warning. “And wyth Jonas let them that wayte on vanities, and seke God here

* Prologue to Jonas.

† Preface to the Confutation of Tyndale.

‡ This treatise is published in every edition of Tyndale’s Bible. The original edition is of extreme rarity.

and there, and in euery templ, saue in theyr hertes;—go and seke the testament of God in thyne hart”—“and when the rage of thy conscience is ceased, offer thanksgeuing and paye the vowe of thy baptisme, that God only saueth of his only mercy—ascribe the cause of thy tribulacion vnto thyne owne synne, and the cause of thy delyuerance vnto the mercye of God.”

The Lord Chancellor takes advantage also of the superstitious fears of the ignorant. It happened that at this period the country suffered under a severe famine, attended by great mortality. This the *enlightened* More attributes to Tyndale's heretical books; and he predicts that for this heresy the Almighty would send wars, sickness, and mortality.*

At other times, ridicule and raillery are tried, to aid the support of the tottering hierarchy—“Neuer was made a more folyshe frantique boke than the Wycked Mammon.” “Then haue ye an exposycyon also vppon the VII chapyter of Corinthians, by whyche prestes, freres, monkes, and nonnes be taught that euangelical lyberty, that they may runne out a caterwawynge, and so wow and wedde.”†

Tyndale had now settled at Antwerp, as chaplain to the company of English merchants. Wherever he went, his unaffected piety and amiable manners secured the esteem of all who knew him; and although he sustained a public character, his abode was for some time veiled from his powerful enemies, who had long doomed the persecuted exile to death. He was thus shielded for four years against all their machinations.

During this perilous time he compiled a short treatise on the sacrament, severely condemning the absurdities and idolatry of the mass; but, fearing that it might offend some weak disciples, he withheld it from the press, and it was not printed until after his martyrdom.

With respect to all his tracts and treatises, Fox quaintly but justly says, they are “no lesse delectable than also most fruitfull to be read.”

* Preface to the Confutation.

† More indulged in very indelicate jokes upon the vicious conduct and profligate concubinage of the clergy, but their getting married excited his unbounded abhorrence and anger.

CHAPTER VIII

“ In the rare roll of martyrs we do find
 Famous John Frith, an Englishman by nature ;
 Who, from his youth, adorn'd his education
 With promptitude of wit, and other parts,
 Whereby he flourish'd both in tongues and arts.”

QUARLES.

INEFFECTUAL ATTEMPTS TO ALLURE TYNDALE TO ENGLAND—HIS
 SEVERE PRIVATIONS—HENRY'S ANGRY LETTER TO HIS ENVOY—
 MARTYRDOM OF THE AMIABLE FRITH.

THE emissaries of Henry, Cardinal Wolsey, and the Lord Chancellor, were at this time using their utmost efforts to bring Tyndale to England, that, by cutting short his life, the light of Scripture might be, as they vainly hoped, extinguished. The principal agent employed to effect this, was the British envoy in the Low Countries, Stephen Vaughan. The first communication from him which I have been able to discover, is a letter to his master, Henry VIII., dated January 26, 1530, from the town of Barrough, near Antwerp. From this it appears that Tyndale had not taken up his residence in the Low Countries at that time, so that, to open a correspondence with him, letters were addressed to three different cities in Germany. He was aware of the determined aim of his enemies to destroy him, and, like a hunted hart, concealed himself from his pursuers. The Envoy, having addressed his Majesty on political affairs, thus introduces the subject of our memoir.* “ I have written three sondry letters vnto Willyam Tyndall, and the same sent for the more suretie to iii several places; to Frankforde, Hamborough, and Marleborough. I

* These papers are in the British Museum. I have published every word contained in them relative to Tyndale.

then nott assured in which of the same he was and had veray good hope, after I harde say in Englande that he wolde, upon the promise of your magestie and of your most gracious salue conducte, be content to repayre and cum into England, that I shulde partly therwith, and partly with such other perswasions as I then devised in my said letters, and fynally, with a promyse which I made hym, that whatsoever suretie he wolde reasonably desire for his safe coming in and going out of your Realme, my friends shulde labour to have the same graunted by your magistie. that now the brute and fame of suche thinges (as sithe my wrytyng to hym) hathe chaunced within your Realme, shulde provoke the man not only to be mynded to the contrary of that, whereunto I had thought without difficultie to have easily brought him, but also to suspect my perswasions to be made to his more parell and daungier, then, as I thynke if he were verily perswaded and put before you, your most gracious benygnytie and piteous regarde naturall custome alwayse had towards your humble subjectes considered, and specially to those, which knowlaging theyr offensees, shall humbly requyre your most gracious pardon, he shall never have nede so doe or feare. Lyke as your magestie, as well by his letters written with his owen liande, sent to me for answer of my sayde letters, as also by the copie of another letter of his answering some other person whom your magestie had commanded to perswade by like meanys, may playnly apperceyue—which letters like as together I receyued from these parties, so sende I herwith enclosed to your highnes.” This communication was accompanied by a letter to Lord Cromwell, in which he says, “It is vnlikely to gett Tyndall into England when he dayly hereth so many thinges from thense whiche feareth hym. After his booke answering my lord chancillor’s boke be put fourthe, I thinke he wyll wryte no more. THE MAN IS OF A GREtter KNOWLEGE THEN THE KYNGE HIGHNES DOTI TAKE HIM FOR, whiche well appereth by his workes. Wolde god he were in Englande.”

The letters from Tyndale sent to the King by his envoy, have not yet been found. Should they still exist, their contents must be very deeply interesting.

Among the state papers is preserved part of a well written and affecting letter from one of the King's emissaries, who, in a very singular, and even romantic manner, obtained an interview with Tyndale. The courtier found himself most unexpectedly in the presence of his long-sought victim, who awed him with his dignified purity and truth, so that, in answering him, he tells his royal master that he did it as his poor wit would serve him. The letter bears every mark of explicit sincerity, and it displays in lively colours the sufferings of this great man. One to whom the nation is so deeply indebted, was living in painful and perilous concealment, afflicted with hunger, cold, and every privation, aggravated by the difficulties thrown in his way to prevent the circulation of the Scriptures. He deeply partook of the sorrows of David, whose tears flowed because the law of God was despised. Still, the great object for which he cherished life, was not yet accomplished. The Bible had not been printed and circulated in the English language. The king's agent thus writes :—

“ Please it your maiestie to be advertised, how that of late I obteyned a copie of one parte of tyndalles boke, answeyng to the boke put forth by my lord chancellor, whereof immediatly I gave knowedge to my Lord Thomas Cromwell, and him required thereof to advertyse your Highness as aperteyned; which copie beyng rudely writyn enterlynnyd and difficult to be red, me thougth uncomly and not mete in so vile aray to be sent to the hands of your Riall maieste. The Regard whereof moved me to write it ageyne that it myght come to your most gracious hands the more legible and easy to your redyng, which parte I have herewith sent vnto your hyghnes, thynkyng that the matter therein conteynyed (for the modest order thereof) In regard of his former wrytyng, will somewhat better like you then some other of his works which he hath with lesse advisement, more Rashenses and ruder spirite put forthe before this tyme. this part which your grace receives now is but a third or fourth part of his hole worke, but comprehendeth in effect the substance and pithe of the other parts where he par-

ticularly answereth to every chapter of my lordes booke with suche growndes as he hathe laid in his first part, thow he vse in it a larger circumstance. The seconde part I have in likewise obteyned which I will in like wise write and send unto your grace with all convynient spede and celerite. the day before the date* hereof, I spake with Tyndall withowt the town of Andwerp and by this meanes. He sent a certeyne person to seke me, whom he had advysed to say, that a certeyne frend of myne, vnknownen to the messenger, was very desirows to speke with me; praying me to take paynes to go unto him to suche place as he should bryng me. Then I to the messenger (said) what is your fryend and where is he? His name I know not, said he, but if it be your pleasure to go where he is, I wilbe glad thider to bryng you: thus dobtfull what this matter ment, I concluded to go with hym, and folowed hym till he browght me withowt the gate of Andwerp into a feld lying nyghe unto the streame, where was abidyng me this said Tyndall. At our metyng, do you not knowe me? said this Tyndall. I do not well remember you, said I to hym; my name, said he, is Tyndall. But Tyndall, said I, fortunate be our metyng. Then Tyndall: Sir, I have bene excelyng desirous to speke with you. And I with you; what is your mynd. Sir, said he, I am enformed that the kynge's grace taketh great displeasure with me for puttyng furthe of certeyne bokes which I lately maid in these partes, but specially for the boke namyd the Practise of Prelates, whereof I have no littell marvaill consideryng that in it I did but warne his grace of the subtile demeanor of the Clargy of his Realme towards his person, and of the shamefull abusions by them practised, not a littell threatnyng the displeasure of his grace and weale of his Realme. In which doying, I shewed and declared the harte of a trew subiect which sowght the saluegard of his Riall person and weale of his commons, to thentent that his grace thereoff warnyd mygt in dewe tyme prepare his remedies against the subtile dreames. If for my paynes theirin takyn. Yf for my pouertye. Yf for myn exille out of myn

* The date is unfortunately wanting.

naturall contrey, and beyng absent from my fryndes. Yf for my longar—my thirst—my cold—the great danger wherewith I am every where compasyd—and fynally yf for innumerable other hard and sharp sicknesses whiche I indure, not yet feellyng theyre asperitie by reson I hopyd with my labors to doo honor to God—trew service to my prynce, and plesure to his commons, how ys yt that his grace this consyderyng may ether by hymselfe thyncke or by the perswasions of wother, be browght to thyncke, that in this doying I schold not schow a pure mynd, a trew and incorrupt zeale, and effeccion to his grace. Was there in me any suche mynde when I warnyd hys grace to beware of his cardinall whose iniquyte he schortly after approvyd accordyng to my wrytyng? Doth this deserve hatered? Ageyne, may his grace, beyng a crysten prynce, be so vnkynd to God, whiche hathe commaundyd his word to be spredde thorowgh owght the world; to geve more faythe to the wykkyd perswasions of men, whiche presumyng above Goddes wyssdom and contrary to that whiche Cryst expressly comandeth in his testament dare saye, thatt yt is not lefull for the pepoll to have the same in a tonge that they understond because the puritie thereof schold opyn mens ies to se ther wyckydnes !! Is there more danger in the kynges subjects then in the subjectes of all other princes, whiche in every of there tongges have the same under pryvelege of their sufferaynse, *as I now am, very deth ware more pleasaunt to me then lyffe*, consyderyng mans nature to be suche as can bear no trewthe. This, after a long communycation had betwene us, for my parte makynge answer as my pore wyt wold serve me whiche war to long to write. I sayde him with gentyll perswasions to know whether he wold come into Ingland aserteynyng hym that meanys schold be made yf he thereto were mynded with owght his parell or dawnger that he myght so doo. And that what surety he wold devyse for the same purpose, schold by labor of freynds be obteyned of your Magestie: but to this he answerd that he ne wold ne dorste come into Ingland, albeyt your grace wold promes him neversomuch the surtye. Feryng lest, as he hath before wryttyn, your promise made scholde schortly be broken by the perswasyon of the clargye

whiche wolde affyrme that promyses made with erytykes ought not to be kept. After this he told me how he had fynysshed a worke agenst my Lord Chansellars booke, and wold not put it in printe till suche tyme as your grace had sene yt, because he apper-sevyth your dysplesure towards hym for hasty puttyng forthe of his other werkes, and because yt schold appere that he is not of so obstynate mynd as he thynketh he is reported unto your grace. This is the substaunce of his comunycasion had with me, whiche as he spake, I have wrytten to your grace, word for word, as nye as I cowlde by any possible meanys bryng to remembraunce. My trust, therefore, is that your grace will not but take my laburs in the best part. I thowght necessary to be wrytten unto your grace. After these wordys, he then beyng some thyng fearfull of me, lest I wold have parsuyd hym, and drawyng also towards nyght, he toke his leve of me, and departed from the towne, and I toward the towne, saying I schold schortly peraventure se hym agayne, or yf not, here from hym. Howbeyt, I suppose, he afterward retornyd to the towne by a nother wey, for there is no lyclyhed that he schold lodge withought the towne, hastie to parsew hym I was not, because I had some lyclyhod to speke schortly agayne with hym, and in perswing hym, I myght perchaunce have fayllyd of my purpose, and put my selfe in dawnger. To declare to your magestie what in my pore judgement I thynke of the man, I assertheyne your grace I have not communed with a man The remainder of this interesting paper is lost, but it may be fairly inferred that a high character was given of the distressed exile.

Tyndale's *Practice of Prelates*, to which he alluded in this conversation with the King's envoy, was printed at Marpurg, by H. Luft in 1530. It is an admirably condensed history of the rise and spread of popery, and of the intriguing practices of the Romish hierarchy. He ascribes the desire of Henry to be divorced from his faithful queen Catherine, to advice instilled into his mind by his confessor, the Bishop of Lincoln, at the instigation of Cardinal Wolsey. The ulterior design was to bring about the marriage of Henry to the French princess; and, by the

united influence of the two crowns, to secure an open road, by which the cardinal might ascend to the papal see and triple crown, in which case Lincoln would have been advanced to York. Tyndale most decidedly opposes the divorce, by learned and unanswerable arguments drawn from the laws of nature and of God. "What God has joined together, no man, not even the Pope, can lawfully put asunder."

Tyndale was contented with his poor apostle's life, although exposed to severe privations; still resisting every temptation to wealth and honour, preferring the wealth of a pure conscience, and the honour of untainted principles, with exile and severe sufferings, to all the pomp and luxuries of affluence, with a guilty conscience. He thus apologizes for presuming to offer his advice to Royalty. "Some man might happlye say, that though a greate man wold be content to haue his deades compared vnto the lawes of God, he wold disdayne yet to haue so vyle a wretch as I am, to dispute of them. I answere this is not my faute, but Goddes will, which for the most parte euer cholest of the vilest to confounde the gloriouse which not onlye clothed his sonne with oure vyle nature, but made him also of the lowest sorte of men, euen fyue hundred steppes beneth the degree of a cardinale. And the gloryous scribes and the pharises for all their holinesse rebuked not Herod; but vile Jhon the Baptist."

Another communication relative to this illustrious exile, is contained in a letter from Sir S. Vaughan, addressed to the King, dated May 20, 1531. The sentiments of Tyndale, here communicated to Henry, display great magnanimity; and they are expressed in language which, considering his suffering state, is deeply affecting. The spirit which it breathes reminds us of the devotion of the apostle Paul to his nation, as exhibited in the epistle to the Romans, chapter ix. v. 3. So here, Tyndale was ready to be accursed for his nation, to suffer torment and death, upon condition that his countrymen should be first supplied with the bread of life,—the Bible in their own language. The letter

commences with some political affairs: the following is a copy of the latter part, being all that refers to Frith and Tyndale.

“As touching a yong man being in these parts, named Frithe, of whome I lately aduertised your magestye by my former lettres, and whom your royall magestie giveth me in commandement withe frendly perswasions admonytions and holosome counsayles to aduertise to leue his willfull opinions and errours and to returne into his natiue contrey. I shall not fayle accordinge vnto your most gracious commaundement to indeuour to thutter most of my power to perswade hym accordinglye, so sone as my chaunce shalbe to mete with hym. How be it I am informed that he very lately maryed in Hollande, and ther dewllethe, but in what place I cannot tell; thys mariage maye by chaunce hynder my perswasions. I suppose hym to haue byn thereunto dryuen throughe pouuertie, whiche is to be pitied, his qualities considered. I have agayne byn in hande to perswade Tyndall, and to draw hym the rather to fauour my perswasions, and not to thinke the same fayned, I shewed hym a clawse conteyned in maister Crumwell's lettre, conteynynge these wordes followinge. And not withstanding other the premisses in this my lettre conteyned, if it were possible, by good and holsum exhortacions to reconcile and conuerte the sayde Tyndall from the trayne and affection whiche he now is in, and to excerpte, and take away the opynions and fantasies sorely rooted in hym, I doubte not but the kynge highnes wolde be muche ioyous of his conuersion and amendement. And so beinge conuerted, if then he wolde returne into his realme, vndoubtedly the kinges royall magistie is so inclined to mercie, pitie, and compassion,* that he refuseth none whiche he seythe to submyt themself to the obedyence and good order of the worlde. In these wordes I thought to be suche swetnes and vertue as were able to perse the hardest harte of the worlde. And as I thought, so it cam to passe. For after sight therof, I perceyued the man to be excedinge altered, and to take the same very nere vnto his

* These must have been courtly words without meaning, like those at the close of a modern petition—“as in duty bound will ever pray.”

hearte, in suche wise that water stode in his yees. And answered what gracious wordes are these. I assure youe, sayed he, If it wolde stande with the kinge most gracious plaisur to graunte only a bare text of the scripture to be put forth the emonge his people, like as is put forth the emonge the subgetes of the emperour in these parties, and of other cristen princes, be it of the translation of what person soever shall please his magestie, I shall ymedyatlye make faithfull promyse neuer to write more, ne abide two dayes in these parties after the same : but ymedyatly to repayre into his realme, and there most humbly submytt myselfe at the fete of his roiall magestie, OFFERYNGE MY BODYE TO SUFFER WHAT PAYNE OR TORTURES, YE WHAT DETHE HIS GRACE WILL, SO THAT THIS BE OBTAYNED. And till that tyme, I will abide thaspect of all chaunces what so euer shall come, and endure my lyfe in as many paynes, as it is able to bere and suffer. And as concernynge my reconsiliacion his grace may be assured that what soeuer I haue sayed or written, in all my life ageynst thonour of Goddes worde, and so proued ; the same shall I before his magestie and all the worlde, vtterly renounce and forsake. And with most humble and meke mynde imbrace the truthe, abhorringe all errour souer at the most gracious and benygne request of his royall magestie, of whose wisdom, prudence and lernynge I hear so greate prayse and commendation, then of any other creature lyuyng. But if those thinges whiche I haue written be true, and stande with Goddes worde, why shulde his magestie hauyng so excellent a guyft of knowlege in the scriptures, moue me to do any thinge agenst my conscience with many other wordes whiche were to longe to write. Fynally, I haue some good hope in the man, and wolde not doubte to bringe hym to some good poynt, were it that some thing now and then myght proceed from your magestie towards me, wherby the man myght take the better comforte of my perswasions. I aduertised the same Tyndall that he shulde not put forth the same booke, tyll your most gracious pleasure were knowen, whereunto he answered, myne aduertisement cam to late, for he feared lest one that had his copie, wolde put it very shortly in prynte, whiche he

woulde lett yf he coulde, if not there is no remedy. I shall stay it as muche as I can, as yet it is not come forth he will not in a while by that I perseyue."

The tears in the eyes of Tyndale showed the excellency of his principles and the goodness of his temper. To him it was a subject of deep regret, that he dared not conform to the wishes of his sovereign and the government of his country. He could submit to privations, cruelty, and death; but he could not make professions, unless they were sincere. He argues, with sound reason, that the King ought not to require the submission of his subject in matters of religion, contrary to the dictate of conscience, as he hoped, guided by the Scriptures. Here is no boasting of his superior purity or principles, but anxious regret that a profession of insincere conformity was required. It was a painful test, whether he should obey God or man. His fervent piety enabled him to resign himself to every affliction rather than make a hypocritical profession of belief in matters which, in his sober judgment, he considered unscriptural and irrational; and in this he manifested the most honourable and dignified character which human nature is capable of sustaining.

What little patience Henry possessed, was now exhausted. When he found it impossible to allure, or by any means to get his victim to England, he threw off the mask. With an appearance of indignation he declares, that he will not have the soil of his realm polluted by such a desperate heretic. But his Majesty had also a new and deep cause of alarm and anxiety, lest his envoy should become a reformer instead of reforming the poor exiled priest. A heavenly atmosphere appeared so to surround Tyndale that it was impossible to hold communications with him, and not be convinced of the truth of his piety and principles. The King discovering that he had assigned to his agent a dangerous as well as difficult task, he now resorted to every art of persuasion and threatening, to prevent his ambassador, Sir Thomas Vaughan, from becoming a convert to Tyndale's sentiments.

The reply to Vaughan's letters was drawn by the secretary of state, and laid before the King, who made very considerable

alterations in it: these are accurately copied from the original state paper.* The words which the royal penman struck out are printed between [] in Italics: those in a smaller type interlined were inserted by his hand. They show that Henry possessed a mind of deep penetration, and of very considerable endowments. He made no alterations except where the paper alluded to Tyndale.

“ Stephen Vaughan I commende me vnto you. And haue receyud your letters, dated at Andwarpe the .xviij. day of Aprill, with also that parte of Tyndale’s boke [*sewed and*] inclosed in lether, which yt with your letters directed to the Kinges Highnes. After the receipt whereof, I dyd repayre vnto the courte, and there presented the same vnto his royall maiestie. Who [*after the receipt thereof*] made me answer for that tyme that his highnes at oportune leysour wolde vysite ouersee and rede the contents as well of your letters as also the saide boke. And at my next repayre thither, it pleased his highnes to call for me, declaring vnto me as well the contentes of your letters as also moche matter conteyned in the said boke of Tyndalles. And albeit that I might well perceyue that his maiestee was right well pleased, and right acceptable considered your diligence, and paynes taken in the wryting and sending of the saide boke, as also in the perswading and exhorting of Tyndall to repayre into this realme [^{yet his highnes} *in the accom-* nothing lyked the sayd boke being fylled with sedycyous slanderous lyes and *plishment of his high pleasure and commaundement.* Yet I Faninstyeall oppynyons. Shewing therein nether lernyng nor trewthe *might coniecture by the farther declaracyon of his high plea-* and fether conference with his grace, I myght well perceyue that he thought *sure.* Which sayed vnto me, by your wryting it manyfestlie that ye bare moche *appered how moche*] affection, [*love and zele ye do bere*] towardes the saide Tyndall, whom in his maners, [^{& knowledge in woordlye things} *modestie and symplycitee*] ye vndoubtedlie ^{in your letters} do moche [^{who’s} *more*] allowe and commende [*then his*] workes [^{being replete with so} *being soreplete with lyes and most*] abhomynablesclaunders, Imagened and ^{onlye} fayned to enfecte [*and intoxicate*] the peopull, [*(may*

* In the British Museum.

him to lake grace, native lerning, godly
to indyfferent judgement] declareth [him] *for the which your favours*
 discrecyon and all other good qualities, nothing else pretending in all his
supposed to be born to the saide Tyndall, who assuredlie sheweth
 workes but evedente dyssaite

himself, in myn opynyon rather to be replete with venymous
envye, rancour, and malice then with any good lerning, vertue,
or discession, hathe put the kinge highnes in suspectyon of

you, considering] that [ye should] in such wise [lene vnto and favour
 set forth, and avaunce hym. which nothing elles pretendyth
the evill doctryne of so perverse and malycyous a person, and so
moche prayse him. Who nothing goeth about, or pretendeth,]

but [onelie to seduce, deceyue, and] disquiet [the people and
 among the peopull of this realme.

comenwelth of this realme. Whose cummyng into Englande

the Kinges highnes can right well forbere and] hathe com-

maunded me [expressly] to wryte [vnto you,] that ye shoulde desyste
 and leve eny fether to persuade or attempte [him there unto.]

Alledging that [his maiestie so euedentlie] perceyuing the maly-
 cyous, perverse, vncharytable mynde [and disposicyon of the said
 reconcylyacyon in hym, and is veray joyous to haue his realme destytute of such a
Tyndall is rather] veray glad [that he is out of his realme] then
 person is

that he should retourne into the same, there to manifest his errours
 and sedycyous opynyons, which (being out of the Realme by
 his most vncharytable, venemous, and pestilent bokes, craftie

and false persuasions) he hathe partlie don all redie. ^{For hys hyghnes right prudentlye consyderyth} *[So that]* if

he were present by all lykelehood, he wolde shortelie (which God
 defende) do asmoche as in him were to infecte and corrupt
 the hole realme, to the grete inquietacyon and hurte of the

comen welth of the same. [Wherfore] ^{Wherfor Stephen} *[I hertelie pray you, that*
[from hensforth] in all your doinge [and] procedynge, and wryting
 to the kinges highnes, ye do iustely, trewlie, and vnfaynedlie, ^{without dissimulacyon}

shew yourself his trew louyng, obedyent subiect. Beryng no maner favour, love, or
 [shew yourself to be no fauerer vnto the saide] Tyndall, ne to his
 affection vnto the said

workes in any maner of wise, but [rather] vtterlie [to] contempne
 in so

and abhorre the same. Assuring you that ^a doing [the contrary,]
 ye shall not onlie cause the kinges [highnes] royall maieste, whose

goodnes
 [highnes] at this tyme is so beniguelie and gracyouslie mynded
 towardes you (as by your good dyligence and industrie to be
 vsed to serue his highnes, and extewing and avoyding to favor
 and allow the saide Tyndall his erronyous workes and opynyons)

ye are like shortlie to atteyne ^{so to sett you forwardes, as all your lovers} [both welth, honestie, and pro-
 and friends shall haue gret consolacyon of the same.

mocyon at his gracyous hande, to the singuler ioy, pleasure,
 doing, ye shal

and comferte of all your frendes,] and by the contrarie [to] ac-
 quire the indignacyon of God [and] displeasure of your souereigne

lorde, and by the same ^{cause} [compell] your good frendes which haue

ben euer glad, prone, and redie to ^{bryng} [aduance] you ^{into his gracyous} [vnto the] fauours
 [of your prynce,] to lamente and sorow, that their sute in that

^{be frustrate and} behalf should ^a not take effecte, according to their good intent
 and purpose. Hauing therefore firme trust, that for the loue ye

owe to yourself, me, and [other] your frendes, ye ^{will} [wilbe well]

^{and often} beware, [from hensforth,] to enter into any [soche] opynyons,

whereby any schaunder, dishonestie, [or] daungier ^{or suspicyon} ^a might insue
 towardes you; whereof I promyse you I wold be as sorie as

^{naturall} your [good] father. As touching Frith, mencyoned in your saide
 letters, the kinges highnes, heryng tell of his towardenes in

^{moche} good letters and lernyng, doth [regrete and] lament that he
 should in such wise as he doth, set fourth, shew, and applye
 his lernyng and doctryne in the semynacyon and sewing such
 euill seedes of dampnable and detestable heresies, mayntenynge,
 bolstring, and aduancyng the venemous and pestyferous workes,

erronyous and sedycyous opynyons of the saide Tyndale, and other such. Wherein his highnes [^{lyke}as] a most vertuous and benigne prynce and gouernour, hauing charge [*commytted vnto him*] of his people and subiectes, ^{and veraye} being ^a sorie to here tell that any of the same should in suche wise ronne hedling and digresse from the lawes [^{and holsom doctryne of holye fathers, into}and *precepte*] of Almightye God, ^{such dampnable}_a [*into suche dampnable*] heresies and sedycyous opynyons, and being ever inclyned, willing, and gretelie desirous to forst and prouyde ^{and moche desyryng the reconsylyacyon of the sayd Fryth} for the same, ^{he} _a and also fermelie trusting that [*the saide Frith*] be not so farre as yet inrouted in the evill doctryne of the saide ^{and other} Tindall, but that by the grace of God, louyng, charitable, and frendely exhortacions and aduertisements of good people, he may be [*revoked and*] called agayne to the ryght way. [^{hath wyllid}*Wylleth*] therefore, [^{me to wryt vnto you, that ye}and *desireth you*], according to his trust and expectacyon, ^{will} _a with your frendelie persuasions, admonycyons, and holsome exhortacions, counsaill and aduyse the said Fryth, if ye may convenientlie speke with the same to leue his wilfull opynyons, and like a good christian to retorne [*vnto our Saue-where he shall assurydly fynde the kynges highnes most mercyfull and benygnye our Christe, and also*] into his natif cuntrey. ^a So that by his vpon his connersyon, disposyd to accept hym to his grace and joye procedinge as he begynneth, there be no more [*sedycyous infections and heresies sowed amongst the kynges peopull.*] Wherefore ^{exort you} eftesones I [*hartelie pray you.*] and for the loue of God [*do*] not onelie [*exhorte you*] vtterlie to forsake, leue, and withdraw your affectyon from the saide Tyndale, and all his secte; but ^{the sayd Frith and other} also as moch as ye can poletiquelie and charytable, to allure _a being in these parties which in any wyse ye shall knowe or suspecte to be all suche persons [*as ben*] fautours and assistents to the same, from all their erronyous myndes and opynyons. In which do-ⁱⁿing ye shall not onelie highlie merite [*of*] Almightye God. but

also deserue hygh thankys of the kinges royall maiestee, who will not forget your deuoyre and labours in that behalf. So that majestee may ^{euydentlie} perceyue that ye effectuallie do intende the same."

Such were the arbitrary practices of bye-gone days never to return. The King chose to profess his belief in certain speculative dogmas, but was not content to allow his subjects the same liberty of choice. He ordered them to believe as he did. He did not require uniformity of features, but that which was equally absurd, mental uniformity; and because Tyndale honestly avowed a difference of opinion on these dogmas, although he was a most loyal subject, an excellent citizen, his highly cultivated mind rendering him an ornament to society, one who exemplified every moral virtue in his conduct, still he is denounced together with all those who did not speak evil of him. That system, called religious, which by human laws interfered with the sacred rights of conscience, produced the same baneful effect on the mind of Henry which it had done on that of Sir Thomas More.

Tyndale's learned and affectionate friend Frith, relying on promises never intended to be kept, came to England. His amiable temper and deep store of acquired knowledge pleaded nothing in his favour. He refused to profess a belief in doctrines to which no human intellect could honestly assent, and at which his heart revolted. He was immediately apprehended and sent to the Tower, whence this highly-gifted and learned young man was conveyed to that aceldama where many of the most virtuous and pious men of the age were slaughtered, and from a Smithfield fire he ascended to his eternal rest. Two Romish clergymen exhorted the people not to pray for Frith any more than they would for a dog: at this the martyr smiled and prayed God to forgive them; but the people "sore grudged at them for so saiyng."

CHAPTER IX.

“ By his rare pains, firm faith, and Christ’s free grace,
 Which formerly thick fogs of error base,
 And dusky clouds of works’ desert hid quite,
 Were well restored to their ancient light.
 He, by God’s word and Spirit’s inspiration,
 The gospel light re-spread throughout our nation.
 His ashes, kept by heaven, securely rest,
 And sweetly sleep in hope to rise most blessed.”

QUARLES.

HIS HABITS AND LABOURS AT ANTWERP—REPUBLICS THE NEW
 TESTAMENT—IS BETRAYED, IMPRISONED, AND MARTYRED.

TYNDALE’S habits, for the few years that he resided at Antwerp, were most actively benevolent. He was the almoner of his more wealthy countrymen. Saturday and Sunday were his days of relaxation from severe study: on the former, he visited the sick and dying foreigners, and on Sunday, both before and after divine service, he visited and relieved his fellow exiles. Persecution for conscience sake, like a dreadful pestilence, ravaged his native country, sweeping away with the besom of destruction the most pious and benevolent of her sons. Many, to escape a cruel death, fled to Antwerp in the greatest distress; and they obtained from Tyndale consolation and a supply for their pressing wants. In bestowing alms, he appeared like an angel of mercy: in preaching, he spoke like an apostle. These qualities which dignify human nature, only excited the more bitter animosity of those who were persecuting Christ in the persons of his pious and devoted disciples.

The laborious studies which occupied the great portion of his time, were in vindicating himself and the reformation from the slan-

ders of Sir Thomas More, and in completing the translation of the Sacred Scriptures. It is impossible to decide, without the discovery of new evidence, whether he translated the whole of the Old Testament : the similarity which pervades it, leads me to conclude that he did, and that Coverdale profited by his manuscripts. It is plain, that, from Esdras to Malachi, it is one translation, published by Coverdale in 1535,* and by Matthews in 1537,† with such alterations as pleased the respective editors : from Genesis to Esdras, and the whole New Testament, are distinct translations. Tyndale's name was suppressed in both, on account of the rancorous hostility of Henry against him, for having honestly spoken in opposition to the divorce from Catherine.

From 1526, when he added prologues and glosses to the New Testament, he does not appear to have made any alteration in the text until 1534, when he republished it with considerable improvements, at Antwerp, in small 8vo., entitled, "The Newe Testament, dylygently corrected and compared with the Greke, by Willyam Tindale, and fynessed in the yere of oure Lorde God, A. M. D. and xxxiiij. in the moneth of Nouember." It has wood cuts and ornamented letters. The title and prologues comprise sixteen leaves, followed by a second title and list of books. The text occupys ccclxxxiv leaves, the two last being numbered wrong. The Pistles of the Olde Testament end on folio cccc. The table follows on ten leaves, the last two pages contain "thinges to fill vp the leffe withal." Some copies were printed on yellow paper.

In this edition, Tyndale took advantage of friendly and hostile criticisms, and endeavoured to render his version still more faithful by the result of profound studies. A fair specimen of the new readings are given at the close of this memoir. The prologue commences with, "Here thou hast (moost deare reader) the New Testament or covenaut made wyth vs of God in Christes bloude. Which I have looked over agayne (now at the last) with all dylygence, and compared it vnto the Greke," &c. This pro-

* Printed at Cologne, republished at Zurich, 1550.

† Printed at Lubeck, and published by Grafton, in London.

logue was reprinted, verbatim, with every subsequent edition. It closes with a defence of the use he made of the words repentance and elders. To this he added a second preface, very severely reflecting upon G. Joye. The occasion of this was, that Joye, having been employed by a Dutch printer to correct the press of the fourth pirated edition, had altered some words, and particularly Repentance, for which he put "the life after this." At this time the reformers were daily expecting the corrected edition, when Joye published and circulated his, three months before Tyndale's was finished. Many of the exiled reformers waited on Tyndale to inquire the reason why these fanciful alterations had been made; and he soon found, that a surreptitious book had been imposed upon the public by Joye. In the second preface to Tyndale's edition, he very properly warns the public of this discreditable imposition. During Tyndale's imprisonment, in February, 1535, Joye published what he called an apology, but which was a very intemperate attack upon his friend and brother exile, then in prison, and in imminent danger of martyrdom. Joye alleges that he received only fourteen shillings Flemish, about eight shillings British, for his labours, and that he heard say, that Tyndale had ten pounds for his copyright. His defence is, that it was intended solely to render the New Testament more useful, but he does not apologise for nor defend his having made alterations and published them under Tyndale's name. The prologues in Tyndale's revised edition, and the 4to. of 1526, are very similar to those of the German, by Luther. This of 1534 may be distinguished from all the subsequent impressions by a discrepancy in the marginal notes in 1 John's epistle, ch. 3, "Loue is the fyrst precept and cause of all other;" while on the opposite page he says, "Fayth is the fyrst commaundement and loue the seconde;" also, by the omission of the tenth line in Revelations, ch. 9, and by an error mentioned in the prologue: it occurs in Matthew xxij. "Clense fyrst the out syde of the cup," &c. which should have been, "Clense fyrst the inside," &c. The most singular rendering in the whole volume was continued in all the editions. Death in the Revela-

tions, is mounted on a green horse. It was in this same year, 1534, that Tyndale was treacherously betrayed and imprisoned.

Sir Thomas More, in the examination of persons accused of heresy, especially such as had come from Flanders or Germany, questioned them minutely as to their knowledge of Tyndale. He had thus obtained a description of his person, dress, habits, friends, and places of resort. He now lodged in the English house or factory, which was kept by a merchant, Thomas Pointz. Henry VIII. and his council suborned and employed one Henry Phillips, the son of a custom-house officer at Poole, of gentlemanly appearance, who, with a valet, came to Antwerp: having made acquaintance with some of the merchants, he met Tyndale, and he, without suspicion, placed a fatal confidence in him, and invited him to his apartments. Pointz, having some suspicion, asked Tyndale how they became acquainted; to which he replied, that he was an honest man and handsomely learned; and Pointz, finding that he had made so favourable an impression on his learned friend, desisted from further inquiry. Phillips, after having for some time dined at his table and partaken of his hospitality, went to Brussels, and with great pains and expense obtained a warrant to apprehend Tyndale for heresy. To execute it, he brought back with him the procurer-general and his officials, not daring to trust the officers of Antwerp, where his victim was so much beloved. Having detained these persons at Antwerp until Pointz had left that city on business, he then called at the house of Pointz, and Tyndale invited him to go and dine with him at the house of one of his friends, assuring him of a hearty welcome. The villain then, under a pretence of having lost his purse, borrowed of his unsuspecting victim all his money. In passing through the narrow entry of the hotel, Phillips, with apparent courtesy, insisted on Tyndale going first; and, as his victim was much shorter than himself, when they came to the door, he pointed down on Tyndale: immediately the officers whom he had placed there, seized him together with all his books and papers. He was in this pennyless condition conveyed to the prison at Vilvoord, a village at the ford between Brussels and Malines, on

the road to Antwerp. If ever there was seen the perfection of unprincipled villany, to the utter disgrace of human nature, it was in this diabolical agent to the Roman Catholic party in England,—Phillips.

Every effort which the most affectionate regard and veneration for Tyndale could prompt, was made by Pointz and the British merchants at Antwerp, to obtain the liberation of their beloved pastor; but it was in vain. Letters were immediately dispatched to Lord Cromwell and others in England; and favourable answers having arrived, Pointz, at the request of the body of English merchants, went with the communications to the Lord of Barowe, following him post to Maestricht, that he might deliver them in person, and with great difficulty he obtained his answer. With this he hastened to Brussels. The imperial council gave him a letter to Lord Cromwell, and Pointz undertook to carry it in person to London with all possible speed. Here he was detained for a month, but, by perseverance and interest, he obtained favourable letters, with which he went direct to Brussels. His zeal for the pious preacher nearly cost him his life; for Phillips, finding that these powerful efforts were likely to succeed, managed, by the aid of the Roman Catholic priests at Louvain, to have Pointz arrested on suspicion of heresy, and committed to prison. Within one week he was examined upon more than a hundred articles. He was prohibited from intercourse with his friends, unless his letters were written in the Dutch language and sent through the medium of his persecutors. Finding that his life was in imminent danger, he broke out of his prison by night, and made his escape. Still, although under such perilous circumstances, he persevered in his efforts to save the life of Tyndale. On the 25th of August, 1535, he wrote to his brother in London a letter honourable to his pious and affectionate regard for his friend and pastor.* “It was said that the King had written in favour of William Tyndall, now in prison, and like to suffer death, and it is feared that these letters have been intercepted.

* This letter is preserved in the Cottonian MSS. The spelling is in some instances altered, to render it easily intelligible.

This man lodged with me three quarters of a yere.—I know that the King has never a treuer hearted subject this day living. He knows that he is bound by the law of God to obey his prince; and I know well that he would not do the contrary to be made lorde of the worlde. The death of this man will be a great hindraunce to the Gospel; and to the enemies of it, one of the highest pleasures. I fear that he will be shortly condemned, for two English men at Louvain apply it sore, taking great pains to translate out of English into Latin, those things that may make against him, so that the clergy here may understand it and condemn him, as they have done all others, for keeping apenyons *contrary to their business, the which they call the order of holy church.* Brother, the knowledge that I have of this man causes me to write as my conscience binds me. *For the king's grace should esteem him at this day as a greater treasure than any one man living.*" Pointz was a wealthy and highly respectable man, who, in a few years after these melancholy transactions, returned to England, and obtained an act of parliament to naturalize his children. The character which he gave Tyndale, and his efforts, at the imminent risk of his own life, to save him, show the high estimation in which this pious, talented, and amiable man was held by those who enjoyed his society. The British merchants who constantly associated with him, knew his worth, and esteemed him accordingly. The letter of Pointz, sent to Lord Cromwell, is preserved among the state papers in the British Museum. Tyndale's imprisonment lasted nearly two years, during which time he was incessantly employed in the great object of extending the genial influence of pure religion. His amiable and pious conduct obtained for him every indulgence that could be allowed to a prisoner, which enabled him to carry on a sharp controversy with the professors at the neighbouring university of Louvain.

In his imprisonment, he redeemed his pledge given to the priest in Gloucestershire many years before, that the ploughboys should have the New Testament to read. In 1535, was printed a very curious edition of Tyndale's version. In this he imitated the plan of Luther, who published the New Testament in three different

dialects of Germany. Following this plan, he printed the revised version of the preceding year in a provincial orthography, probably that of his native county; peculiarly adapted to agricultural labourers. From a copy in my library, late the property of Dr. Adam Clarke, I extract the following specimen:—holly cite, for holy city; saeyde, aengels, wayghthyer, foete, behoelde, broether, faether, moether, tacken, agaeynst, theacheth, graece, cloocke for cloke, maester, saefe, shaeke, &c. &c. To this book was added the heads of chapters, as far as I have been able to discover, for the first time.

The termination of his invaluable life, and of all his sufferings, now drew nigh. His anticipations of release from sin and sorrow, and an exaltation to the bliss of angels, his desires to join the bright and glorious company of heaven, were about to be realized. He who said, “Fear not them which kill the body, but are not able to kill the soul,” most eminently comforted and supported his servant. Having exhorted others to constancy, he was now to practise the fiery lesson. The formalities of a trial were gone through, and he was condemned by virtue of a decree made at Augsburg against what was called heresy. In September, 1536, he suffered the dreadful sentence. In a moment so appalling, he exhibited that calm firmness and patient resignation which arose from a sure hope of immediate enjoyments indescribable and full of the eternal weight of glory. While he calmly viewed the dread preparations to deprive him of life, and burn his body, his heart mourned over England. His last thoughts were for the eternal welfare of his country, and his dying voice called for mercy on his unrelenting persecutor. He cried out at the stake, “LORD, OPEN THE KING OF ENGLAND’S EYES.” He was then strangled; and long ere his body was reduced to ashes, his soul had commenced the glorious anthems of the redeemed of God, who had washed their robes and made them white in the blood of the Lamb.



“ Rome thundred death, but Tyndale’s dauntless eye
 Looked in death’s face and smiled, death standing by.
 In spite of Rome, for England’s faith he stood,
 And in the flames he sealed it with his blood.”

Many times have I stood upon the spot, a rising ground near the prison at Vilvoord, where these awful cruelties were inflicted ; and my soul has felt humbled at the recollection of the atrocious deeds of my fellow men. Here, during the revolution at Brussels in 1830, I was taken prisoner by a detachment of Dutch troops, and for about two hours was detained in the prison built on the ruins of the castle where the immortal Tyndale was confined. Inquiries which I had formerly made of an aged jailor, were renewed to the one who had taken his place. For a moment, the sickening horrors of war, the sound of the artillery, the wretchedness of the fugitives, the wounded and the dying, were effaced by these eager inquiries ; but no vestige of the martyr remained.

Several times I have searched the archives at Brussels ; but, although most kindly assisted by a friend high in the establishment,

nothing could be found relative to Tyndale. Many waggon-loads of valuable papers were not arranged. The only discovery worthy notice was, that it cost the Government for rushes, post, chains, &c. a sum nearly amounting to one pound thirteen shillings, to burn a poor Scotchman for heresy.

The conduct of Tyndale in jail won the heart of his keeper, who, with his daughter and some of the household, became converts to the cross of Christ. Even the Emperor's attorney-general, who had obtained the sentence against him, solemnly declared that he was a learned, a good, and a godly man.

His character is thus drawn by Francis Quarles, author of the *Divine Emblems*.*

“ Zeal crowned his heart and made him to outvie
Papistick stories of hell-bred tyranny ;
He fear'd them not, but boldly would dispute
Against their swelling errors, and confute
Their principles with a most dexterous art ;
His tongue was never traytor to his heart ;
Truth was the hand that pointed to the way,
Where full content and rich salvation lay.
'Twas not a loathsome prison could devorse
His ready lips from the profound discourse
Of true religion, nothing could prevent
His just endeavours. Time he thought mispent
If not employed to good ; reader, admire,
His body flam'd to make his soule a fire.”

* Fuller's *Abel Redivivus*, 4to. 1651. p. 130.

CHAPTER X.

“He, living, stopt Rome’s breath,
And dead will be Rome’s death.”

HIS DYING PRAYER ANSWERED—SPREAD OF HIS OPINIONS—THE BIBLE TRIUMPHS—ACT TO ABOLISH TYNDALE’S WORKS—LIST OF HIS WRITINGS—COMPARISON OF HIS FIRST EDITION OF THE NEW TESTAMENT WITH THAT FINALLY REVISED BY HIM.

THE dying voice of the Martyr had scarcely been uttered, before his prayer was answered, and the eyes of the King were so far opened, that he issued an injunction, ordering that the Bible should be placed in every church for the free use of the people. In this year (1536) were published seven or eight editions of the New Testament in English. One of them, in royal 8vo. probably executed in Paris, is a peculiarly beautiful specimen of black-letter typography.

During the short period that the people were allowed the use of the Scriptures, many learned to read, that they might enjoy those treasures which had been so long hid. Amongst this number, Strype narrates the adventures of one who suffered from the deadly animosity to the Scriptures engendered by ignorance and the errors of education. It excited a father to a state of diabolical frenzy against his son, for denying that worship was due to a wooden cross. The name of the sufferer was William Malden. When the King had allowed the Bible to be read in all churches, several poor men at Chelmsford bought the New Testament, and on Sundays sat reading it at the lower end of the church. Many flocked about them to hear it read, and he, among the rest, came every Sunday to hear the glad and sweet tidings of the gospel. But his father observing it, angrily fetched him away, and would have him say the Latin matins with him. This led him to learn English, that he might read the New Testament himself; which when he had

by diligence effected, he and his father's apprentice bought the New Testament, and, to conceal it, laid it under the bed straw, and read it at convenient times. One night, his father being asleep, he and his mother chanced to discourse concerning the crucifix,—the kneeling down to it and knocking on the breast, then used, and the holding up the hands to it when it came by on procession. This, he told his mother, was plain idolatry, and against the commandment of God, where he saith, Thou shalt not make any graven image, nor bow down to it, nor worship it. His mother, enraged at his words, said, Will thou not worship the cross, which was about thee when thou wert christened, and must be laid on thee when thou art dead? In this heat the mother and son parted, and went to their beds. The sum of the evening's conference she presently repeats to her husband, who boiling with fury, arose and went into his son's chamber, where, like a mad zealot, taking him by the hair of his head with both his hands, he pulled him out of the bed and whipped him unmercifully. And when the young man bore this beating with joy, considering it was for Christ's sake, and shed not a tear, his father was more enraged, and ran down and fetched an halter, and put it about his neck, saying he would hang him. At length, with much entreaty of the mother and brother, he left him, almost dead.

The New Testament of this translation was most extensively multiplied. Twenty-three different editions are in my library, besides ten of Coverdale's translation, printed during the same period.

In 1538, Coverdale superintended the printing of the great Bible in Paris. In this, he took Tyndale's version as his basis, making many alterations from his own translation, and some probably at the suggestions of Cranmer and the English reformers. This is the version now used in the Psalter and lessons printed in the Book of Common Prayer.* Numerous interpolations were introduced into the text. This continued to be the authorised Bible for nearly thirty years.

Such was the amazing zeal of the people to receive the Scriptures,

* The interpolations are printed in the Prayer-book as part of the text: see Psalm 14, and in the Communion. In the great Bible, they were printed between brackets, and in a different type.

that, before the close of the year 1541, sixteen distinct editions of the whole Bible were printed, each of which consisted of from fifteen to twenty-five hundred copies.

Upon their being set up for public use in the churches, great numbers resorted to read or hear them read, insomuch that the people selected one who had the clearest voice to read for the benefit of the multitude, who resorted to them instead of hearing mass. This gave great offence to the clergy, and they seriously complained that the service of the mass was interrupted. The bishops placed over these public Bibles, orders and regulations, threatening to remove them unless the strictest decorum was preserved. Those for the diocese of London were to this effect:—"The Bible is to be read with all devocion, humilitie, and quyetenesse, the reader leuing behynde hym wayne glorye, hypocrisie, and all other carnall and corrupte affections, bring with him discretion, honeste intende, charytie, reuerence, and quyet behaiour; he is not to expound nor to reade with a lowde voyce, and without disputacion." At length, an order was issued that none should read aloud. The King also issued a proclamation to the same effect. Soon after this, Henry became restless and unstable; and the popish party prevailed. Every means was employed to prevent the Bible from being read, and orders were given to the curates to search their parishes for Tyndale's Testaments and his works. At length, on the 20th of January, 1543, an act of parliament was passed rigorously to suppress all the writings of Tyndale, and to limit the reading of Cranmer's or Coverdale's translations to certain classes of persons. The bill is entitled most strangely, "An act for the aduancement of true religion, and for the abolishment of the contrary." The original edition printed by Berthelet in 1544, is in my possession, from which the following extracts are made:—"That all manner of bookes of the Old and Newe Testament in Englishe, beinge of the crafty, false, and vntrue translation of Tyndall, shall be clerely and vtterlie abolished, extinguished, and forbidden to be kept or vsed." The punishment of disobedience was, for the first offence, ten pounds sterling fine, equal to about fifty pounds at the present value of money, and three months' imprisonment *for every book*; and for the second offence,

loss of all the offender's goods, and perpetual imprisonment. Bibles and Testaments not by Tyndale were to have all the prologues and notes cut out. Chaucer's tales, Gower's love stories, songs, plays and interludes are named in the act with full liberty to be read by all persons. The reading of the Scripture is limited to judges, noblemen, captains and justices, who are allowed to read the Bible to their families. " Merchants may read it in private to themselves ; but no women or artificers, prentyses, iorneyman, seruyng man of the degrees of yomen or vnder, no husbandman, nor labourers, shall reade wythin this realme the Bible or New Testament in Englyshe to hym self, or to any other priviatly or openly." A separate clause allows noble women or gentlewomen to read it privately. His highness declares that *by lawes dreadfull and penall* he will purge and elense his realme of all suche books ! It is a very extraordinary circumstance, that there is no clause to allow the clergy to read the Bible in English.

The provisions of this act are so monstrous as to need no comment. The wealthy, whose education enabled them to read the Bible in Latin, and who in consequence could not be prevented from reading it, were permitted to use it in English ; but the millions of unlettered souls were not to have the gospel, but to be shut up in the darkness of ignorance. The system which required such a law to support it, loved darkness because it was evil.

As age crept on, Henry became peevish, restless, and wretched, and was guided by the enemies to the Bible. In July, 1547, he issued a sweeping proclamation against Coverdale's Bible, Tyndale's Bible and Testament, and all the works of Coverdale, Tyndale, Barnes, Joye, Roy, and others of that persuasion. Among the works of Tyndale, is specified, " The Parable and Complaynte of the Plowman unto Christe." This tract must be exceedingly rare, since it has escaped all the researches of our bibliographers. Every person who kept a copy or portion of a copy of any of these books, was to be punished as a heretic.

In those trying times, when the bread of life was eaten in secret, the poor deeply felt the privation. Thus a labourer wrote in a book. " On the invention of things, at Oxforde the yere 1546 browt down to Seynbury by John Darbye, price 14*d*. When I kepe

Mr. Letymers shype I bout thys boke, when the Testament was aberagatyn, that shepherdys might not red hit: I pray God amende that blyndnes. Wryt by Robert Wyllyams, keppynge shepe vppon Seynburie Hill." The prayer of this pious shepherd was soon fulfilled.

Before I close this memoir, it may be proper to remark, that it is not possible to identify Tyndale with any of the little detachments of Christians called sects, the whole of which form the Christian army. These differences have at all times existed, both in the Jewish, the Roman Catholic, the Greek, and the Protestant churches; whether they be called Pharisees, Dominicans, Calvinists, Sadducees, Franciscans, Arminians, or by any other term. Tyndale's time was so fully occupied in defending the great principles of Christianity, that his sentiments upon what are called non-essentials cannot be ascertained. This is certain, that he most justly conceived the church of Christ to consist of all those who from conviction and affection received the gospel, and proved their sincerity by strict morality and amiable conduct; all those who were obedient unto faith, and considered Christ to be the sole head of his universal church.

The republication of this volume, formerly prohibited under the severest penalties, is not merely intended to gratify the antiquary or the philologist, but to promote and assist researches after divine truth. The severe trials of our forefathers have secured to us extensive privileges: they sowed the seed with tears; we are reaping the harvest with joy. They immortalized their names by having, through sufferings almost inconceivable, given to us the inspired volume. And be it our glory to send this heavenly gift to the uttermost parts of the earth; until its triumphs shall be completed by exterminating war, slavery, and all other evils, and by disposing every human being to seek the glory of God, in promoting peace on earth and good-will towards his fellow men.

GEORGE OFFOR.

LIST OF BOOKS

Either ascribed to Tyndale, or published with his name.

The Bible, containing the Old and New Testaments and the Apocrypha. Published in folio, 1537, 1538, 1549, 1549, 1551, 1551, and in octavo, 4 vols. 1549 and 1551.

The New Testament, 1525, revised in 1534. Not less than eighty distinct editions were printed. In 1549, R. Wolf published Coverdale's Text, with 499 variations of Tyndale. Upon a comparison with the present translation, it was found that of these readings, 195 of Tyndale's were adopted. 120 of Coverdale's, and slight alterations from both in 184 texts.

The Pentateuch. 1530, 1534, 1544, 1551.

The Prophet Jonah. 1530, 1537.

Exposition of v. vi. and vii. chapters of Matthew. 1538, 1548.

The Epistles of John, with a Comment. 1531, 1538.

Exposition of 1 Cor. vii. with Prologue. 1529.

Expositions of 1 Cor. iv., John vi., and 1 Cor. xi.

Prologues to many Books of the Old and New Testament.

A Boke concerning the Church.

A Godly Disputation between a Christian Shoemaker and a Popish Parson.

The disclosing of the Man of Sin.

The Matrimony of Tyndale. 1529.

Wiclif's Wicket, with a Preface.

A Compendious Olde Treatise, shewynge howe that we ought to haue y^e Scripture in Englishshe. Luft, 1530.*

The Prayer and Complaint of a Plowman unto Christ.

The Supplication of Beggars.

A Treatise upon Signs and Sacraments.

The Testament of William Tracy expounded.

Three Epistles to Frith.

* This exceedingly rare tract, one sheet in 8vo. once Herbert's, is now in my library. I believe it to be unique.

A Protestation touching the Resurrection of the Bodies and the State of the Souls after this Life. 1530.

Parable of the Wicked Mammon. Small 8vo. and 4to. May, 1528.

Obedience of a Christen Man. May and Oct. 1528, 1535, 1561.

An Answer unto Sir Thos. More's Dialogues.

A Pathway into the Scripture.

An Answer to Sir Thos. More's Confutation.

The Practice of Prelates. 1530, 1548.

IN LATIN.

De cœna Domini. }
De ecclesia adversus. } against More.

Adversus Joy calumnias.

De purgatorii parrocho.

Preface to G. Thorpi et J. Oldcastelli examinat.

TRANSLATIONS.

Quædam Opuscula Lutheri.

Enchiridion Militis Christiani.

Isocrates Orationes.

SELECT
COLLATIONS OF THE FIRST AND SECOND EDITIONS

OF

Tyndale's New Testament ;

CONTAINING ALL THE VARIATIONS IN MATTHEW, CHAPTERS i.—vii. ;
JOHN, CHAPTERS x.—xv. ; AND IN THE EPISTLE TO THE GALATIANS.*

FIRST EDITION, 1525-6. MATTHEW. REVISED IN 1534.

	Ch. 1.	
of the captivete of Babilon	- B.	they were caryed awaye to Babylon*
After they wer ledd captive to Babilon	—	And after they were brought to Babylon*
of whome was boren*	—	of which was boren
The byrthe off Christe	- C.	The byrthe of Jesus Christ*
mary was maryed vnto Joseph	—	May was betrouthed to Joseph.
loth to defame her	—	loth to make an ensample of hir
in slepe	—	in a dreame*
which is, as moche to saye be interpretacion, as God with vs	- D.	which is by interpretacion God with vs
	Ch. 2.	
in Bethleem a toune of Jury	- A.	at Bethleem in Jury
king Herode	—	Herode the kynge
Herode the kynge, after he hadd herde thys.	—	When Herode y ^e kynge had herde thys.
he sent for all the chefe	—	he gathered all y ^e chefe
and demaunded off them†	—	and axed of them
a toune of Jury	—	in Jury
shalt not be the leest as perteyninge to the princes	—	art not the leest concernynge the Princes
a captaine, whyeh	—	the captayne, that
When ye be come thyder searche	- B.	Goo and searche*
entred into the house	—	went into the house
warned in ther slepe	—	warned of God in a dreame*
After that they were	- C.	When they were*
in his slepe	—	in dreame*

* The readings marked with a * are retained in the present authorised version.

FIRST EDITION, 1525-6.

MATTHEW.

REVISED IN 1534.

When Herod was deed, Lo an
angell off the lorde apered vnto
Joseph in egipte saynge

which sought the chyldes deeth
warned in his slepe

knoledging their synnes
shalbe hewne doune
with everlastynge fyre
open vnto hym : and he saw*
thys ys my deare sonne

in to a desert
att the last he was an hungred
stey the vpp
and the beauty of them
the Lorde God
Beholde the londe
lyght is spronge*

maynteyners of peace
men shall reyle you*
if the salt be once unsavery
but to be cast oute at the dores,
and that men treade it vnder
fete

all them which are
Se that youre light
Ye shall not thinke
to disanull
shall teache*
shall observe and teache them,
that persone shalbe called
greate

But whosoever shall saye unto
his brother thou fole
eny thyng agaynst the
reconcile thy silfe
at once
thine adversary

Ch. 2. When Herode was deed :* be-
- D. holde, an angell of y^e Lorde ap-
pered in a dreame to Joseph
in Egypte saynge

— which sought y^e chyldes life
— warned of god in a dreame*

Ch. 3.

- A. confessynge their synnes*

- C. is hewen doune*

— with vnquencheable fyre*

- D. open over hym : and Jhon sawe

— Thys ys that my beloved sonne

Ch. 4.

— into wildernes*

— he was afterward an hungred*

- B. holde y vp

— and all y^e glorie of them*

— y^e Lorde thy God*

- C. The londe*

— lyght is begone to shyne

Ch. 5.

- A. peacemakers*

— men reyle you

- B. yf y^e salt have lost hir saltnes,

— but to be cast oute,* and to be
troaden vnder fote of men

— all that are*

— Let youre light*

- C. Thinke not*

— to destroye*

— teacheth

— obserueth and teacheth, y^e same
shalbe called greate

- D. But whosoener sayeth thou fole,

— ought agaynst the*

— be reconcyld*

— quicklye*

— that adversary

FIRST EDITION, 1525-6.

MATTHEW.

REVISED IN 1534.

eyeth a wyfe
 a testymonyall of her
 one heer whyte, or blacke :
 ye withstond not wronge
 But yf a man
 and take thy coote from the
 youre hevenly father

the gentyls do
 them which treaspas vs
 but delyvre vs from yvell, Amen.

that hit myght apere vnto men
 that they faste
 Gaddre not treasure together on
 erth
 there are youre hertes also.
 ys full of light.
 what rayment ye shall weare
 Are ye not better than they ?

Beholde the lyles
 Care not for therfore for the daye
 foloyng: For the daye folo-
 ynge shall care ffor yt sylfe.
 Eche dayes tronble ys suffi-
 cient for the same silfe day.

Iudge not lest ye be iudged.

which wolde proffer his sonne a
 stone if he axed him breed ?

he that fulfilleth
 have we not caste
 and it was not over throwen,
 and doth not the same

Ch. 5. looketh on a wyfe
 - E. a testymonyall also of the
 - F. one white heer, or blacke
 — ye resist not wronge
 — But whosoever*
 — and take awaye thy coote*
 - G. youre father that is in heauen : *

Ch. 6.
 - A. the hethen do*
 - B. oure trespassers
 — but delyver vs from evell For
 thyne is y^e kyngedome and
 y^e power, and y^e glorye for
 ever. Amen.*

- C. that they myght besene of men
 how they faste

— Se that ye gaddre you not trea-
 sure vpon y^e erth

— there will youre hertes be also*
 shalbe full of light.*

- D. what ye shall put on*

— Are ye not moche better then
 they ?*

— Considre y^e lylies*

— Care not then for the morow,
 but let y^e morow care for it
 selfe: for the daye present
 hath ever ynough of his awne
 tronble.

Ch. 7.

— Jvdge not, that ye be not
 iudged.*

- B. which if his sonne axed hym
 bread, wolde offer him a
 stone ?

- C. he that dothe*

— haue caste*

— and it fell not,*

— and doth then not,*

FIRST EDITION, 1525-6. JOHN, Ch. 10—15. REVISED IN 1534.

	Ch. 10.	
Whosoever entreth	— A.	he that entreth*
he is a thefe	—	the same is a thefe*
To this man the porter	—	to him the porter*
This manner of sayinge	—	This similitude
thatt I am the dore	—	I am the dore*
a goode	—	y ^e good*
and knowe my shepe*	—	and knowe myne
And I geve my sylfe	—	And I geve my lyfe
and they shall heare*	—	that they maye heare
And there shalbe won flocke	—	and that ther maye be one flocke
Agayne there was	—	And ther was
Solomons hall	—	Salomons porehe*
is greater then all men	—	is greater then all*
I have sayde	—	I saye
Butt though ye beleve not me	—	But if I do though ye beleve not me*

	Ch. 11.	
then shall he do wele ynough	— B.	he shall do well ynough
Jesus spake	—	How be it Jesus spake*
cam to Martha*	— C.	were come to Martha
sate stille at home	—	sate still in the housse*
I knowe well, he shall	—	I knowe that he shall*
Whosoever*	—	He that
and called her sister	—	and called Marie her sister*
and vexed hym silfe	— D.	and was troubled in him selfe
I geve the thankes	—	I thanke the*
I knewe wele that	—	I wot that
with bondes after the manner as	—	with grave bondes
they were wonte to bynde their deed with all		
From that day kept they a coun- sell to gedder	—	From that daye forth they held a counsell to geder*

	Ch. 12.	
all the housse smelled	—	the housse was filled*
held	— B.	therfore held
which cam	—	that were come*
Ye se that	— C.	perceave ye how*
loo all the worlde goth after hym	—	beholde the worlde goth awaye after him

be cast out a dores
 arme off the lorde declared
 He that putteth me awaye
 shall iudge
 my father
 I knowe wele that his

had geven him all
 yff I washe not thy fete
 but to wesshe his fete, but
 shall men knowe

I will come agayne
 verite
 And ye have sene hym
 thy father
 dwellinge in me
 Beleve that I am in the father,

whosoever beleeveth
 I will come*
 and my father in me,
 my fathers
 For the chefe ruelar
 And as my father

be the meanes of the
 and I in you*
 gadder them*
 they burne
 geven you
 Because
 have no
 they shulde be with oute synne
 verite

- E. be cast out*
 - F. arme of y^e Lorde opened
 - G. He that refuseth me
 — they shall iudge
 — the father*
 — I knowe that this

Ch. 13.

- A. had geven all*
 - B. yf I wasshe y^e not*
 — save to wesshe his fete, and
 - D. shall all men knowe*

Ch. 14.

- A. And yf I go to prepare a piace
 for you, I will come agayne,*
 — y^e truthe*
 — and have sene him*
 — the father*
 - B. that dwelleth in me*
 — Beleve me, that I am the father
 (all the later editions have "in
 the father")
 — he that beleveth*
 — but will come
 - C. and you in me,*
 — the fathers*
 - D. For the rular
 — therfore as the father

Ch. 15.

- A. thorow y^e *
 — and let me byde in you.
 — gadder it
 — it burneth
 — done to you*
 - C. How be it because
 — not have had
 — they had not had synne*
 - D. truthe

THE EPISTLE TO THE

FIRST EDITION, 1525-6.

GALATIANS.

REVISED IN 1534.

	Ch. 1.	
congregacion	- A.	congregacions
for ever. Amen.	—	for ever and ever. Amen.*
Seke nowe the faveour off men,	- B.	Preache I mannes doctrine or
or off God ?		Godes ?
more fervently mayntayned the	—	more fervent mayntener of the
tradicions		tradicions
vnto Peter	- D.	to se Peter*
glorified god in me*	—	glorified God on my behalffe
	Ch. 2.	
I went agayne	- A.	I went vp agayne*
I went by	—	I went vp by*
which are	—	which were*
and as sone as James, Cephas,	- B.	and therfore when they per-
and Jhon, which semed to be		ceaved the grace that was
pillares, perceaved the grace		geven vnto me, then James,
thatt was geven vnto me, they		Cephas and John, which semed
gave to me and Barnabas their		to be pilers, gave to me and
hondes*		Barnabas the ryght hondes
to folowe the Jewes?	- D.	to live as do the Jewes?*
and we have	—	And therfore we have
because that noo flesshe shalbe	—	because that by y ^e dedes of y ^e
iustified by the dedes of the		lawe no flesshe shalbe iustified
lawe		
then is Christ deed in vayne*	—	then Christ dyed in vayne.
	Ch. 3.	
ye have suffred in vayne : yf it	- A.	there ye have suffred in vayne,
be so that ye have suffered in		if y ^e be vayne.
vayne		
are the children	—	the same are the chyldren
The scripture	- B.	For the scripture
and shewed	—	and therfore shewed
thy seedes	- C.	the seedes
confermed of god	—	confermed afore of God*
vnto which seede the promes	—	to which y ^e promes
Yff there had bene*	- D.	How be it yf ther had bene
put Christ on you	—	put on Christ*
nether greke	—	nether gentyle
for all are one	—	but ye are all one*

FIRST EDITION, 1526.

GALATIANS.

REVISED IN 1534.

Ch. 4.

shulde receave

- A. myght receave*

the dayes

- B. dayes*

I feare off you

— I am in feare of you

not hurte me

— not hurte me at all

Ye knowe wele howe that

— ye knowe, how*

diggd out youre awne eyes

— plucked out youre awne eyes*

Am I so greatly become

— Am I therfore become

Caste a waye

- D. put awaye

Ch. 5.

We lokefor and hope to be ius-
tified by the sprete which
commeth of fayth

- A. We loke for and hope in the
sprite, to be iustified thorow
fayth

in god

- B. in the Lorde*

I then suffre

— I then yet suffre

sondred

— seperated

lawynge

- C. variaunce*

parte takynges

- D. sectes

shall not be the inheritours

— shall not inherite*

Ch. 6.

Yff a man seme*

— If eny man seme

Let vs do good, and let vs not
faynte.

— Let vs not be wery of well
doynge.*



S. Mathew.



S. Marke.



S. Luke.



S. Iohn.



The Newe Testamente.



M. D. XXVI.



S. Paul.



S. Peter.



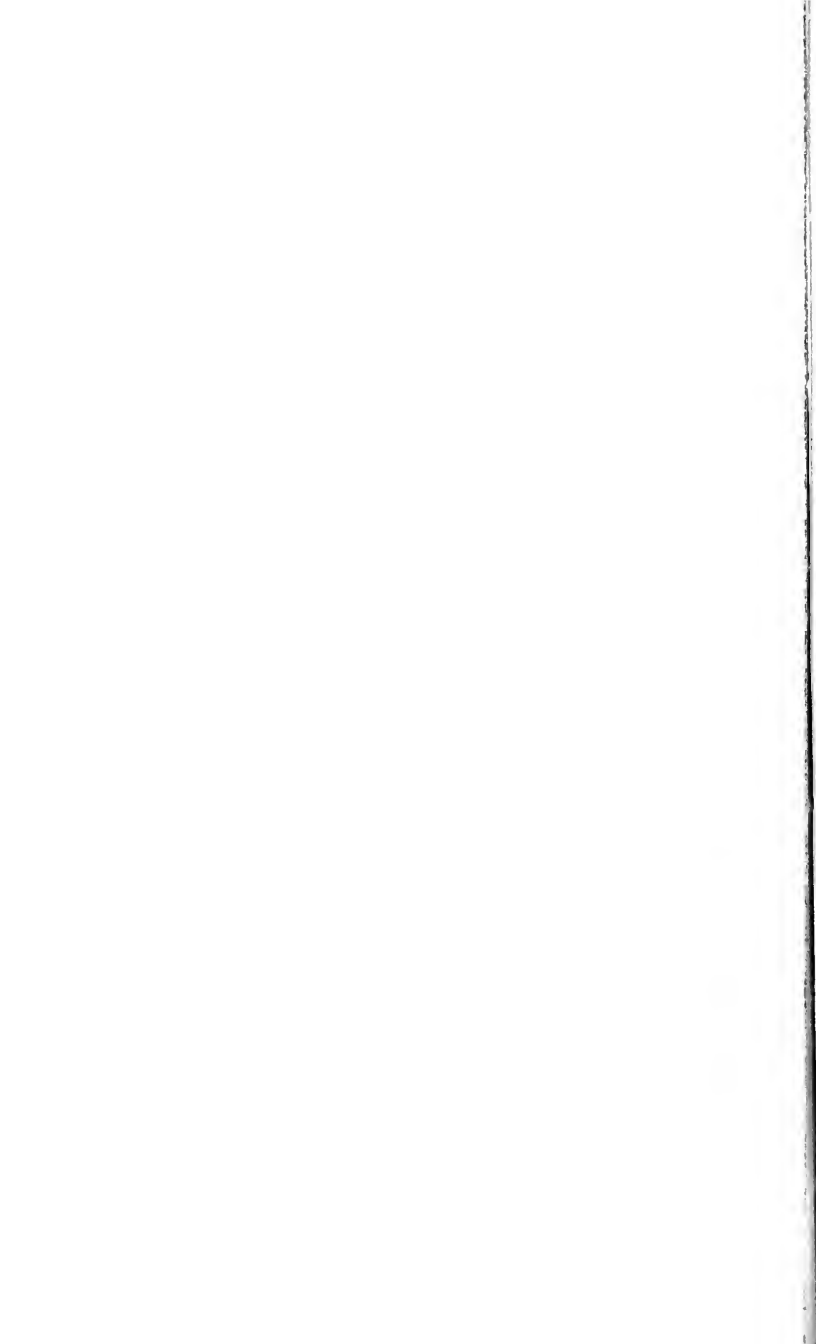
S. Iohn.



S. Judas.



S. James.



The

Gospell of S. Mathew.

The first Chapter.



THIS is the boke off the generacion off
Jhesus Christ the sonne of David, the sonne
also of Abraham.

ABRAHAM begat Isaac :

ISAAC begat Jacob :

JACOB begat Judas and hys brethren :

JUDAS begat phares and zaram off thamar :

PHARES begat Esrom :

ESROM begat Aram :

ARAM begat Aminadab :

AMINADAB begat Naasson :

NAASSON begat Salmon :

SALMON begat Boos of Rahab :

Boos begat Obed of Ruth :

OBED begat Jesse :

JESSE begat David the kynge :

DAVID the kynge begat Solomon / of her that was the wyfe of Ury :

SOLOMON begat Roboam :

ROBOAM begat Abia :

ABIA begat Asa :

ASA begat Josaphat :

JOSAPHAT begat Joram :

JORAM begat Osias :

OSIAS begat Joatham :

JOATHAM begat Ahas :

ACHAS begat Ezechias :

EZECHIAS begat Manasses :

MANASSES begat Amon :

AMON begat Josias :

JOSIAS begat Jechonias and hys brethren aboute the tyme of the captivete of Babilon.

After they wer ledd captive to Babilon /

JECHONIAS begat Salathiel :

SALATHIEL begat Zorobabel :

ZOROBABEL begat Abiud :

ABIUD begat Eliachim :

ELIACHIM begat Azor :

AZOR begat Sadoc :

SADOC begat Achin :

ACHIN begat Eliud :

ELIUD begat Eleasar :

ELEASAR begat Matthan :

MATTHAN begat Jacob :

JACOB begat Joseph the husbände off Mary / of whome was boren that Jhesus which is called CHRIST.

All the generacions from Abraham to David are fowretene generacions. And from David vnto the captivete of Babilon / are fowrtene generacions. And from the captivete of Babilon vnto Christ / are also fowrtene generacions.

THE byrthe off CHRISTE was on thys wyse / When hys mother mary was maryed vnto Joseph / before they cam to dwell togedder / she was founde with chylde by the holy goost. Then her husbände Joseph beinge a perfect man / and loth to defame her / was mynded to put her away secretly. Whill he thus thought / behold the angell of the lord apered vnto him in slepe saynge: Joseph the sonne of David / feare not to take vnto the / Mary thy wyfe. For that which is conceaved in her is of the holy goost. She shall brynge forthe a sonne / and thou shalt call his name Jesus. For he shall save his people from their synnes.

All thys was done to fulfill that which was spoken of the lorde be the prophet saynge; Beholde a mayde shalbe with chylde / and shall brynge forthe a sonne / and they shall call his name Emanuel / which is as moche to saye be interpretacion / as God with vs.

Joseph as sone as he awoke out of slepe/ did as the angell off the lorde bade him/ and toke hys wyfe vnto hym/ and knewe her not tyll she had brought forth her fyrst sonne/ and called hys name Jesus.

The Second Chapter.

WHEN Jesus was borne in Bethleem a toune of Jury/ in the tyme of king Herode. Beholde/ there cam wyse men from the est to Jerusalem saynge: where is he that is borne kynge of the Jues? we have sene his starre in the est/ and are come to worship hym.

Herode the kynge/ after he hadd herde thys/ was troubled/ and all Jerusalem with hym/ and he sent for all the chiefe prestes and scribes off the people/ and demaunded off them where Christ shulde be borne. They sayde vnto hym: in Bethleem a toune of Jury. For thus it is written be the prophet: And thou Bethleem in the londe of Jury/ shalt not be the leest as per- teyninge to the princes of iuda. For out of the shal come a captaine/ whych shall govern my people israhel.

Then Herod preuely called the wyse men/ and dyligently enquiryed of them/ the tyme of the starre that appered. And sent them to bethleem saynge: when ye be come thyder seache dyligently for the childe. And when ye have founde hym bringe me worde/ that y maye come and worshippe hym also. When they had herde the kynge/ they departed/ and lo the starre whych they sawe in the este went before them/ vntyll it cam and stod over the place where the chylde was. When they sawe the starre/ they were marveylously gladd/ And entred into the house/ and founde the childe with Mary hys mother/ and kneled doune and worshipped hym/ and opened there treaseures/ and offred unto him gyftes/ gold/ franekynsence/ and myr. And after they were warned in ther slepe/ that they shulde not go ageyne to Herod/ they retourned into ther awne countre another way.

After that they were departed/ lo the angell of the lorde apered to Joseph in his slepe saynge Aryse and take the chylde and hys mother/ and flye in to Egipte/ and abyde there till y brynge the worde. For Herod wyll seke the chylde to destroye hym. Then he arose/ and toke the chylde and his mother by night/ and departed in to Egipte/ and was there vnto the deeth of Herod/ to fulfill that whiche was spoken of the lorde/ be the prophet/ which sayeth: out of Egipte have y called my sonne.

Then Herod perceavyng that he was moocked off the wyse men/ was exceedyng wroth/ and sent forth and slue all the chyldren that were in bethleem/ and in all the costes there of/ as many as were two yere old and vnder/ accordyng to the tyme which he had diligently searched oute of the wyse men.

Then was fulfilled that which was spoken be the prophet Jeremi/ saynge : On the hilles was a voyce herde/ mournynge/ wepyng/ and greate lamentacion. Rachel wepyng ffor her chyldren/ and wolde nott be comforted because they were not.

When Herod was deed/ Lo an angell off the lorde apered vnto Joseph in egipte saynge : arise and take the chylde and his mother/ and go in to the londe of Israhel. For they are deed which sought the chyldes deeth. Then he arose vp/ and toke the chylde and his mother/ and cam into the londe of Israhel. But when he herde that Archelaus did raygne in Jury/ in the rounge off hys father Herode/ he was afrayde to go thether/ notwithstondyng after he was warned in his slepe/ he tourned a syde into the parties off galile/ and went and dwelt in a cite called Nazareth/ to ffulfill that which was spoken be the prophetes : He shalbe called of Nazareth.

The Thirde Chapter.

IN those dayes Jhon the baptiser cam and preached in the wildernes off iury saynge : Repent/ the kyngdome of heven is at honde. This is he of whom it is spoken be the prophet Esay/ which sayeth : The voyce off a cryer in wyldernes/ prepare the lordes way/ and make hys pathes straight.

This Jhon had his garment off camels heer/ and a gerdell off a skynne aboute his loynes. Hys meate was locustes/ and wylde hony. Then went out to hym Jerusalem/ and all Jury/ and all the region rounde aboute Jordan/ and were baptised of hym in Jordan/ knoedging their synnes.

When he sawe many off the pharises and off the saduces come to hys baptism/ he sayde vnto them : O generacion of vipers/ who hath taught you to fle from the vengeance to come ? bryng forth therefore the frutes belongyng to repentaunce. And se that ye ons thinke not to saye in yourselves/ we have Abraham to oure father. For I say vnto you/ that God is able off these stones/ to rayse up chyldren vnto Abraham. Even nowc is the ax put vnto the rote of the trees : soo that every tree which bringeth not fforthe goode frute/ shalbe hewne doune/ and cast into the fyre.

I Baptise you in water in token of repentaunce / but he that cometh after me / is myghtier then I : whose shues I am not worthy to beare. he shal baptise you with the holy gost / and with fyre / which hath also his fan in his hond / and will pource his floore / and gadre the wheet into his garner / and will burne the chaffe with everlastynge fyre.

Then cam Jesus from Galile into Jordan / to Jhon / ffor to be baptised off hym. But Jhon fforbade hym / saynge : I ought to be baptysed off the : and comest thou too me? Jesus answered and sayde to hym : Lett hyt be so nowe. For thus hit becommeth us to fulfill all rightewesnes. Then he suffred hym. And Jesus as sone as he was baptised / cam strayght out of the water : And lo heven was open vnto hym : and he saw the spirite of God descende lyke a dove / and lyght vppon hym. And lo there cam a voice from heven saying : thys ys my deare sonne in whom is my delyte.

The Fourthe Chapter.

THEN was Jesus ledd awaye of the spirite in to a desert / to be tempted of the devyll. And when he had fasted fourtye dayes and fourtye nyghtes / att the last he was an hungred. Then came vntyll hym the tempter / and sayde : yff thou be the sonne of God / commande that these stones be made bred. He answered and sayde : yt is wrytten / man shall nott live only by breede / But by every worde that proceadeth out off the mouth off God.

Then the devyll tooke him vpp in to the holy cite / and set hym on a pynacle of the temple / and sayd vnto hym : yf thou be the sonne of God / cast thysylfe doune. For hit ys wrytten. he shall geve his angels charge over the / and with there handes the shall stey the vpp / that thou dashe not thy fote agaynst a stone. Jesus sayde to hym / hit ys wrytten also : thou shalt not tempte thy lorde god.

The devyll toke hym up agayne and ledde hym in to an exceedynge hye mountayne / and shewed hym al the kyngdomes of the worlde / and the beauty of them / and sayde vnto hym : all these will I geve the / iff thou wilt faull doune and worship me. Then sayde Jesus vnto hym. Avoyd Satan. For it is wrytten / Thou shalt worshyp thy Lorde God / and hym only shalt thou serve.

Then the Dyvell left hym / and lo / the angels cam and ministred vnto hym.

When Jesus had herde that Jhon was taken/ he departed in to Galile/ and left Nazareth/ and went and dwelte in Capernaum/ which is a cite apon the see/ in the coostes off Zabulon and Neptalim/ to ffulfill that whiche was spoken be Esay the prophet/ saynge: Beholde the londe of Zabulon and Neptalim/ the waye of the see beyonde Jordan/ Galile off the Gentylys/ the people whiche sat in dereknes/ sawe greate lyght: And to them which sate in the region and shadowe of deeth/ lyght is spronge.

From thatt tyme Jesus began to preache/ and to say/ repent: for the kingdome of heven is at honde.

As Jesus walked by the see off Galile/ he sawe two brethren: Simon which was called Peter/ and Andrew his brother/ castynge a neet into the see (for they were fisshers) and he sayde unto them: folowe me/ and I will make you fisshers of men. And they strayght waye lefte there nettes/ and folowed hym.

And he went forthe from thence/ and sawe other two brethren/ James the sonne of Zebede/ and Jhon his brother in the shippe/ with Zebede their father mendynge their nettes/ and called them. And they with out tarynge lefte the shyp and their father and folowed hym.

And Jesus went aboute all Galile/ teachyng yn their synagoges/ and preachynge the gospell of the kyngdome/ and healinge all manner of sicknes/ and all manner dyseases amonge the people. And hys fframe spread abroode through oute all Siria. And they brought vnto hym all sieke people/ that were taken with divers diseases and gripinges/ and them that were possessed with devils/ and those which were lunatyke/ and those that had the palsey/ And he healed them. And there folowed hym a greate nombre off people/ from Galile/ and from the ten cites/ and from Jerusalem/ and from Jury/ and from the regions that lye beyonde Jordan.

The v. Chapter.

WHEN he sawe the people/ he went vp into a mountayne/ and when he was set/ his disciples cam vnto hym/ and he openned his mought/ and taught them saynge: Blessed are the povre in sprete: for theirs is the kyngdome off heven. Blessed are they that morne: for they shalbe comforted. Blessed are the meke: for they shall inheret the erth. Blessed are they which hunger and thurst for rightewesnes: for they shalbe filled. Blessed are the mercifull: for they shall obteyne

mercy. Blessed are the pure in herte: for they shall se God. Blessed are the maynteyners of peace: for they shalbe called the chyldren of God. Blessed are they which suffre persecucion for rightewesnes sake: for theirs ys the kingdome off heven. Blessed are ye when men shall revyle you/ and persecute you/ and shall falsly say all manner of yvell saynges agaynst you ffor my sake. Reioice and be glad/ for greate is youre rewarde in heven. For so persecuted they the prophets which were before youre dayes.

Ye are the salt of the erthe. but and if the salt be once unsavery/ what can be salted ther with? it is thenceforthe goode for nothyng/ but to be cast oute at the dores/ and that men treade it vnder fete. Ye are the light of the worlde. A cite that is set on an hill cannot be hid/ nether do men lyght a candell and put it vnder a busshell/ but on a candelstick/ and it lighteth all them which are in the housse. Se that youre light so shyne before men/ that they maye se youre good workes/ and glorify youre father which is in heven.

Ye shall not thinke that I am come to disanull the lawe/ or the prophets. no I am nott come to disanull them/ but to fulfyll them. For truely I saye unto you/ till heven and erthe perisshe/ one iott/ or one tyle of the lawe shall not scape/ tyll all be fulfilled.

Whosoever breaketh one of these lest comaundmentes/ and shall teache men so/ he shalbe called the leest in the kyngdome off heven. But whosoever shall observe and teache them/ that persone shalbe called greate in the kyngdome off heven.

For I saye vnto you/ except youre rightewesnes excede/ the rightewesnes off the scribes and pharisees/ ye cannot entre into the kyngdome off heven.

Ye have herde howe it was sayd vnto them off the olde tyme. Thou shalt not kyll. Whosoever shall kyll/ shalbe in daunger of iudgement. But I say vnto you/ whosoever his angre with hys brother/ shalbe in daunger off iudgement. Whosoever shall saye unto hys brother racha/ shalbe in daunger off a counsell. But whosoever shall saye unto his brother thou fole/ shalbe in daunger of hell fyre. Therefore when thou offerest thy gyfte att the altre/ and there remembrest that thy brother hath eny thyng agaynst the: leve there thyne offrynge before the altre/ and go thy waye first and reconcile thy silfe to thy brother/ and then come and offre thy gyfte.

Agre with thine adversary at once/ whiles thou arte in the waye with hym/ lest thine adversary delyvre the to the iudge/

and the iudge delivre the to the minister / and then thou be cast in to preson. I say unto the verely : thou shalt not come out thence till thou have payed the vtmost farthing.

Ye have herde howe yt was sayde to them off olde tyme / Thou shalt nott committ advoutrie. But I say unto you / that whosoever eyeth a wyfe / lustynge affter her / hathe committed advoutrie with her already in his hert.

Wherefore yf thy right eye offende the / plucke hym out and caste him from the. Better hit is for the that one of thy membres perisshe then that thy whole body shuld be caste in to hell. Also yf thy right honde offend the / cut hym off and caste hym from the. Better hyt ys that one off thy membres perisshe / then that all thy body shulde / be caste in to hell.

Hit ys sayd / whosoever put away his wyfe / let hym geve her a testymonyall of her devorcement. But I say vnto you : whosoever put away his wyfe (except hyt be for fornication) causeth her to breake matrimony. And whosoever maryeth her that is divorced / breketh wedlocke.

Agayne ye have herde howe it was sayd to them off olde tyme / thou shalt not forswere thy silfe / but shaltt performe thyne othe to God. But I say vnto you swere not at all : nether by heven for hyt ys goddes seate : nor yet by the erth / ffor it ys hys fote stole : Nether by Jerusalem / ffor hit ys the cite of the grete kynge : nether shalt thou sweare by thy heed / because thou canst not make one heer whyte / or blacke : But your comunicacion shalbe / ye / ye : nay nay. For what soever is more than that / cometh off yvell.

Ye have herde howe it ys sayd / an eye for an eye : a tothe for a tothe. But I saye vnto you / that ye withstond not wronge : But yf a man geve the a blowe on thy right cheke / tourne to him the othre. And yff eny man will sue the at the lawe / and take thy coote from the / Lett hym have thy cloocke also. And whosoever wyll compell the to goo a myle / goo wyth him twayne. Geve to him that axeth. and from him that wolde borowe tourne not awaye.

Ye have herde howe it is sayde : thou shalt love thyne neighbour / and hate thine enemy. But y saye vnto you / love youre enemies. Blesse them that coursse you. Do good to them that hate you / Praye ffor them which doo you wronge / and persecute you / that ye may be the chyl dren of youre hevenly father : ffor he maketh his sunne to aryse / on the yvell / and on the good / and sendeth his reyne on the iuste and on the iniuste. For yf ye shall love them which love you : what rewarde shall ye

have? Doo not the publicans even so? And if ye be frendly to youre brethren onli: what singuler thyng doo ye? Doo nott the publicans lykewyse? Ye shall therfore be perfecte/ even as youre hevenly father is perfecte.

The vi. Chapter.

TAKE hede to youre almes. That ye geve it not in the syght of men. to the intent that ye wolde be sene off them. Or els ye gett no rewarde off youre father in heven. Whensoever therfore thou gevest thine almes/ thou shalt not make a trompet to be blowne before the/ as the ypocrites do in the synagoges and in the stretes/ ffor to be preysed off men/ Verily I say vnto you/ they have there rewarde. But when thou doest thine almes/ let not thy lyfte honde knowe/ what thy righte hand doth/ that thyne almes may be secret/ and thy father which seith in secret shall rewarde the openly. And when thou prayest/ thou shalt nott be as the ypocrites are. For they love to stond and praye in the synagogges and in corners of the stretes/ because they wolde be sene of men. Vereley I saye vnto you/ they have there rewarde. But when thou prayest/ entre into thy chambre/ and shutt thy dore to the/ and pray to thy father which ys in secrete: and thy father which seith in secret/ shall rewarde the openly.

But when ye praye/ bable not moche/ as the gentyls do: for they thinke that they shalbe herde/ ffor there moche bablynges sake. Be ye not lyke them there fore. For youre father knoweth wherof ye have neade/ before ye axe off him. After this maner there fore pray ye.

O oure father which arte in heven/ halowed be thy name. Let thy kingdom come. Thy wyll be fulfilled/ as well in erth/ as hit ys in heven. Geve vs this daye oure dayly breade. And forgeve vs oure treaspases/ even as we forgeve them which treaspas vs. Leede vs not into temptacion. but delyvre vs from yvell/ Amen. For and yff ye shall forgeve other men there treaspases/ youre father in heven shal also forgeve you. but and ye wyll not forgeve men there treaspases/ no more shall youre father forgeve your treaspases.

Moreovre when ye faste/ be not sad as the ypocrites are. For they disfigure there faces/ that hit myght apere vnto men that they faste. Verely y say vnto you/ they have there rewarde. But thou/ when thou fastest/ annoynte thine heed/ and washe thy face/ that it appere nott vnto men howe that thou fastest: but vnto thy father which is in secrete. and thy father which seith in secret/ shall rewarde the openly.

Gaddre not treasure together on erth/ where rust and mothes corrupte/ and where thieves breake through and steale. But gaddre ye treasure togedder in heven/ where nether rust/ nor mothes corrupte. and wher thieves nether breake up/ nor yet steale. For whearesoeuer youre treasure ys/ there are youre hertes also.

The light off thy body is thyne eye. Wherefore if thyne eye be single/ all thy body ys full of light. But and if thyne eye be wycked/ then is all thy body full of dercknes. Wherefore yf the light that is in the be dercknes: howe greate ys that dercknes?

No man can serve two masters. For other he shall hate the one/ and love the other: or els he shall lene the one/ and despise the other. Ye can nott serve God and mammon. Therefore I saye vnto you/ be not carefull for youre lyfe/ what ye shall eate/ or what ye shall dryncke/ nor yet for youre boddy/ what rayment ye shall weare. Ys not the lyfe more worth then meate? and the boddy more off value than rayment? Beholde the foules of the aier: for they sowe not/ neder reepe/ nor yet cary into the barnes/ and yett youre hevenly father fedeth them. Are ye not better than they?

Whiche off you (though he toke thought therefore) coulde put one cubit vnto his stature? And why care ye then for rayment? Beholde the lyles off the felde/ howe thy growe/ They labour nott nether spynn/ And yet for all that I saie vnto you that even Solomon in all his royalte/ was nott arayed lyke vnto one of these. Wherefore yf God so clothe the grasse/ which ys to daye in the felde and to morowe shalbe cast into the four-nace: shall he not moche more do the same vnto you/ o ye off lytle fayth?

Therefore take no thought saynge: what shall we eate/ or what shall we dryncke/ or wherewith shall we be clothed (Aftre all these thynges seke the gentyls) For youre hevenly father knoweth that ye have neade off all these thynges. But rather seke ye fyrst the kyngdom of heven/ and the rightewesnes ther of/ and all these thynges shal be ministred vnto you.

Care not therfore for the daye foloyng. For the daye foloyng shall care ffor yt sylfe. Eche dayes trouble ys sufficient for the same silfe day.

The viij. Chapter.

JUDGE not lest ye be iudged. For as ye iudge so shall ye be iudged. And with what mesur ye mete/ with the same shall it be mesured to you agayne. Why seist thou a moote in thy brothers eye/ and percevest not the beame that ys in thyne

awne eye. Or why sayest thou to thy brother : suffre me to plucke oute a moote oute off thyne eye/ and behold a beame is in thyne awne eye. Ypocrite/ first cast oute the beame oute of thyne awne eye/ and then shalte thou se clearly to plucke oute the moote oute off thy brothers eye.

Geve not that which is holy to dogges/ nether caste ye youre pearles before swyne/ lest they treade them vnder their fete/ and the other tourne agayne and all to rent you.

Axe and it shalbe geven you. Seke and ye shall fynd/ Knocke and it shalbe opened vnto you. For whosoever axeth receaveth/ and he that seketh fyndeth/ and to hym that knocketh/ it shalbe opened. ys there eny man among you which wolde proffer his sonne a stone if he axed him breed? or if he axed fysshe/ wolde he proffer hym a serpent? Yff ye then which are evyll/ cann geve to youre chyldren good gyftes: howe moche moore shall youre father which ys in heven/ geve good thynges to them that axe off hym?

Therefore whatsoever ye wolde that men shulde do to you/ even so do ye to them. This ys the lawe and the prophettes.

Enter in at the straye gate: for wyde is the gate/ and broad is the waye that leadeth to destruccion: and many there be which goo yn there att. For straye ys the gate/ and narowe is the waye which leadeth vnto lyfe: and feawe there be that fynde it.

Beware off false prophettes/ which come to you in shepes clothynge/ but inwardly they are ravenynge wolves. Ye shall knowe them by their frutes. Do men gaddre grapes off thornes? or figges off bryres? Even soo every good tree/ bryngethe forth the good frute. But a corrupte tree/ bryngethe forth evyll frute. A good tree cannott brynge forth the bad frute: nor yett a bad tree can brynge forth the good frute. Every tree that bryngethe not forth the good frute/ shalbe hewne doune/ and cast into the fyre. Wherefore by there frutes ye shall knowe them. Not all they thatt say vnto me/ Master/ Master/ shall enter into the kyngdome off heven: but he that fulfilleth my fathers will which ys in heven. Many will saye to me yn that daye/ Master/ Master/ have we nott in thy name prophesied? And in thy name have we not caste out devyls? And in thy name have we nott done many miracles? And then will I knowlege vnto them/ that I never knewe them. Depart from me/ ye workers of iniquite.

Whosoever heareth off me these saynges/ and doethe the same/ I wyll lyken hym vnto a wyse man which byllt his housse on a rocke: and aboundance off rayne descended/ and the fluddes

cam/ and the wynddes blewe/ and bett vppon that same housse/ and it was not over throwen/ because it was grounded on the rocke. And whosoever heareth of me these sainges/ and doth not the same/ shalbe lykened vnto a folysh man/ which bilt his housse vpon the sonde/ and abundaunce of rayne descended/ and the fluddes cam/ and the wynddes blewe/ and beet vppon that housse/ and it was over throwen/ and great was the fall off it.

And it cam to passe/ that when Jesus had ended these saynges/ the peple were astonniied at his doctryne. For he taught them as one havyng power/ and not as the scribes.

The viij. Chapter.

WHEN Jesus was come downe from the mountayne/ moch people folowed him. And lo/ there cam a lepre/ and worsheped him saynge/ Master/ if thou wylt/ thou canst make me clene. He putt forthe his hond and touched him saynge: I will/ be clene/ and immediatly his leprosy was clensed. And Jesus said vnto him. Se thou tell no man/ but go and shewe thysilf to the preste and offer the gyfte/ that Moses commaunded to be offred/ in witnes to them.

When Jesus was entred in to Capernaum/ there cam vnto him a certayne Centurion/ besechyng him and saynge: Master my servaunt lyeth sicke att home off the palsye/ and is greuously payned. And Jesus sayd vnto him. I will come and cure him. The Centurion answered and saide: Syr I am not worthy that thou shuldest com vnder the rofe of my housse/ but speake the worde only and my servaunt shalbe healed. For y also my selfe am a man vndre power/ and have sowdeeres vndre me/ and y saye to one/ go/ and he goeth: and to anothere/ come/ and he cometh: and to my servaunt/ do this/ and he doeth it. When Jesus herde these saynges: he marveyled/ and said to them that folowed him: Verely y say vnto you/ I have not founde so great fayth: no/ not in Israell. I say therefore vnto you/ that many shall come from the eest and weest/ and shall rest with Abraham/ Ysaac and Jacob/ in the kyngdom of heven: and the children of the kingdom shalbe cast out in to the vtmoost dereknes/ there shalbe wepinge and gnasshing of tethe. Then Jesus said vnto the Centurion/ go thy waye/ and as thou hast beleved so be it vnto the. And his servaunt was healed that same houre. And Jesus went into Peters housse/ and sawe his wyves mother lyinge sicke of a fevre/ and he thouched her hande/ and the fevre leest her: and she arose/ and ministred vnto them.

When the even was come they brought vnto him many that were possessed with devylles/ And he cast out the spirites with a word/ and healed all that were sicke/ to fulfill that whiche was spoken by Esay the prophet sainge: He toke on him oure infirmytes/ and bare oure sicknesses.

When Jesus saw moche people about him/ he commaunded to go over the water. And there cam a scribe and said vnto him: master/ I woll folowe the whythersumever thou goest. And Jesus said vnto him: the foxes have holes/ and the bryddes of the aier have nestes/ but he sonne of the man hath not where on to leye his heede: Anothre that was one of hys disciples seyde vnto him: master suffre me fyrst/ to go and burye my father. But Jesus said vnto him: folowe me/ and let the deed burie their deed.

And he entred in to a shyppe/ and his disciples folowed him/ And lo there arose a greate storme in the see/ in so moche/ that the shippe was hyd with waves/ and he was aslepe: And his disciples cam vnto him/ and awoke him/ sayinge: master/ save us/ we perishe. And he said vnto them: why are ye fearfull/ o ye endewed with lytell faithe? Then he arose/ and rebuked the wyndes and the see/ and there folowed a greate calme. And men marveyled and said: what man is this/ that bothe wyndes and see obey him?

And when he was come to the other syde/ in to the countre off the gergesens/ there met him two possessed of devylls/ which cam out off the graves/ and were out off measure fearce/ so that no man myght go by that waye. And lo they cryed out saynge: O Jesu the sonne off God/ what have we to do with the? art thou come hyther to torment vs before the tyme be come? There was a good waye off from them a greate heerd of swyne fedinge. Then the devyls besought him saynge: if thou cast vs out/ suffre vs to go oure waye into the heerd of swyne. And he said vnto them: go youre wayes: Then went they out/ and departed into the heerd of swyne. And lo/ all the heerd of swyne was caryed with violence hedlinge into the see/ and perished in the water. Then the heerdmen fled/ and went there ways into the cite/ and tolde every thinge/ and what had fortunied vnto them that were possessed of the devyls. And lo/ all the cite cam out/ and met Jesus. And when they sawe him they besought him/ to depart out off there costes.

The ix. Chapter.

AND he entred into the shippe: and passed over and cam into his awne cite. And lo/ they brought vnto him a man

sicke off the palsey/ lyinge in his bed. And when Jesus sawe there faith/ he said to the secke off the palsey: sonne be off good chere/ thy sinnes are forgiven the. And loe/ certeyne of the scribes said in them selves/ he blasphemeth. And when Jesus sawe there thoughtes/ he said: wherfore thinke ye evyll in your herttes? Whether ys esyer to saye/ thi sinnes ar forgiven the/ or to saye: arise and walke? That ye may knowe/ that the sonne of man hathe power to forgeve synnes in erth/ then sayd he vnto the sicke of the palsey: aryse/ take vppe thi beed/ and go home to thyne housse. And he arose and departed to his housse. The people that sawe it/ marveylled and glorified God/ which had geven suche power to men.

And as Jesus passed forth from thence/ he sawe a man sytt at the receyte off custume named Matheu/ and said to him: folowe me. And he arose and folowed him. And hit cam to passe/ thatt Jesus satt at meate in his housse. And lo/ many publicans and synners/ cam and satt downe also with Jesus/ and his disciples.

When the pharyses had perceaved that/ they sayd vnto his disciples: Why eateth youre master with publicans and synners? When Jesus herde that/ he sayde vnto them: The whole neade not the visicion/ but they thatt are sicke. Goo and learne/ what that meaneth: I have pleasure in mercy/ and not in offerynge. For I am not come to call the rightewes/ but the sinners to repentaunce.

Then cam the disciples of Jhon to hym saynge/ why do we and the farises fast ofte: but thy disciples fast not? And Jesus sayde vnto them: Can the weddyng chyl dren morne as longe as the bridegrom is with them? The tyme will come when the brydgrome shalbe tacken awaye from them/ and then shall they faste. Noo man peceth an olde garment with a pece off newe cloothe. For then tacketh he away the pece agayne from the garment/ and the rent ys made worsse. Nether do men put newe wyne into olde vessels/ for then the vessels breake/ and the wyne runneth oute and the vessels perysshe. But they powre newe wyne into newe vessels/ and so are both saved togedder.

Whyls he thus spake vnto them/ Lo there cam a certayne ruler/ and worshipped hyme saynge: my doghter is deed all redy/ but com and lay thy honde ou her/ and she shall live. And Jesus arose and folowed hym with hys disciples. And beholde/ a woman which was diseased with an issue of bloud xij yeres/ cam behynde hym and toched the hem off hys vesture. For she sayd in her silfe: yff I maye toche but even his vesture

only / I shalbe safe. Jesus tourned hym about / and behelde her saynge : Doughter be off goode comforte / thy fayth hath made the safe. And she was made whole even that same houre.

And when Jesus cam into the ruelers housse and sawe the minstrels / and the people wondrynge / he sayde vnto them : Get you hence / for the mayde is not deed / but slepeth. And they leughe hym to scorne. As sone as the people were put forth a dores / he went in and toke her by the hond / and the mayde arose. And this was noysed through out all the londe.

And as Jesus departed thence / two blynde men folowed hym crying and sayng : O thou sonne of David / have mercy on vs. And when he was come into the housse / the blynd cam to hym. And Jesus sayde vnto them : Beleve ye that I am able to do thys ? They sayde vnto hyme : ye master. Then touched he their eyes / sayng : accordynge to youre faythe / be it vnto you. And their eyes wer opened. And he chaarged them sayng : Se that no man knowe of it. But they as sone as they were departed / spread abroad hys name through oute all the londe.

As they went out / beholde / they brought to hym a domne man possessed of a devyll. And as sone as the devyll was cast oute / the domne spake. And the people merved / saynge : it never soo appered in Israhel. Butt the pharises sayde : he casteth oute devyls / by the power of the chefe devyll.

And Jesus went about all the cites and townes / teachynge in their sinagogges and preachynge the gospell off the kyngdome. And healinge all maner sicknes and desease amonge the people. But when he sawe the people / he hadd pite on them / because they were pined awaye / and scattered abroad even as shepe / havynge no shepheard.

Then sayde he to hys disciples : the hervest is greate / but the laborers ar feawe. Wherefore praye the harvest lorde / to sende forth the labourers into hys harvest.

The x. Chapter.

AND he called his xij disciples vnto him / and gave them power over all vnclene sprites / to cast them oute / and to heale all maner of sicknesses / and all maner off deseases.

The names of the xij apostles are these. The fyrst / Simon which ys called Peter : and Andrew his brother. James the sonne of Zebede / and Jhon his brother. Philip and Bartlemew. Thomas and Mathew the publican. James the sonne of Alphe

and Lebbeus/ otherwyse called Taddeus/ Simon off cane/ and Judas Iscariot/ which also betrayed hym.

These xij sent Jesus/ and commaunded them saynge : Goo nott into the wayes thatt leade to the gentyls/ and into the cites off the samaritans enter ye nott. But go rather to the lost shepe off the housse of israhel. go and preach sayng : that the kyngdome off heven ys at hande. Heale the sicke/ clense the lepers/ rayse the deed/ caste oute the devils. Frely ye have receved/ frely geve agayne. Possess nott golde/ nor silver/ nor brasse/ yn youre gerdels/ nor yet scrip towards your jorney: Nether two cotes/ nether shues/ nor yet a rod. For the workman is worthy to have his meate. Into whatsoever cite or toune ye shall com/ enquire who ys worthy yn it/ and there abyde till ye goo thence.

And when ye come into an housse/ grete the same. And yff the housse be worthy/ youre peace shall come upon the same. But yf it be not worthy/ youre peace shall retourne to you agayne. And whosoever shall nott receave you/ nor will heare your preachynge/ when ye departe oute off that housse/ or that cite/ shake of the duste of youre fete. Truly I say vnto you: it shalbe easier for the londe off Zodoma/ and Gomora/ in the daye off iudgement, then for that cite.

Lo I sende you forthe as shepe amonge wolves. Be ye therefore wyse as serpentes/ and innocent as doves. Beware off men/ ffor they shall deliver you vp to the counseils/ and shall scourge you in there sinagogges. And ye shall be brought to the heed ruelers and kynges for my sake/ in witnes to them and to the gentyls.

But when they put you vp/ take no thought howe or what ye shall speake/ for yt shall be geven you/ even in that same houre/ what ye shall saye. For it is not ye that speke/ but the sprete of your father which speaketh in you. The brother shall betraye the brother to deeth/ and the father the sonne. And the chyl dren shall aryse agynste their fathers/ and mothers: and shall put them to deethe/ and ye shall be hated off all men/ ffor my name. But whosoever shall continew vnto the ende/ shall be saved.

When they persecute you in wone cite/ flye in to another. I tell you for a treuth/ ye shal nott fynyshe all the cites of israhel/ tyll the sonne of man be come. The discip le ys nott above hys master: Nor yet the servaunt above his lorde. It is ynough for the discip le to be as hys master ys/ and that the servaunt be as his lorde ys. Yf they have called the lorde off

the housse beelzebub: howe moche more shall they call them of his householde so? feare them nott there fore.

There is no thinge so close/ that shall not be openned/ and no thinge so hyd that shall not be knowen.

What I tell you in dereknes/ that speake ye in lyght. And what ye heare in the eare that preache ye on the housse toppes.

And feare ye nott them which kyll the body/ and be nott able to kyll the soule. But rather feare him/ which is able to destroye bothe soule and body in hell. Are nott two sparrowes solde for a farthinge? And none of them doth lyght on the grounde/ with out youre father. And nowe are all the heeres of youre heedes numbred. Feare ye not ther fore/ ye are off more value/ then many sparrowes.

Who soever ther fore knowlegeth me before men/ him will I knowledge before my father in heven. But whosoever shall denye me before men/ him will I also denye before my father which ys in heven.

Thynke not/ that y am come to sende peace in to the erth. I cam nott to send peace/ but a swearde. For y am come to sett a man at varyaunce ageynst hys father/ and the doughter ageynst her mother/ and the doughterelawe ageinst her mother-elawe: And a mannes foes shalbe/ they of his owne housholde.

He that lovith hys father/ or mother more then me/ is not worthy of me. And he that loveth his sonne/ or doughter more then me/ is not mete for me. And he that taketh nott his crosse and foloweth me/ ys nott mete for me. He that fyndeth his lyfe/ shall lose it: and he that losith hys lyfe for my sake/ shall fynde it.

He that receavith you/ receavith me: and he that receavith me/ receavith him that sent me. He that receavith a prophet in the name of a prophet/ shall receive a prophets rewarde. And he that receavith a righteous man in the name of a righteous man/ shall receive the reward of a righteous man. And whosoever shall geve vnto won of these lytle wonnes to drinke/ a cuppe of colde water only/ in the name of a disciple: I tel you of a trueth/ he shall not lose his rewarde.

The xi. Chapter.

AND it cam to passe when Jesus had ended his preceptes vnto his disciples/ he departed thence/ to preache and teache in there cites.

When Jhon beinge in preson herde the workes of Christ/ he

sent two of his disciples and sayde vnto him. Arte thou he that shall come: or shall we loke for another? Jesus answered and sayde vnto them. Go and shewe Jhon what ye have herde and sene. The blind se/ the halt goo/ the lyppers ar clensted: The deaf heare/ the ded are reysed vp ageine/ and the gospell is preached to the povre. And happy is he thatt is noott hurte by me.

Even as they departed/ Jesus began to speake vnto the people of Jhon. What went ye for to se in the wyldernes? went ye out to se a rede waveringe with the wynde? oder what went ye out for to se? went ye to se a man clothed in soofte rayment? Beholde/ they that weare soofte clothing are in kynges howses. Butt what went ye oute for to se? went ye outt to se a prophet? Ye I saye vnto you/ and more then a prophet. For this is he off whom it is wrytten. Beholde/ I sende my messenger before thy face/ which shall prepare thy waye before the.

Verely y saye vnto you/ amonge the chyldren off women arose there not a gretter then Jhon baptist. Not with standinge he that ys lesse in the kyngdom off heven/ ys gretter then he. From the tyme of Jhon baptist hitherto/ the kyngdom of heven suffreth violence/ and they that make vyolence pull it vnto them. For all the prophets/ and the lawe prophesyed unto tyme of Jhon. Also yf ye wyll receave it/ thys ys Helyas/ which shuld come. He that hath eares to heare/ let him here.

But whearevnto shall y lyken this generacion? it ys like vnto chyldren/ which syt in the markett/ and eall vnto there felowes/ and saye: we have pyped vnto you/ and ye have not daunsed. We have morned vnto you/ and ye have not sorowd. For Jhon cam nether eatynge nor drinkinge/ and they saye he hath the devyll. The sonne of man cam eatynge and drinkynge/ and they saye/ beholde a glutton/ and a dryer of wyne/ and a frend vnto publicans/ and synners. And wysdome is iustified off her chyldren.

Then began he to vpbraid the cites/ in which most of his miracles were don/ because they did not repent. Wo be to the Chorasin. Wo be to the Betzaida: for if the miracles which wer shewd in you had bene done in tyre and sidon they had repented longe agoon in sack cloth and asshes. Neverthelesse y say to you: it shall be esier for Tyre and Sidon at the daye of iudgement/ then for you. And thou Capernaum which art lift vp vnto heven/ shalt be thrust doune to hell. ffor if the miracles which have bene done in the/ had bene shewed in Zodom: they had remayned to this daye. Neverthelesse I say vnto you: it

shall be easiar for Zodom in the daye of iudgment/ then for the. Then Jesus answered and sayd I prayse the o father lorde of heven and erth/ because thou hast hyd these thynges from the wyse and prudent. and hast opened them vnto babes/ even so father for so it pleased the. All thynges are geuen vnto me of my father. And no man knoweth the sonne/ but the father. nether knoweth eny man the father/ save the sonne/ and he to whome the sonne will open hym.

Come vnto me all ye that labour/ and ar laden/ and y will ese you. Take my yoke on you and lerne of me for y am meke and loly in herte: and ye shall fynd ese vnto youre soules. For my yoke is easy/ and my burden is light.

The xij. Chapter.

IN that tyme went Jesus on the sabot day thorow the corn and his disciples wer anhongred/ and began to plucke the eares off coorne/ and to eate. When the pharises had sene that/ they sayde vnto him: Behold thy disciples do that which is not lawfull to do apon the saboth day. He sayde vnto them: Have ye nott reed whatt David did/ when he was an houngered/ and they alsoo which were with hym? Howe he entred into the housse of God/ and ate the halowed loves/ whiche wer not lawfull ffor hym to ete/ nether ffor them which were with hym: but only for the prestes. Or have ye not reed in the lawe/ howe that the prestes in the temple breake the saboth daye and yet are blamelesse? But I saye vnto you: that here is one greater then the temple. Wherefore if ye had wist what this saynge meneth: I requyre mercy/ and not sacrifice. ye wold never have condemned innocentes. For the sonne off man is lorde even off the saboth daye.

And he departed thence/ and went into their Sinagogge/ and beholde there was a man/ whiche had his hande dried vp. And they axed hym saynge: Ys yt lawfull to heale apon the saboth daye? because they myght acuse hym. And he sayde vnto them: whyche ys he amonge you/ iff he had a shepe fallen into a pitt on the saboth daye/ that wolde not take hym and lyft hym out? And howe moche ys a man better then a shepe? Wherefore it ys lefull to do a good dede on the saboth daye. Then sayde he to the man: stretch forth thy hand/ and he stretched it forth/ and yt was agayne made even as whole as the other.

Then the faryses went forth/ and toke counsell agayust hym/

howe they myght destroye hym. When Iesus knewe that/ he departed thence/ and moche people folowed him/ and he healed them all. and charged them/ that they shulde not make him knowne/ to fulfill that which was spoken by Esay the prophet/ which sayeth: Beholde my sonne/ whom I have chosen/ my derlinge/ in whom my soule hath had delite. I wyll put my sprete on him/ and he shall shewe iudgement to the gentyls. He shall not stryve/ he shall not crye/ nether shall eny man heare his voyce in the streetes/ a brosed rede/ shall he not breacke/ and flaxe that begynneth to burne he shall not quenche/ tyll he sende forth iudgment vnto victory/ and in his name shall the gentyls truste.

Then was brought to hym/ won possessed with a devyll which was both blynde and donne. and he healed him/ insomuch that he which was blynd and donne both spake and sawe. And all the people were amased/ and sayde: Ys not this the sonne of david? When the pharises herde that/ they sayde: he dryveth the devyls no other wyse oute but by the helppe off belsebub the chefe of the devylls.

But Iesus knewe their thoughtes and sayde to them. Every kyngdom divided with in it sylfe shalbe desolate. Nether shall eny cite or householde devyded agenst it sylfe/ contynue. So if satan cast out satan/ then ys he devyded agenst him sylfe. Howe shall then his kyngdom endure? Also yf y by the helppe of belzebub cast out devyls: by whose helppe do youre children cast them out? therfore thei shalbe youre iudges: But if I cast out the devyls by the sprete of God: then ys the kyngdom of God come on you?

Other howe can a man enter into a mighty mannes housse/ and violently take awaye his godes: excepte he fyrst bynde the stronge man/ and then spoyle his housse? He thatt ys not with me ys agaynst me. And he that gaddereth not with me scattereth abroad. Wherefore I say vnto you all maner of synne and blasphemy shalbe forgiven vnto men/ but the blasphemy against the holy goost/ shall not be forgiven vnto men. And whosoever speaketh a worde agaynst the sonne off man/ it shall be forgiven hym. but whosoever speaketh agaynst the holy goost/ yt shall not be fforgeven hym: no/ nether in this worlde/ nether in the worlde to come.

Other make the tree good/ and his frute good also: or els make the tree evyll/ and his frute evyll also. For the tree ys knowen by his frute. O generacion of vipers/ howe can ye saye well/ when ye youre selves are evyll? For of the aboundance

of the hert / the mouth speaketh. A good man oute of the good treasure of hys hert / bryngeth forth the good thynges. And an evyll man out off his evyll treasure / bryngeth forth evyll thynges. But I say unto you / that of every ydell worde / that men shall have spoken : they shall geve a countes at the daye off iudgement. For by thy wordes thou shalt be iustified : and by thy wordes thou shalt be condemned.

Then answered certayne off the scribes and off the pharises saynge : Master / we wolde fayne se a sygne of the. He answered them saynge : the evyll and advoutrous generacion seketh a signe / but there shall no signe be geven to them / but the signe of the prophete ionas. for as ionas was thre days and thre nyghtes in the whales belly : soo shall the sonne of man be thre days and thre nyghtes in the hert of the erth. The men of ninivite shall rise at the day of iudgement with this nacion / and condemne them. For they repented at the preachynge of Jonas. and beholde / a greater then Jonas ys here. The quene of the south shall ryse at the day of iudgement with this generacion / and shall condemne them : For she cam from the vtmost partes of the worlde / to heare the wisdom of Solomon / and beholde heare is a greater then Solomon.

When the vnclene sprete is gone out of a man / he walketh throughout dry places / seking reest and fyndeth none. Then he sayeth : I will retourne ageyne into my housse / from whence I cam oute. And when he is come / he fyndeth the housse empty and swepte / and garnished. Then he goeth his waye / and taketh seven spretes worse then hym sylfe / and so entre they in and dwell there. And the ende of that man is worsse than the beginnyng. Even so shall it be to this frowarde nacion.

Whill he yet talked to the people : beholde hys moder and his brethren stode withoute the dores / desyring to speake with him. Then wou said vnto him : behold thy moder and thy brethren stond without / desiringe to speke with the.

He answered and sayd to him that tolde him : Who is my mother ? or who are my brethren ? And he stretcheth forth his hond over his disciples and sayd : behold my mother and my brethren. For whosoever fulfilleth my fathers will whiche is in heven / he is my brother / my suster / and my mother.

The xiiij. Chapter.

THE same daye went Jesus out off the housse / and sat by the seesyde / and moch people resorted vnto him / so gretly that he went and sat in a shyppe / and all the people stode on the shoore.

And he spake many thynges to them in similitudes / sayinge : Beholde / the sower wentt forth to sowe / And as he sowed / some fell by the wayes syde / and the fowles cam / and devoured it vppe. Some fell apon stony grunde where it had not moche erth / and anon it spronge vppe / because it had no depth off erth : and when the sun was vppe / hitt cauth heet / and for lake off rotyng wyddred awaye. Some fell amonge thornes / and the thornes arose and chooked it. Parte fell in good grunde / and brought forth good frute : some an hundred fold / some fifty fold / some thyrty folde. Whosoever hath eares to heare / let him heare.

And hys disciples cam / and sayde to him : Why speakest thou to them in parables ? he answered and sayde vnto them : Hit is geuen vnto you to know the secrettes off the kyngdom of heven / but to them it is not geuen. For whosumever hath to him shall hit be geuen : and he shall have aboundance. But whosoever hath not : from him shalbe takyn awaye even that same that he hath. Therefore speake y to them in similitudes. For though they se / they se not : and hearinge they heare not : nether vnderstonde. And in them ys fulfilled the prophesy of Esay / which prophesi sayth : with youre eares ye shall heare and shall not vnderstonde / and with youre eyes ye shall se / and shall not perceave. For this peoples hert ys waxed grosse. And their eares were dull of heryng / and their eyes have they closed / lest they shoulde se with their eyes / and heare with their eares / and shuld vnderstonde with their herts / and shulde tourne / that y myght heale them.

But blessed are youre eyes / for they se / and youre eares / for they heare. Verely y say vnto you / that many prophetes and perfaiete men have desired to se those thinges which ye se / and have not sene them : and to heare those thinges which ye heare / and have not herde them. Heare ye therefore the similitude off the sower. When a man heareth the worde of the kingdom / and vnderstondeth it not / there cometh the evyll man / and catcheth awaye that which was sowne in hys hert. And thys is he which was sowne by the waye syde. But he that was sowne in the stony grunde ys he / which heareth the worde of God / and anon with ioye receaveth itt / yet hath he no rottes in him selfe / And therefore he dureth but a season : for as sone as tribulation and persecucion aryseth because of the worde / by and by he falleth. He that was sowne amonge thornes / ys he that heareth the worde off God / But the care off this worlde / and the dissaytfulnes off ryches choke the worde / and so ys he made vnfrutfull. He which is sowne in the good grunde / ys he that heareth the worde and vnderstondeth it /

which also bereth frute/ and bringeth forth/ some an hundred folde/ some fyfty folde/ and some thyrty folde.

Another similitude put he forth/ vnto them saynge: The kyngdom off heven ys lyke vnto a man which sowed good seede in his felde. But whyll men slepte/ ther cam his foo/ and sowed tares amonge the wheate/ and went his waye: When the blade was spronge vp/ and had brought forth frute/ then appered the tares also. The servauntes cam to the householder/ and sayde vnto him: Syr sowedest not thou good seed in thy closse/ from whence then hath it tares? He sayde to them/ the envious man hath done this. Then the servauntes sayde vnto hym: wylt thou then that we go and gader it? and he sayde/ nay/ lest whyll ye go aboute to wede out the tares/ ye plucke vppe also with them the wheate by the rottes: let bothe growe to gether tyll harvest come/ and in time of harvest/ I wyll saye vnto my repers/ gadther ye fyrst the tares/ and bynd them in sheves to be brent: but gadther the wheete in to my barne.

Another parable he putt forthe vnto them saynge. The kyngdom of heven ys lyke vnto a grayne of mustarde seede/ which a man taketh and soweth in his felde/ whych ys the leest of all seedes. But when it is growne/ it is the greatest amonge yerbes/ and is a tree: so that the bryddes of the aier come/ and bylde in the braunches of it.

Another similitude sayde he to them. The kyngdome of heven ys lyke vnto leuen which a woman toke and hyd in iij peckes off meeles/ tyll all was leuended.

All these thynges spake Jesus vnto the people by similitudes/ and with oute similitudes spake he nothinge to them/ to fulfyll that which was spoken by the prophet sayinge: I wyll open my mouth in similitudes/ and wyll speake forth thynges whych have bene kepte secrete from the begynnyng off the worlde.

Then sent Jesus the people awaye/ and cam to housse/ and hys disciples cam vnto hym/ saynge: declare vnto vs the similitude of the tares off the felde: Then answered he and sayde to them. He that soweth the good seed/ ys the sonne of man/ the felde ys the worlde. The chyl dren off the kyngdom are the good seed. The evyll mans chyl dren are the tares. But the enemy which soweth them/ is the devill. The harvest is the end of the worlde and the repers be the angels. For even as the tares are gaddred/ and brent in the fyre: so shall it be in the ende off this worlde. The sonne of man shall send forth his angels/ and they shall gadther out off his kyngdom all thyngs

that do hurte/ and all them which do iniquite/ and shall cast them into a furnes of fyre. There shall be waylynge and gnasshyng off teth. Then shall the iuste men shyne as bryght as the sun in the kyngdom of their father. wosoever hath eares to heare/ let him heare.

Agayne the kyngdom off heven is lyke unto treasure hidde in the felde/ the which a man founde and hidde it: and ffor ioy there of goeth and selleth all that he hath/ and byeth that felde.

Agayne the kyngdom off heven is lyke vnto a marchaunt/ sekyng after good pearles/ which when he had founde one precious pearle/ wentt and solde all that he had/ and bought it.

Agayne the kyngdome off heven is lyke vnto a neet cast into the see/ that gadereth off all kyndes off fysshes: which when it is full/ men drawe to londe/ and sitt and gadre the good in to their vessels and caste the bad awaye. So shall it be at the ende of the worlde. The angels shall come and sever the bad from the goode/ and shall caste them in to a furnes of fyre/ there shall be waylinge and gnasshyng of teth.

Jesus sayde vnto them/ have ye vnderstonde all these thynges: they sayde/ ye syr. Then sayde he vnto them: Therefore every scribe which is coninge vnto the kyngdom of heven/ is lyke an housholder/ which bryngeth forth/ out of his treasure/ thynges both newe and olde.

And hyt cam to passe when Jesus had fynnesshed these similitudes that he departed thence/ and cam into his awne countre/ and taught in there synagogges/ in so moche that they were astunyed and sayde: whence cam all thys wysdon and power vnto him? is not thys the carpenters sonne? is not hys mother called mary? and hys brethren be called/ James and Joses and Symon and Judas? and are not hys systers all here with vs? Whence hath he all these thynges? And they wer hurte by him. Then Jesus sayde vnto them: there is no prophet without honoure/ save in hys awne countre/ and amonge his awne kynne. And he dyd not many myracles there/ for there vnbelefes sake.

The xiiij. Chapter.

IN that tyme Herod the tetrarcha herde off the fame of Jesu/ and sayde vnto his servauntes: This is Jhon baptist: he is risen agayne from deeth/ and therefore hys power ys so greate. For Herod toke Jhon and bounde hym/ and put hym in preson ffor Herodias sake/ hys brother phips wyfe. For Jhon sayde unto hym: hit ys not lawfull for the to have her. And when he

would have put hym to deeth/ he feared the people/ because they counted hym as a prophet.

When Herodes birth daye was come/ the doughter off Herodias daunced before them/ and pleased Herod. Wherefor he promysed with an oth/ that he wolde give her whatsoever she wolde axe. And she beinge informed of her mother before/ sayde geve me here John baptistes heed in a platter. And the kynge sorowed: neverthesse for his othes sake/ and for their sakes which sate also att the table/ he comaunded yt to be geven her. And sent and behedded Jhon in the preson/ and his heed was brought in a platter and geven to the damsell/ and she brought it to her mother. And his disciples cam and toke vp his body/ and buryed it. and went and tolde Jesus.

When Jesus had herde that/ he departed thence by shippe into a desert place out of the way. And when the people had herde therof/ they folowed him a fote out of there cites. And Jesus went forth and sawe moche people: and his herte dyde melte vpon them/ and he healed off them those that were sicke. When even was come/ his disciples cam to him saynge. This ys a deserte place/ and the daye is spent/ let the people departe that they may go in to the tonnes/ and bey them vytaylles. But Jesus sayde vnto them: They have no neade to go awaye: Geve ye them to ete. Then sayde they vnto him: we have here but .v. loves and two fysshes. He saide: bringe them hydther to me. And he comaunded the people to syt downe on the grasse And toke the .v. loves/ and the .ij. fysshes and loked vp to heven and blessed/ and brake and gave the loves to his disciples/ and the disciples gave them to the people. And they all ate/ and were suffised. And they gadered up of the gobbetes thatt remained/ xij basketes full. They that ate were in nombre about v. M. men/ besyde wemen and chyl dren.

And strayghtway Jesus made his desciples enter into a shippe/ and to goo over before him/ whill he sent the peple away. And as sone as he had sent the peple away/ he went vp into a mountayne alone to praye. And when nyght was come he was there hym sylf alone. and the shippe was in the middes of the see/ and was toost with waves/ for it was a contrary wynde. In the fourthe watche of the night Jesus cam vnto them walkynge on the see: and when hys disciples sawe him walkynge on the see/ they were amased/ saynge: it is some spirite/ and cryed out for feare. And streyght waye Jesus spake vnto them saynge: be of good cheare/ it is y/ be not a frayed.

Peter answered/ and sayde: master/ and thou be he/ bidde

me come vnto the on the water. and he sayde come. And when Peter was come doune out of the shyppe/ he walked on the water/ to go to Jesus. But when he sawe a myghty winde/ he was afayed. And as he began to synke/ he cryed sayinge: master save me. And immediatly Jesus stretched forth his honde/ and caught him/ and sayde to hym: O thou of lytell fayth: wherfore diddest thou dout? And as soone as they were come in to the shippe/ the winde ceased. Then they that were in the shyppe cam and worshipped him/ sayinge: of a truth thou arte the sonne of God. And when they were come over/ they went in to the londe of genazareth. And when the men of that place had knowledge of him/ they sent out in to all that countre rounde about/ and brought vnto him all that were sicke/ and besought him/ that they myght touche the border of hys vesture only. And as many as touched hytt/ were made safe.

The xv. Chapter.

THEN cam to Jesus: scribes and pharises from Jerusalem/ sayinge: why do thy disciples transgresse the tradicions of the seniors? for they wesse not there hondes/ when they eate breed: He answered/ and sayde vnto them: why do ye also transgresse the comaundment of God/ thorowe youre tradicions? for God commaunded/ sayinge: honoure thy father and moder/ and he that speaketh evyll ageynst hys father or mother/ shall suffer deeth. But ye saie/ every man shall saie to his father or mother: whatsoever thyng I offer/ that same doeth profyt the/ and so shal he not honoure hys father and mother. And thus have ye made/ that the comaundment of god is without effecte/ through youre tradicions. Ypocrites wel prophesied off you/ Esay sayinge: This people draweth nie vnto me with there mouthes/ and honoureth me with their lippes/ yet their hert is farre from me: but in vaine thei worshippe me teachinge doctrine/ which is nothing but mens precepts.

And he called the people vnto him/ and saide to them: heare and vnderstonde. That which goeth in to the moughth/ defyleth not a man: but that which commeth out of the moughth/ defyleth the man.

Then cam his disciples/ and sayde vnto him: perceavest thou/ howe that the pharyses are offended hearinge thys saynge? He answered/ and sayde/ all plantes which my hevenly father hath nott planted/ shalbe plucked vppe by the rotes. Lett

them alone/ they be the blynde ledders of the blynde. If the blynde leede the blinde/ boothe shall fall in to the dyche.

Then answered Peter and sayd to him: declare vnto vs thys parable. Then sayde Jesus: are ye yette with oute vnderstandinge? perceave ye not/ that whatsoever goeth in at the mouth/ descendeth doune into the bely/ and ys cast out in to the draught? Butt those thynges which procede out of the mought come from the herte/ and they dyffyle a man. For out of the herte come evyll thoughtes/ murder/ breakyng of wedlocke/ whordom/ theefte/ falce witnesberynge/ blasphemy. These are the thynges which defyle a man. But to eate with unwesshen hondes/ defyleth nott a man.

And Jesus went thence/ and departed in to the costes of tire and sidon. And beholde a woman which was a cananyte cam out of the same coostes/ and cryed vnto him saynge: have mercy on me lorde the sonne of Dauid/ my doughter is pytiously vexed with a devyll. And he gave her never a worde to answer. Then cam to him his disciples/ and besought him sayinge: sende her away/ for she foloeth vs cryinge. He answered/ and sayde: I am not sent/ but vnto the loost shepe of the housse of israhel. Then she cam and worshipped hym/ sayinge: master sucker me. He answered and saide: it is not good/ to take the childrens breed/ and to cast it to whelpes. She answered and saide: it is truthe/ neverthelesse the whelppes eate of the crommes/ which fall from there masters table. Then Jesus answered and sayde vnto her. O woman greate ys thy fayth/ be hit to the/ even as thou desyrest. And her daughter was made whole even at that same tyme.

Then Jesus went awaye from thence/ and cam nye unto the see of galyle/ and went vppe in to a mountayne/ and sat doune there. And moche people came vnto hym havinge with them/ halt/ blinde/ domne/ maymed/ and other many: and cast them doune at Jesus fete. And he healed them/ in so moche that the people wondred/ to se the domne speake/ the maymed whole/ the halt to go/ and the blinde to se. and they gloryfyed the god of israhel.

Jhesus called his disciples to him and saide: I have compassion on the people/ because they have contynued with me nowe iij dayes/ and have nothinge to eate: and I wyll not let them departe fastinge/ leste they perisshe in the waye. and his disciples sayd vnto him: whence shuld we get so moche breed in the wildernes/ as shulde suffyse so great a multitude? And Jesus sayde vnto them: howe many loves have ye? and they seyde: seven and a feawe fysshes. And he commaunded the people to

syt doune on the grounde. And toke the seven loves/ and the fysshes and gave thankes/ and brake them/ and gave to hys disciples/ and his disciples gave them to the people. And they all ate/ and were suffysed. And they toke vp of the broken meate that was left vij basketes full. They that ate were iiij M. men/ besyde wemen and chyl dren. And he sent awaye the people/ and toke shyppe and cam in to the parties of Magdala.

The xvi. Chapter.

THEN cam to hym the pharises with the saduces also/ and dyd tempte hym/ desyringe that he wold shewe them some signe from heven. He answered and sayde vnto them: Att even ye saye/ we shall have fayre wedder. and that because the skye ys reed: in the morninge/ ye saye/ to daye shalbe foule wedder/ and that because the skye is troubbelous and reed. O ye ypocrites; ye can discerne the fassions of the skye: and can ye not discerne the sygnes of the tymes? The frowarde nacion/ and advontrous/ seketh a sygne/ there shall nonother sygne be geven vnto them/ but the sygne off the prophet Jonas. So lefte he them and departed.

And when his disciples were come to the other side of the water/ they had forgotten to take breed with them. Then Jesus sayd vnto them: Take hede and beware of the leven of the pharises/ and of the saduces. They thought amonge themselves sayinge: we have brought no breed with vs. When Jesus vnderstode that/ he sayd vnto them. O ye of lytell fayth/ why are youre mindes cumbred because ye have brought no breed? Do ye not yet perceave/ nether remember those v lovesse when there were v M. men/ and howe many baskettes toke ye vp? Nether the vij loves/ when there were iv M. and howe many baskettes toke ye vppe? Why perceave ye not then/ that y spake not vnto you of breed/ when I sayde/ beware off the leven of the pharises and of the saduces? Then vnderstode they/ howe that he had not them beware of the leven of breed: butt of the doctryne of the pharises/ and of the saduces.

When Jesus cam in to the coostes of the cite which is called cesarea philippi/ he axed hys disciples sayinge: whom do men saye that I the sonne of man am? They sayde/ some saye that thou arte Jhon baptist/ some helyas/ some Jeremias/ or won of the prophetes. He seyde vnto them: but whom saye ye that I am: Symon Peter answered/ and sayde: Thou arte Crist the sonne of the livynge god. And Jesus answered and sayde to

him: happy arte thou Simon the sonne of Jonas / for fleshe and bloude have nott opened vnto the that / butt my father which is in heven. And I saye also vnto the / that thou arte Peter. And apou this roocke I wyll bylde my congregaion. And the gates off hell shall nott prevaile a geynst it. And y wyll geve vnto the / the keyes of the kyngdome of heven / and whatsoever thou byndest vppon erth / yt shalbe bounde in heven / and whatsoever thou lowsest on erthe / yt shall be lowsed in heven.

Then he charged his disciples / that they shulde tell no man / that he was Jesus Christ. From that tyme forth / Jesus began to shewe vnto hys disciples / howe that he must go vnto Jerusalem / and suffer many thinges of the seniores / and of the hye prestes / and of the scribes / and must be killed / and ryse agayne the thirde daye. Peter toke him a side / and began to rebuke hym sayinge: master faver thy sylfe / this shall not come vnto the. Then tourned he aboute / and sayde vnto Peter: go after me Satan / thou offendest me / because thou perceavest nott godly thynges: but worldly thynges.

Jesus then sayde to hys disciples. Yf eny man will folowe me / leet hym forsayke hym sylfe / and take hys crosse and folowe me. For who soever wyll save hys lyfe / shall loose yt. And whosoever shall loose hys lyfe for my sake / shall fynde yt. Whatt shall hit proffet a man / yf he shulde wyn all the whoole worlde: so he loose hys owne soule? Or els what shall a man geve to redeme hys soule agayne with all? For the sonne off man shall come in the glory of hys father / with hys angels / and then shall he rewarde every man accordynge to hys dedes. Verely I saye vnto you / some there be a monge them that here stonde / whych shall nott taste of deeth / tyll they shall have sene the sonne of man come in hys kyngdome.

The xiiij. Chapter.

AND after vj dayes Jhesus toke Peter and James and Jhon hys brother / and brought them vppe into an hye mountayne oute of the waye / and was transfigured before them. and hys face dyd shyne as the sun / and hys clothes were as whyte as the light. And beholde there apered vnto them Moses and Helyas talkinge with him. Then answered Peter / and sade to Jesus: master here is good beinge for vs. Yff thou wylt / leet vs make here iij tabernacles / won for the / and won for Moses / and won for Helyas. Whyll he yet spake / beholde a bright cloude shadowed them. and lo a voice out of the cloude sayde: This is my

deare sonne / in whom I delite / heare hym. And when the disciples herde that / they fell flatt on there faces / and were soore afrayed. And Jesus cam and touched them / and sayde: aryse and be not a frayed. Then lyfte they vppe their eyes / and sawe no man / but Jesus only.

And as they cam doune from the mountayne / he charged them sayinge: se that ye shewe thys vysion to no man / tyll the sonne of man be rysen ageyne from deeth. And hys disciples axed off him / sayinge: Why then saye the scribes / that Helias must fyrst come? Jesus answered / and sayd vnto them: Helias shall fyrst come / and restore all thyngs. And I saye vnto you that helias ys come alredy / and they knewe hym nott: butt have done vnto him whatsoever they lusted. In lyke wyse shall also the sonne of man suffre of them. Then hys disciples perceaved that he spake vnto them of Jhon baptist.

And when they were come to the people / ther cam to hym a certayne man / and kneled done to hym saynge: Master have mercy on my sonne / ffor he is franticke: and ys sore vexed. And oft tymes falleth into the fyre / and oft into the water. And I brought hym to thy disciples / and they coulde not heale him. Jesus answered and sayde: O generacion faythles and croked: howe longe shall I be with you? howe longe shall y suffre you: bryng hym hidder to me. And Jhesus rebuked the devyll / and he cam out. And the child was healed even that same houre.

Then came hys disciples secretly and sayde: Why could not we cast him out? Jesus sayd vnto them: Because off your vnbelife. For I say verily unto you: yff ye had fayth as a grayne off musterd seed / ye shulde saye vnto this mountayne / remeve hence to yonder place / and he shulde remeve. Nether shuld eny thyng be vnpossyble for you to do. but this kynde goeth not oute butt by pryer and fastyng.

Whill they passed the tyme in galile / Jesus sayde vnto them: the sonne off man shalbe betrayed into the hondes off men / and they shall kill hym and the thyrd daye he shall ryse agayne. And they sorowed greatly.

When they were come to Capernaum: They that were wont to gadre poll money / cam to Peter and sayde: Doth youre master paye tribute? He sayd: ye. And when he was come into the housse / Jesus spake fyrst to hym / sayng: What thynkest thou Simon? of whome do the kynges off the erth take tribute / or poll money? of their chyldren / or of straungers? Peter sayde vnto hym: of straungers. Then sayd Jesus vnto hym agane: Then are the chyldren fre. Neverthelesse / lest we shulde offende

them: goo to the see and cast in thyne angle/ and take the fysshe that fyrst cometh vp: and when thou hast opened his mouthe/ thou shalt fynde a pece of twelve pens/ that take and paye for me and the.

The xviij. Chapter.

THE same tyme the disciples cam vnto Jesus sayng: who is the greatest in the kyngdom of heven? Jesus called a chylde vnto hym/ and set him in the middes of them/ and sayd: Verely I say vnto you: except ye tourne/ and become as children/ ye cannot enter into the kyngdom off heven. whosoever therefore shall submit him silfe as this chylde/ he is the greatest in the kyngdom of heven. And whosoever receaveth suche a chylde in my name/ receaveth me. But whosoever offend one of these lytell wons/ which beleve in me: yt were better for hym/ that a millstone were hanged aboute his necke/ and that he were drowned in the depth of the see. Wo be vnto the world because of evill occasions. Hit is necessary that evyll occasions be geven/ neverthelesse woo be to that man/ by whom evyll occasion commeth. Wherefore yff thy honde or thy fote geve the an occasion of evyll: cut hym of and cast hym from the. Hyt is better for the to enter into lyfe halt or maymed/ rather then thou shuldeste havynge two hondes/ or two fete/ be cast into everlastyng fyre. And yf also thyne eye offende the/ plucke him oute and caste hym from the. It is better for the to enter into lyfe with one eye/ then havynge two eyes to be cast into hell fyre.

Se that ye despise not won of these litell wons For I saye vnto you/ thatt in heven their angels behold the face of my fader/ which ys in heven. Ye and the sonne of man is come to save that which is lost. How thinke ye? Yf a man had an hondred shepe/ and one of them shuld goo astray/ will he not leve nynty and nyne in the mountains/ and go and seke that won which is gone astray? if it happen that he fynd him/ verely I say vnto you: he reioyseth more of that shepe/ then of the nynty and nyne which went not astray. Even so hit is nott the wyll of youre father in heven/ that won off this lytell wons shulde perishe.

Moreover yf thy brother trespas agenst the. Go and tell hym his faute betwene hym and the alone. Yf he heare the/ thou hast wone thy brother: but yf he heare the not/ then take with the won or two/ that in the mouth of two or thre witnesses/ all sainges may stonde. Yf he heare not them/ tell lit vnto the congregacion: yf he heare not the congregacion/ take him as an

hethen man / and as a publican. Verely I say vnto you / Whatsoeuer ye bynde on erth / shalbe bounde in heven. And whatsoeuer ye lose on erth / shalbe losed in heven.

Agayn I say vnto you that if two off you shall agre in erth in eny maner thinge whatsoever they shall desyre: hit shalbe geuen them of my fader which is in heven. For where two or thre are gadered togedder in my name / there am I in the middes of them.

Then cam Peter to hym / and sayde: master / how ofte shall my brother trespas ageynst me / and I shall forgeve hym? shall I forgeve hym seven tymes? Jesus sayd vnto hym: I saye nott vnto the seven tymes: but seventy tymes seven tymes. Therefore is the kyngdom off heven lykened vnto a certayne kynge / which wolde take a countes of his servauntes / and when he had begune to reckon / won was browglite vnto hym / which ought him ten thousande talenttes: but when he had nought to paye / the lord commaunded him to be solde / and his wyfe / and his children: and all that he had / and payment to be made. The servaunt fell doune and besought hym sainge: Syr geve me respyte / and I wyll paye hit every whit. Then had the lorde pitie on the servaunt / and lowsed him / and forgave hym the dett.

The same servaunt went out and founde wone off his felowes / which ought hym an hundred pence. And leyed hondes on hym / and toke hym by the throote / sainge: paye that thou owest. And his felowe fell doune / and besought hym / saynge: have pacience with me / and I will paye the all / And he wolde not / but went and cast hym into preson / tyll he shulde paye the dett. When his other felowes sawe what was done / they were very sory and cam and tolde vnto there lorde all that had happened. Then the lorde called him / and sayde vnto hym. O evyll servaunt / y forgave the all that dett / because thou praydest me: Was it not mete also / that thou shuldest have had compassion on thy felow / even as y had pitie on the? and his lorde was wrooth / and delyvered hym to the ioylers / tyll he shulde paye all that was due to hym. So lyke wyse shall youre hevenly father do vnto you / yf ye wyll not forgeve with youre herttes / each won to his brother there treaspases.

The xix. Chapter.

AND it folowed when Jesus had fynysshed those sayinges / he gat hym from Galile / and cam into the coostes off iewry beyonde Jordan / and moche people folowed hym / and he healed

them theare. Then cam vnto hym the pharises to tempte hym / and sayde to hym: Ys hit lawfull for a man to put a waye his wyfe for all manner off causes? He answered / and sayde vnto them Have ye not redde howe that he which made man at the begynnyng / made them man and woman? and saide for thys thinge / shall a man leue father and mother / and cleve vnto his wyfe / and they twane shalbe won fleshe. Wherefore nowe are they not twayne / but won fleshe. Let not man therefore put asunder / that which god hath cuppled togedder. Then sayde they to hym: why did Moses commaunde to geve vnto her a testimoniall of divorsement and to put her awaye? He saide vnto them: Moses because of the hardnes of youre hertes suffred you to put awaye youre wyfes: But from the begynnyng hit was nott so. I saye therefore vnto you / whosoever putteth awaye his wyfe (except hit be for fornicacion) and maryeth another / breaketh wedlocke / and whosoever marieth her which is divorced / doeth commyt advourtry.

Then spake his disciples to hym: yff the matter be so betwene man and wyfe / then is it not good to mary. He sayde vnto them: all men can not awaye with that sayng: but they to whom it is geven. There are chaste / which were so borne out of the mothers belly. And there are chaste / which be made of men. And there be chaste / which have made them selves chaste for the kyngdom off hevens sake. He that can take it lett hym take it.

Then were brought to hym yonge chyldren / that he shulde put his hondes on them and praye And his disciples rebuked them. Jesus sayde vnto them: suffre the chyldren / and forbid them not to come to me / ffor vnto suche belongeth the kingdom off heven. And when he had put his hondes on them / he departed thence. And beholde won cam / and sayde vnto hym: good master / what good thinge shall I do / that I maye have eternal lyfe? He sayde vnto him: why callest thou me good? there is none good but won / and that his God. But and thou wilt entre in to lyfe / kepe the commaundmentes. He sayde: Which? And Jesus sayde: thou shalt not kyll. thou shalt not breake wedloocke. Thou shalt not steale: thou shalt nott beare false witnes. honoure thy father and mother. and thou shalt love thyne neyghbour as thy sylfe: the yonge man sayde vnto him: I have observed all these thinges from my youth / what have y more to do? Jesus sayde vnto him: yf thou wilt be perfecte / goo and sell that thou hast / and geve it to the povre / and thou shalt have treasure in heven / and come and folowe

me. When the yonge man herde that sayinge / he went awaye morninge. For he had greate possessions.

Jesus sayde then vnto his disciples : Verely I say vnto you / a ryche man shall with difficulte enter into the kyngdome of heven. And moreover I say vnto you : it is easier for a camell to go through the eye of a nedle / then for a ryche man to enter into the kyngdome of heven. When his disciples herde that / they were exceedingly amased / sayinge : who then can be saved ? Jesus behelde them / and saide vnto them : with men this is vnpossyble / but with God all thinges are possyble.

Then answered Peter / and saide to him : Beholde we have forsaken all / and have folowed the : what shall we have therfore ? Jesus sayde vnto them : verely I saye to you / thatt ye which have folowed me in the seconde generacion (when the sonne off man shall syt in the seate of his maieste) shall syt also vppon xij seates / and iudge the xij trybes off Israhel. And whosoever forsaketh housse / or brethren / or systers / other father / or mother / or wyfe / or chyl dren / or lyvelod / for my names sake / the same shall receve an hundred folde / and shall inheret everlastinge lyfe. Many that are fyrste shalbe laste / and the laste shalbe ffyrste.

The xx. Chapter.

FOR the kyngdom of heven ys lyke vnto an houssholder / which went out erly in the morninge to hyre labourers into hys vynyarde. And he agrede with the labourers for a peny a daye and sent them into his vynyarde. And he went out about the thyrde houre / and sawe other stondyng ydell in the market place and sayd vnto them go ye also into my vynyarde / and whatsoever is right / I will geve you. and they went there way. Agayne he went out about the sixte and nynthe houre / and dyd lyke wyse. And he went out aboute the eleventhe houre and founde other stondyng ydell / And sayde vnto them : Why stonde ye here all the daye ydell ? They sayde vnto hym : because no man hath hyred vs. He sayde to them : goo ye alsoo into my vynyarde / and whatsoever shalbe right / that shall ye receave.

When even was come the lorde of the vynyarde sayde vnto hys steward : call the labourers / and geve them there hyre / begynnyng at the laste / tyll thou come to the fyrste. And they whyche were hyred aboute the eleventhe houre / cam and receaved every man a peny. Then cam the fyrst / supposyng that they shulde receave mooare / and they like wyse receaved every

man a peny. And when they had receaved it/ they grudged agaynst the good man of the housse sayng: These laste have wrought but one houre/ and thou hast made them equall vnto vs which have borne the burthen and heet of the daye.

He answered to one of them saynge: frende I do the no wronge. dyddeste thou not agre withe me for a penny? Take that which is thy duty/ and goo thy waye. I will geve vnto this laste/ as moche as to the. Ys yt not lawfull ffor me to do as me listeth with myne awne. Ys thyne eye evyll because I am good? Soo the laste shalbe fyrste/ and the fyrste shalbe laste. For many are called and feawe be chosen.

And Jesus ascended to Jerusalem/ and toke the xij disciples aparte in the waye/ and sayde to them: Loo we goo vp to Jerusalem/ and the sonne off man shalbe betrayed vnto the chef prestes/ and vnto the scribes/ and they shall condemne hym to deeth/ and shall delivre hym to the gentils/ to be mocked/ to be scourged/ and to be crucified. and the thyrday he shall ryse agayne.

Then cam to hym the mother off Zebedes children with her sonnes worshyppynge him/ and desyringe a certayne thyng off hym. He sayde vnto her: What wylt thou have/ She sayde vnto hym: Graunte that these my two sonnes maye sitt/ one on thy right hond/ and the other on thy lifte honde in thy kyngdom.

Jesus answered and sayd: Ye wot not whatt ye axe. Are ye able to drynke off the cuppe that y shall drinke of. And to be baptised with the baptism that y shalbe baptised with/ They answered to him: That we are. He sayd vnto them: Ye shall drynke of my cupe/ and shalbe baptised with the baptim that y shall be baptysed with: But to syt on my right hond/ and on my lyft hond/ is not myne to geve: but to them for whom it is prepared of my fater.

And when the ten herde this/ they desdayned att the two brethren. But Jesus called them vnto hym/ and saide: Ye knowe/ that the lordes of the gentyls have dominacion over them/ And they that are greate/ exercise power over them. It shall not be so amonge you: But whosoever wyl be greate among you/ let hym be youre minister/ and whosoever will be chefe/ let him be youre servaunt. Even as the sonne off man cam/ not to be ministered vnto/ butt to minister: and to geve his lyfe for the redempcion off many.

And as they departed from Hierico/ moche people folowed hym. And beholde two blynde men syttinge by the waye side/

when they herde / that Jesus passed by cryed sayinge : Master the sonne off David have mercy on vs. And the people rebuked them / because they shulde holde there peace : But they cryed the moare / sayinge : have mercy on vs master which arte the sonne off David. Then Jesus stode styll / and called them / and sayde : what will ye that y shall do to you ? They said vnto hym : Master / that oure eyes maye be opened. Jesus pitied them / and touched there eyes. And immediately there eyes receved syght : And they folowed hym.

The xij. Chapter.

WHEN they drewe nye vnto Jerusalem / and were come to Betphage / vnto mounte oliuete / then sent Jesus two off his disciples / sayinge to them : Go in to the toune that lyeth off agaynste you / and anon ye shall fynde an asse bounde / and her colte with her / lose them and bringe them vnto me. And if eny man saye ought vnto you / saye ye that youre master hath neade off them / and streyght waye he will let them go. All this was donne / to fulfyll that which was spoken by the prophet / sayinge : Tell ye the doughter of Sion : beholde thy kinge cometh vnto the meke / sittinge vppon an asse and a colte / the foole off an asse vsed to the yooke. The disciples went / and did as Jesus commaunded them / and brought the asse and the colte / and put on them there clothes / and set him there on. Many of the people spreed there garmentes in the waye. other cut doune braunches from the trees / and strawed them in the waye. Moreover the people that went before / and they also that cam after cried sayinge : hosianna to the sonne of David. Blessed be he that commeth in the name of the lorde / hosianna in the hyst.

And when he was come in to Jerusalem / all the cite was moved / sayinge : who ys thys ? And the people / sayde : thys ys Jesus the prophet of nazareth a cite of galile. And Jesus went in to the temple of God / and caste out all them that bought and solde in the temple / and overthrew the tables of the mony chaungers / and the seates of them that solde doves. And saide to them : it is written / mine housse shalbe called the housse off prayer / butt ye have made it a denn of theues. And the blinde and the halt cam to hym in the temple / and he healed them.

When the chefe prestes and scribes sawe / the marveylles thatt he dyd / And the chyl dren cryinge in the temple and sayinge / hosianna to the sonne of David / they desdayned / and sayde

vnto hym: hearest thou what these saye? Jesus sayde vnto them: haue ye never redde off the mouth of babes and suckelings thou hast ordeyned prayse? And he left them / and went out of the cite vnto bethani / and passed the tyme there.

In the mornynge as he returned into the cite ageyne / he hungered / and spyed a fygge tree in the way / and cam to it / and founde nothyng there on / but leues only / and said to it / never frute growe on the hence forwardes. And anon the fygge tree wyddered awaye. And when his disciples sawe it / they marvelled sayinge: How sone is the fygge tree wyddered awaye? Jesus answered / and sayde vnto them: Verely I say vnto you / yff ye shall haue fayth / and shall not dout / ye shall nott only do that which y haue done to the fygge tree: but also yf ye shall saye vnto this mountayne / take thy silfe awaye / and cast thy silfe in to the see / it shalbe done. And whatsoeuer thinge ye shall axe in youre prayers (if ye beleve) ye shall receave hit.

And when he was come into the temple / the chiefe prestes and the seniores of the people cam vnto him as he was teachinge / and sayde: by what auctorite doest thou these thinges? and who gave the this power? Jesus answered / and sayde vnto them: I also wyll axe of you a certayne question / which if ye asoyle me / y in lyke wyse wyll tell you by what auctorite I do these thinges. Whence was the baptism of Jhon? from heven / or of men? And they thought in themselves / sayinge: yf we shall saye / from heven / he wyll saye vnto vs: why dyd ye not then beleve hym: but and iff we shall saye of men then feare we the people. For all men helde Jhon as a prophet. And they answered Jesus / and sayde: we cannot tell. He lykewyse sayde vnto them: nether tell I you by what auctorite y do these thinges: What saye ye to thys? a certayne man had ij sonnes / and cam to the elder sayinge: go, and worke to day in my vyneyarde. He answered and sayd / I wyll not: but afterwarde repented and went. Then cam he to the seconde / and sayde lykewyse / and he answered and sayde: I wyll syr: yet went he not. Whedder of these ij fulfilled there fathers wyll? and they sayde vnto hym: the fyrst. Jesus sayde vnto them: verely I saye vnto you / that the publicans and the harlotes shal come into the kyngdome off God before you. For Jhon cam vnto you / in the way of rightewesnes / and ye beleved hym not. but the publicans and the whoores beleved hym. But ye (though ye sawe it) yet were not moved with repentaunce / that ye myght afterwarde have beleved hym.

Herken another similitude. There was a certayne housholder whych set a vyneyarde / and hedged it rounde about / and made a wynpresse in it / and bilt a tower / and lett it out to husbandmen / and went into a straunge countre. And when the tyme of the frute drewe near / he sent his servauntes to the husbandmen / to receave the frutes of it / and the husbandmen caught his servauntes / and bet won / kylled another / and stoned another. Againe he sent other servauntes moo then the fyrst / and they served them lyke wyse. But last of all / he sent vnto them hys awne sonne / sayinge : they wyll feare my sonne. When the husbandmen saw his sonne / they sayde amonge themselves : Thys ys the heyre / come on lett us kyll hym / and lett vs take hys inherytaunce to oure selves. And they caught hym and thrust him out of the vyneyarde / and shlewe him. When the lorde of the vyneyarde commeth. what wyll he do with those husbandmen ? They sayde vnto hym : he will evyll destroye those evyll persons / and wyll lett out his vyneyarde vnto other husbandmen / whych shall delyver hym his frute att tymes convenient.

Jesus saide vnto them : dyd ye never reede in the scriptures ? the same stone which the bylders refused / is set in the princypall parte of the corner. this was the lordes doinge / and it is marvelous in oure eyes. Therefore saye I vnto you the kingdome of god shalbe taken from you / and shalbe geven to the gentyles which shall brynge forth the frutes off it. And whosoever shall fall on thys stone / shalbe alto broken. And whomsoever thys stone shall fall oppon / he shall grynd him to powder. And when the chefe prestes and pharyses hearde his similitudes they perceaved that he spake of them. And they went about to laye hondes on hym / but they feared the people / because they counted hym as a prophet. And Jesus answered and spake vnto them agayne / in similitudes / sayinge.

The xij. Chapter.

THE kyngdome of heven is lyke unto a certayne kinge / which maryed his sonne / and sent forth his servauntes / to call them that were byd to the weddinge / and they wolde nott come. Agayne he sentt forth other servauntes / sayinge : tell them which are bydden : Lo I have prepared my dynner / myne oxen and my fatlinges are kylled / and all thinges are redy / come vnto the mariage. They made light of it / and went their wayes : won to his ferme place / another about his merchandyse / the

remnaunt toke his servauntes and entreated them vngoodly and slewe them. When the kinge herde that/ he was wroth/ and sent forth his warryers and destroyed those murtheres/ and brent vppe theire cite.

Then sayde he to hys servaunts: The weddinge was prepared: butt they which were bydden thereto/ were not worthy. Go ye therefore out in to the hye wayes/ and as many as ye fynde/ byd them to the mariage. The servauntes went out into the wayes/ and gaddered togedder as many as they coulde fynde/ booth good and bad/ and the weddinge was furnysshed with gestic. The kinge cam in/ to viset hys gestic/ and spyed there a man which had not on a weddinge garment/ and sayde vnto hym: frende, how camyst thou in hydder/ and hast not on a wedding garment? and he was even spechlesse. Then sayde the kynge to hys ministers: take and bynde hym hande and fote/ and easte hym into vtter dereknes/ there shalbe wepinge and gnas-singe of teth. For many are called and feawe be chosen.

Then went the farises and toke counsell/ howe they myght tangle him in his wordes. And sent vnto him there disciples with herodes servauntes sayinge: master/ we knowe that thou arte true/ and that thou teachest the waye of god trueli/ nether carest for eny man/ for thou consydrest nott mennes estate. Tell vs therefore: howe thinkest thou? is it lawfull to geve tribute vnto Cesar/ or not? Jesus perceaved there wylynes/ and sayde: Why tempte ye me ye ypocrytes? lett me se the tribute money. And they toke hym a peny. And he sayde vnto them: whose ys this ymage and superscripcion? They sayde vnto hym: Cesars. Then sayde he vnto them: Geve therefore to Cesar/ that which is cesars: and geve unto god/ that which is goddes. When they herde that they marvelled/ and lefte hym and went there waye.

The same daye the saduces cam vnto hym (whych saye that there is no resurreccion) and they axed hym saynge: Master/ Moses bade/ if a man dye havinge no children/ that the brother Mary his wyfe/ and reyse vppe seed vnto his brother. There were with vs seven brethren/ the fyrst Married and dyed with out ysshewe/ and lefte hys wyfe vnto hys brother. Lyke wyse the seconde and the thryd/ vnto the seventhe. Laste of all the woman dyed also. Nowe in the resurreccion whose wyfe shall she be of the vij? for all had her. Jesus answered and sayde vnto them: ye are deceaved/ and knowe not what the scripture meaneth/ nor yett the vertue of god. For in the resurreccion they nether Mary nor are Maryed: but are as the angels of god in heven.

As touchynge the resurreccion off the deed : have ye nott redde what ys sayde vnto you off god / which sayeth I am Abrahams God / and Ysaaks God / and the God of Jacob? God ys nott the god of the deed : but of the lyvinge. And when the people herde that / they were astonyed at hys doctrine.

When the pharises had herde / howe that he had put the saduces to silence / they drewe togedder / and won of them whych was a doctour off lawe axed him a question temptinge him and sayinge : Master whych is the grett commaundment in the lawe? Jesus sayde vnto him : thou shalt love thy lorde god with all thyne herte / wyth all thy soule / and with all thy mynde. This is the fyrst and that grett commaundment. And there ys another lyke vnto thys. Thou shalt love thyne neighbour as thy selfe. In these two commaundments / hange all the lawe and the prophettes.

Whyll the pharises were gaddered togedder / Jesus axed them saynge / what thinke ye of Christ? whose sonne is he? they sayde vnto hym : the sonne of david. He sayde vnto them : howe then doeth david in spirite call him lorde / saynge? The lorde sayde to my lorde / sytt on my ryght honde : tyll I make thyne ennemyes thy fote stole. yf david call hym lorde : howe is he then his sonne? And none of them coulde answeere him ageyne one worde. Nether durste eny man from that daye forth axe hym eny moo questions.

The xxiij. Chapter.

THEN spake Jesus to the people / and to hys disciples / saynge : The serybs and the pharises sitt in moses seate / whatsoever they byd you observe / that observe and do : but after their workes do not : for they saye / and do not / Ye and they bynde hevy burlthens and grevous to be borne / and ley them on meynes shulders : but they them sylfe wyl not move them with one fynger. All there workes they do / for to be sene of men. They sett abroad there philateris / and make large borders on there garmenttes / and love to sytt vppermooste at feastes / and to have the chefe seates in the synagogges / and gretynge in the marketes and to be called of men Rabi.

But ye shall nott suffre youre selves to be called rabi / for one ys youre master / that is to wytt Christ. and all ye are brethren. And call ye no man youre father on the erth / for one is youre father / and he is in heven. be ye not called masters / for one ys youre master / and he is Christ. He that is greateste amonge you / shalbe youre servaunte. But whosoever exalteth

hym silfe/ shalbe brought lowe. And he that submitteth him silfe/ shalbe exalted.

Wo be vnto you scribes and pharises dissemblers/ for ye sheet vp the kyngdom of heven before men: ye youre selves goo nott in/ nether suffre ye them that come to enter in.

Wo be vnto you scribes and pharises/ for ye deuoure widowes houses/ and that vnder a coloure of praying longe prayers/ wherfore ye shall receave greater damnacion.

Wo be vnto you scribes and pharises ypocrites/ for ye compassse see and londe/ to brynge one in to youre belefe: And when ye have brought him ye make hym two folde more the chylde off hell/ then ye youre selves are.

Wo be vnto you blynd gides/ for ye saye; whosoever sweare by the temple/ yt ys nothinge: but whosoever sweare by the golde of the temple/ he is detter. ye foles and blinde: whether is greater/ the golde/ or the temple that sanctifyeth the golde. And whosoever sweareth by the aulter it is nothinge: but whosoever sweareth by the offeringe that lyeth on the aultre ys detter. ye foles and blinde: whether is greater the offeringe/ or the aultre whych sanctifyeth the offeringe? whosoever therfore sweareth be the aultre/ sweareth bi it/ and by all that there on is. And whosoever sweareth by the temple sweareth by it/ and by hym that dwelleth there in. And he that sweareth by heven/ sweareth by the seate of god/ and by hym that sytteth thereon.

Wo be to you scribes and pharises dessemblers/ for ye tytthe mynt/ annys/ and commen/ and leave the waygthtyer mattres of the lawe ondone: iudgement/ mercy/ and fayth: these ought ye to have done/ and not to have lefte the othre ondone. Ye blinde gides/ which strayne out a gnat/ and swalowe a cammyll.

Wo be to you scribes/ and pharises ypocrites/ for ye make clene the vtter side off the cuppe/ and off the platter: but with in they are full of brybery and excesse. Thou blynde pharise/ clense fyrst/ that which is within the cuppe and the platter/ that the outsyde maye also be clene.

Wo be to you scribes/ and pharises ypocrites/ for ye are lyke vnto paynted tombes which appere beautyfull outwarde: but are with in full off deed mens bones and of all fylthynes. So are ye/ for outwarde ye appere righteous vnto men/ when with in ye are full of dissimulacion and iniquite.

Wo be vnto you scribes and pharises ypocrites/ ffor ye bilde the tombes off the prophettes/ and garnisse the sepulchres off iuste men/ and saye: Yf we had bene in oure fathers tyme/ we wolde not have bene partners with them in the bloud of the

prophetes. So are ye witnesses vnto youre selves / that ye are the children of them / which killed the prophetes. Fulfill ye lyke wyse the measure of youre fathers : ye serpents and generacion of vipers / howe shall ye scape the dampnacion of hell ?

Wherefore beholde y sende vnto you prophetes / wyse men / and scribes / and off them some shall ye kyll and crucifie / and some shall ye scourge in your synagogges / and persecute from cite to cite / thatt all righteous bloud may fall on you / which was sheed apou the erth / from the bloud of righteous Abell / vnto the bloud of Zacharias the sonne of Barachias / whom ye slewe betwene the temple and the altre : Verely y say vnto you / all these thinges shall light apou this generacion. Hierusalem Hierusalem which kylleth prophetes / and stonest them which are sent to the : howe often wolde I have gaddered thy children to gedder / as the henne gaddreth her chickens vnder her wynges ? but ye wolde not ? beholde youre habitacion shalbe lefte vnto you desolate. For y saye vnto you / ye shall not se me hence forth / tyll that ye saye : blessed ys he that commeth in the name off the lorde.

The xxiij. Chapter.

AND Jesus went out and departed from the temple : and his disciples cam to hym / for to shewe hym the byldinge of the temple. Jesus sayde vnto them : se ye not all these thinges ? verely y saye vnto you / There shall not be here leeft one stone vppon another / that shall not be destroyed.

And as he sat vppon the mount Olivete / his disciples cam vnto hym secretly sayinge : Tell vs / when this shalbe ? and what signe shalbe of thy comminge / and of the ende of the worlde ? and Jesus answered / and sayde vnto them : Take hede / that no man desceave you / for many shall come in my name sainge : y am Christ / and shall deceave many.

Ye shall heare of warres / and of the noyse of warres / but se that ye be not troubled / for all these thinges muste come to passe / but the ende is not yet. For nacion shall ryse ageynste nacion / and realme ageynste realme : and there shalbe pestilence / and hunger / and erthquakes in all quarters. All these are the beginnyngge off sorowes.

Then shall they put you to trouble / and shall kyll you / and ye shalbe hated off all nacions ffor my names sake : and then shall many fall / and shall betraye won another / and shall hate won the other / and many falce prophetes shall aryse / and shall deceave many : and because iniquite shall have the vpper hande /

the love of many shall abate. But he that endureth to the ende shalbe safe. And this Gospell off the kyngdom shalbe preached in all the worlde / for a witnes vnto all nacions / and then shall the ende come.

When ye then shall se the abominacion and desolacion (spoken of by Daniell the prophet) stonde in the holy place : whosoever redeth it / let hym vnderstonde it. Then let them which be in iury flye into the mountaynes. And lett hym whych is on the housse toppe / not come doune to take enytinge out of his housse. Nether let hym which is in the felde / returne backe to fetch his clothes. Wo be in those dayes to them that are with chylde / and to them that geve sucke. Butt praye thatt youre flyght be not in the winther / nether on the saboth daye. For then shall be greate tribulacion / suche as was not from the beginynge off the worlde to this tyme / ner shalbe. Ye and except those dayes shulde be shortened / shulde no flesshe be saved : Butt for the chosens sake those dayes shalbe shortened.

Then yff eny man shall saye vnto you : lo / here is Christ / or there is Christ : beleve it not : ffor there shall aryse falce christes / and falce prophetes / and shall geve greate signes and wonders. So greatly that yff it were possible / even the chosen shulde be brought into erreure. Take hede I have tolde you before. Yff they shall saye vnto you : lo / he is in the desert / go not forth : yff they saye : lo / he is in the secret places / beleve nott. For as the lightnyng cometh out off the eest / and shyneth vnto the weest : so shall the commynge off the sonne of man be. For whosoever a deed body is / even thyther wyll the egles resorte.

Immediatly after the tribulacions off those dayes / shall the sun be derkeneth : and the mone shall not geve her light / and the starres shall fall from heven / and the powers of heven shall move And then shall appere the sygne of the sonne off man in heven. And then shall all the kynreddes of the erth morne / and they shall se the sonne of man come in the cloudes of heven with power and greate maieste : and he shall sende his angelles with the great voyce of a tromp / and they shall gadder togedther his chosen from the fower wyndes : and from the one ende off the worlde to the other.

Learne a similitude of the fygge tree : when his braunches are yet tender / and his leues spronge / ye knowe that sommer is nye. So lyke wyse when ye se all these thynges / be ye sure that it is neare even at the dores. Verely I saye vnto you / thatt this generacion shall not passe / tyll all be fulfylled. Heven and erth shall perisshe : but my wordes shall abyde. But of that

daye and houre knowith no man / no not the angels of heven / but my father only.

As the tyme of Noe was / so lyke wyse shall the commynge of the sonne off man be. For as in the dayes before the flood : they dyd eate and drynke / mary / and were married / even vnto the daye that Noe entred in to the shyppe / and knewe of nothyng till the flood cam and toke them all awaye. So shall also the commynge off the sonne off man be. Then two shalbe in the feldes / the one shalbe receaved / and the other shalbe refused. two shalbe gryndinge at the myll : the one shalbe receaved / and the other shalbe refused.

Wake therefore / because ye knowe nott what houre youre master wyll come. Off this be sure / that yff the good man off the housse knewe what houre the thefe wolde come : he wold suerly wathe / and not suffre his housse to be broke vppe. Therefore be ye also redy / for what houre ye tinke leest on / in the same shall the sonne of man come. who is a faythfull servaunte and wyse / whom his master hath made ruler over his housholde / ffor to geve them meate in season convenient ? happy is that servaunt whom hys master (when he cometh) shall finde so doinge. Verely y saie vnto you / he shall make him ruler over all his goodes. but and yff the evyll servaunte shall saye in his herte / my master wyll differ his commynge / and begynn to smyte his felowes : ye and to eate and to drynke with the dronken : that servauntes master wyll come in a daye when he loketh not for hym : and in an houre that he is not ware of / and wyll devyd hym / and geve hym his rewarde with ypocrites. There shalbe wepinge and gnasshinge of tethe.

The xxv. Chapter.

THEN the kyngdom of heven shalbe likened vnto x virgins / which toke their lampes / and went to mete the brydgrom : fyve of them were folysshe / and fyve were wyse. the foles toke their lampes / but toke none oyle with them. but the wyse toke oyle with them in their vysselles with their lampes also. whyll the brydgrome taryed / all slombred and slepte. And even at mydnyght / there was a crye made : beholde the brydgrome cometh / goo and mete hym. Then all those virgins arose / and prepared their lampes. And the folysshe sayde to the wyse : geve us of youre oyle / for oure lampes goo oute ? but the wyse answered / sayinge : not so / lest there be not ynought for vs and you / but goo rather to them that sell / and by for youre selves. In con-

clusion whyll they went to bye/ the brydgrom cam : and they that were redy/ went in with hym to the weddinge/ and the gate was shett vppe: Afterwardes cam also the other virgins/ sayinge : master master/ open to vs. but he answered/ and sayde : verely I saye vnto you : y knowe you not. loke that ye watche therefore/ for ye knowe nether the daye nor yet the houre/ when the sonne of man shall come.

Lykwyse as a certayne man redy to take his iorney to a straunge countre/ called hys servauntes to hym/ and delyvered to them hys goodes. And vnto won he gave v. talentes/ to another ij. and to another one: to every man after his abilitie/ and streight waye departed. Then he thatt hadde receaved the fyve talentes/ went and bestowed them. and wane other fyve. Lykwyse he that receaved ij. gayned other ij. but he that receaved one/ went and digged a pitt in the erth and hyd his masters money. After a longe season the lorde of those servauntes cam/ and reckened with them. Then cam he that had receaved fyve talentes and brought other fyve sayinge: master/ thou deliveredes vnto me fyve talentes/ lo I have gayned with them fyve moo. His master saide vnto him : well good servaunt and faythful/ Thou hast bene faythfull in lytell/ I will make the ruler over moche/ entre in into thy masters ioye. Also he that receaved ij talentes cam/ and sayde: master/ thou delyveredes unto me ij talentes/ lo I have wone ij other with them. his master saide vnto hym/ well good servaunt and faythfull thou hast bene faythfull in litell/ I woll make the ruler over moche/ go in into thy masters ioye.

He which had receaved the one talent cam also/ and said: master/ I considered that thou wast an harde man/ which repest where thou sowedst not/ and gadderest where thou strawedst not/ and was affrayde/ and went and hyd thy talent in the erth: lo/ thou hast thyn awne. his master answered/ and sayde vnto hym: evyll servaunt and slewthfull/ thou knewest that I repe where I sowed nott/ and gaddre where I strawed nott: thou oughtest therefore to have had my money to the chaungers/ and then at my commynge shulde I have receaved my money with vantage. Take therefore the talent from hym/ and geve hit vnto him which hath x talentes. for vnto every man that hath shalbe geven/ and he shall have aboundance. And from hym that hath not/ shalbe taken awaye/ even that he hath. And cast that vnprophetable servaunt into vtter dercknes/ there shalbe wepyuge/ and gnasshinge of theth.

When the sonne of man shall come in hys maiestie/ and all

hys holy angelles with him / then shall he sytt vppon the seate of his maiestie / and before hym shalbe gaddred all nacions. And he shall sever them won from another / as a shepherde putteth asunder the shepe from the gootes. And he shall sett the shepe on his right honde / and the gootes on his lyfte honde. Then shall the kynge saye to them on his right honde: Come ye blessed children of my father / inheret ye the kyngdome prepared for you from the beginninge of the worlde. for I was anhungred / and ye gave me meate. I thirsted / and ye gave me drinke. I was herbroulesse / and ye lodged me. I was naked and ye clothed me: I was sicke and ye visited me. I was in preson and ye cam vnto me.

Then shall the iuste answer hym sayinge: master / when sawe we the anhungred / an feed the? or a thirst / and gave the drynke? when sawe we the herbroulesse / and lodged the? or naked and clothed the? or when sawe we the sicke / or in preson and cam vnto the? And the kynge shall answer / and saye vnto them: verely I saye unto you: in as moche as ye have done it vnto won of the leest of these my brethren: ye have done it to me.

Then shall the kynge saye vnto them that shalbe on the lyfte hande: departe from me ye coursed into everlastinge fire / which is prepared for the devyll and hys angels. For I was anhungred / and ye gave me no meate. I thirsted / and ye gave me no drynke. I was herbroulesse / and ye lodged me nott. I was naked / and ye clothed me nott. I was sycke and in preson / and ye visited me not.

Then shall they also answer hym sayinge: master when sawe we the anhungred / or a thirst / or herbroulesse / or naked / or sicke / or in preson / and have not ministred vnto the? then shall he answer them / and saye: Verily I say vnto you / in as moche as ye dyd it nott to won off the leest of these / ye dyd it nott to me. And these shall go into everlastinge payne: And the righteous into lyfe eternall.

The xxvj. Chapter.

AND hit folowed: when Jesus had fynissished all these sayinges / he sayd vnto his disciples: ye knowe that after .ij. dayes shalbe ester / and the sonne of man shalbe delyvered for to be crucified.

Then assembled togedder the chefe prestes and scribes and seniours of the people in to the palice off the hye preste / which

was called Cayphas : and heelde a counsell / howe they mygt take Jesus by suttelte / and kyll him : butt they sayd / not on the holy daye / lest eny trouble aryse amonge the people.

When Jesus was in bethany / in the housse of Symon the lypper / then cam vnto him a woman / which had an alabaster boxe of precious oyntment / and powred it on his heed as he sate att the bourde. when his disciples saw that / they had indignacion sayinge : what neded this wast ? This oyntment myght have been well solde / and geven to the povre. When Jesus vnderstood that / he sayde vnto them : why trouble ye the woman ? she hath wrought a good worke upon me. for ye shall have poore folke alwayes with you / Butt me shall ye not have all wayes. And in that she casted this oyntment on my body / she dyd hit to bury me with all. Verely I saye vnto you / wheresoever this gospell shalbe preached throughoute all the worlde / there shall also thys thatt she hath done / be tolde for a memoriall of her.

Then won of the twelve called Judas iscarioth went vnto the chefe prestes / and sayd : whatt wyll ye geve me / and I wyll delyver hym vnto you ? And they apoynted vnto hym thyrty peces of sylver. And from that tyme he sought oportunitie to betraye hym.

The fyrst day of vnleveded breed the disciples cam to Jesus sayinge vnto hym : where wylt thou that we prepare for the to eate the ester lambe ? And he said. Go into the cite / vnto souche a man / and saye to hym / the master sayeth / my tyme ys almoste come / I will kepe myne ester att thy housse with my disciples. And the disciples dyd as Jesus had apoynted them / and made redy the ester lambe.

When the even was come / he sate doune with the xij. and as they dyd eate / he sayde : Verely I saie vnto you / that won of you shall betraye me. And they were excedinge sorofull / and began every man to saye vnto hym : ys hit I master ? he answered and sayde : he that depeth his honde with me in the disshe / shall betray me. The sonne of man goeth as yt is wrytten of him : butt wo be to that man / by whom the sonne of man shalbe betrayed. It had bene good for that man / yff he had never bene borne.

Then Judas which betrayed him / answered and sayde : Ys yt I master ? He sayde vnto hym : thou haste saide. As they ate / Jesus toke breed / and gave thanks / brake it / and gave it to his disciples / and sayde : Take / eate / thys ys my body. And toke the cuppe / and gave thanks / and gave it them /

sayinge: drinke of it every won. This ys my bloudde of the newe testament/ which shalbe shedde for many/ for the forgiveness of synnes. I saye vnto you: I wyll not drynke hence forth of this frute of the vyne tree/ vntyll that daye/ when I shall drynke it newe with you in my faders kyngdom.

And when they had sayd grace/ they went out into mounte olyvete. Then sayd Jesus vnto them/ all ye shall fall this nyght because of me. For yt ys wrytten: I wyll smyte the shepherde/ and the shepe of the flocke shalbe scattered abroode. But after I am rysen agayne/ I wyll goo before you into galile. Peter answered/ and sayde vnto him: though all men shulde be hurte by the/ yett wyll not I be hurte. Jesus sayde vnto hym: verely I saye vnto the/ that thys same night before the cocke crowe/ thou shalt deny me thryse. Peter sayde vnto hym: Yff I shulde dye with the/ yet wyll I not denye the. lyke wyse also sayde all the disciples.

Then went Jesus with them in to a place/ which ys called gethsemane/ and sayd vnto hys disciples: sitt ye here whyll I go and praye yonder. And he toke with hym Peter and the two sonnes of zebede/ and began to wexe sorofull and to be in an agony. Then sayd Jesus vnto them: my soule is hevy even vnto the deeth: Tary ye here and watche with me. And he went away a lytell aparte/ and fell flatt on hys face/ and prayed sayinge: O my father/ yf it be possyble/ lett this cuppe passe from me. neverthesse/ nott as I wyll/ butt as thou wylt. And he cam vnto hys disciples/ and founde them aslepe/ and sayde to Peter: what/ coulde ye not watch with me one houre? watche and praye/ that ye fall not into temptation. The spirite ys willynge/ but the flesshe is weeke.

He went agayne ons moare/ and pryed/ sayinge: O my father/ yf this cuppe can nott passe awaye from me/ but that I drynke of it/ thy will be fulfilled. And he cam/ and founde them aslepe agayne. For there eyes were hevy. And he lefte them and went agayne and prayed the thrid tyme sayinge the same wordes. Then cam he to hys disciples and sayd vnto them: Slepe hence forth/ and take youre reest. Take hede the houre is at honde/ and the sonne of man shalbe betrayed in to the hondes of synners. Ryse/ lett vs be goinge/ he is at honde that shall betraye me.

Whyll he yet spake/ lo/ Judas won of the twelve cam/ and with him a greate multitude with sweardes and staves/ which were sent from the chefe prestes and seniours of the people. He that betrayed hym/ gave them a token/ sayinge: whomsoever I

kysse/ that same is he/ ley hondes on him. And forth withall he cam to Jesus/ and sayde: hayll master. And kyssed hym. And Jesus sayde vnto him: frende/ wherfore arte thou come? Then cam they and layed hondes on Jesus and toke him:

And beholde/ won of them which were with Jesus/ stretched oute his honde and drue his swearde/ and stroke a servaunt of the hye preste/ and smote of his eare. Then sayde Jesus vnto hym: putt vppe thy swearde in to his sheathe. For all they that ley hond on the swearde/ shall perysshe with the swearde. Other thynkest thou that I can not praye my father/ and he shall geve me moo then xij. legions of angelles? howe then shall the scriptures be fullylled/ for so muste it be.

The same tyme sayd Jesus to the multitude: ye be come out as it were vnto a thefe/ with swerdes and staves for to take me: dayly I sate amonge you teachinge in the temple/ and ye toke me not. All this was done that the scriptures off the prophettes myght be fulfilled. Then all his disciples forsoke him and fled. And they toke Jesus and leed hym to Cayphas the hye preste/ where the scribes and the senyours were assembled. Peter folowed hym a farre of/ vnto the hye prestes place. And went in/ and sate with the servautes to se the ende.

The chefe prestes/ and the seniours/ and all the counsell/ sought false witnes ageynste Jesus/ for to put him to deeth/ and they founde none. in so moche that when many false wytnesses cam/ yet founde they none. At the last cam two false wytnesses/ and sayd: This felowe saide: I can distroye the temple of God/ and bylde the same in iij dayes.

And the chefe preste arose/ and sayde to hym: answerest thou nothinge? howe is it that these beare witnes ageynst the? butt Jesus helde hys peace: And the chefe preste answered/ and said to hym: I charge the in the name off the lyvinge god/ that thou tell vs whether thou be christ the sonne of god: Jesus sayd to hym: thou haste sayd. Neverthelesse I saye vnto you/ here after shall ye se the sonne of man syttinge on the right honde of power/ and come in the clowddes of the skye.

Then the hye preste rent his clothes sayinge? He hath blasphemed: what nede we off eny moo witnesses? Lo/ nowe have ye herde his blasphemy: what thincke ye? They answered and sayd: he is worthy to dye. Then spat they in hys face/ and bett him with there fistes. And other smote him with the palme of there hondes on the face/ saynge: tell vs/ thou Christ/ who ys he that smote the?

Peter sate without in the palice/ and a damsell came to hym/

saynge: Thou also waste with Jesus of galile: he denyed before them all sayinge: I woot not what thou sayst. When he was goone out into the poorche/ another wenche sawe hym and sayd vnto them that were there/ Thys felowe was also with Jesus of nazareth. And agayne he denyed with an oothe/ and sayde: I knowe nott the man. And after a whyle cam vnto hym they that stode bye/ and sayde vnto Peter: suerly thou art even won of them/ for they speache bewreyeth the. Then began he to curse and to sweare/ that he knewe not the man. And immediatly the cocke krew. And Peter remembred the wordes of Jesu/ whych he sayde vnto hym: before the cocke crowe/ thou shalt denye me thryse. And went out at the dores/ and wepte bitterly.

The xxviij. Chapter.

WHEN the mornynge was come/ all the chefe prestes and senyours off the people helde a counsaile agenst Jesu/ to put hym to deth/ and brought hym bounde and delyvered hym vnto Poncius Pylate the debyte.

¶ Then when Judas which betrayed hym/ sawe that he was condempned/ he repented him sylfe/ and brought ageyne the xxx. plattes off sylver to the chefe prestes and senyours saynge: I have synned betraynge the innocent blond. And they sayde: what is that to vs? se thou to that. And he cast doune the sylver plates in the temple/ and departed/ and went and hounge hym sylfe.

The chefe prestes toke the sylver plattes and sayd: it is not lawfull for to put them in to the treasury/ because it is the pryce of bloud. And they toke counsell/ and bought with them a potters felde to bury strangers in/ wherfore that felde is called/ the felde of bloud/ vntyll this daye. Then was fullfyllled/ that which was spoken by Jeremi the prophet/ sayinge: and they toke xxx. sylver plates/ the value of him that was prysed/ whom they bought of the chyldren of israhel/ and they gave them for the potters felde/ as the lorde appoynted me.

Jesus stode before the debite/ and the debite axed him/ saynge: Arte thou the kynge of the iewes? Jesus sayd vnto hym: Thou sayest. when he was accused of the chefe preestes and seniours/ he answered nothinge. Then sayd Pilate vnto him: hearest thou not howe many thinges they laye agenste the? and he answered him to never a worde. in so moche that the debyte marveyllled very sore.

Att that feest / the debyte was woute to deliver vnto the peple a presoner whom they wolde chose. He had then a notable presoner / called Barrabas. And when they were gaddered together / Pilate sayde vnto them : whether wyll ye that y geve losse vnto you / barrabas / or Jesus which is called Cryst ? For he knewe well / that for envy they had delyvered hym.

When he was sett doune to geve iudgement / his wyfe sent to hym / sayinge : have thou nothinge to do with that iuste man / I have suffered many thinges this daye in my slepe about hym.

The chefe preestes and the seniours had perswaded the people / that they shulde axe barrabas / and shulde destroye Jesus. The debite answered and sayde vnto them : whether of the twayne will ye that I lett losse vnto you ? And they sayde / barrabas. Pilate sayde vnto them : what shall I do then with Jesus / which is called Crist ? They all sayde to him : lett hym be crucified. Then sayde the debite : what evyll hath he done ? And they cryed the more saynge : lett him be crucified.

When Pilate sawe that he prevayled nothinge / butt that moare busenes was made / he toke water and wasshed his hondes before the people sayinge : I am innocent of the bloud of this iuste person / and that ye shall se. Then answered all the people / and sayde : his bloud fall on vs / and on oure children. Then lett he Barrabas loose vnto them / and scourged Jesus and delyvered him to be crucified. Then the soudeours of the debite toke Jesus vnto the comen hall / and gaddered vnto him all the company. And stripped hym / and put on hym a purpyll roobe / and platted a croune off thornes and putt vppon his heed / and a rede in his ryght honde. And bowed there knees before him / saying : haile kinge of the iewes / and spitted vppon hym / and toke the rede and smoothe hym on the heed.

And when they had mocked him / they toke the robe off hym ageyne / and put his awne reyment on him / and leed hym awaye to crucify hym. And as they cam out / they founde a man of eyren / named Simon : him they compelled to beare his crosse. And cam vnto the place / which is called golgotha (that is to saye a place of deed mens seules) and they gave him veneger to drynke myxte with gall. And when he had tasted there of / he wolde not drinke.

When they had crucified hym / they parted his garmentes / and did cast lottes. To fulfyll that was spoken by the prophet : They have parted my garmentes amonge them : and upon my vesture have east loottes. and they sate and watched hym there. And they sett vppe over his heed the cause of his deeth written.

This is Jesus the kinge of the iewes. And there were two theves crucified with hym / won on the right honde / and another on the lyfte honde.

They that passed by / revyled hym waggyng ther heeddes and sayinge : Thou that destroyest the temple off God / and byldest it in thre dayes save thy sylfe. If thou be the sonne of God / come doune from the crosse. Lykwyse also the prelates mockinge hym with the scribes and seniours sayde : He saved other / hym sylfe he can not save. Yff he be the kyng off Israhell : let hym nowe come doune from the crosse / and we woll beleve hym. He trusted in God / lett God delyver hym nowe yf he will have hym / for he sayde / I am the sonne off God. That same also the theves / which were crucified with hym cast in his tethe.

From the sixte houre was ther dercknes over all the londe vnto the nynth houre. And about the nynth houre Jesus cryed with a loude voyce / sayinge : Eli Eli lama sabathani. That is to saye / my God / my God / why hast thou forsaken me ? Some of them that stode there / when they herde that sayde : This man calleth for Helias. And streyhtway won off them ranne and toke a sponge and filled it full of venegar / and put it on a rede / and gave hym to drynke. Other sayde let be / let vs se whyther Helias wyll come and delyver hym. Jesus cryed agayne with a lowde voyce and yelded vppe the goost.

And beholde the vayle of the temple was rent in two parties from the toppe to the bottom / and the erth did quake / and the stones did rent / and graves did open / and the bodies off many sayntes which slept / arose : and cam out off their graves after his resurreccion / and cam in to the holy cite / and appered vnto many.

When the pety captayne / and they that were with hym watchinge Jesus / sawe the erth quake and those thynges which hapened / they feared greatly sayinge. Off a surete this was the sonne off God.

And many wemen were there / beholdinge hym afarre off / which folowed Jesus from Galile / ministringe vnto hym : amonge the which was Mary magdalen / and Mary the mother off James and the mother off Joses / and the mother off Zebedes chyl dren.

When the even was come / there cam a ryche man of Aramathia named Joseph / which same also was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate commaunded the body to be delivered. and Joseph toke the body / and wrapped it in a clene lynnyn clooth / and put it in his

newe tombe / which he had hewen out even in the roke / and rolled a greate stone to the dore of the sepulchre and departed. There was Mary magdalene / and the other Mary sittinge over agenste the sepulchre.

The nexte daye that foloweth good frydaye / the hye prestes and pharises got them selves to Pilate / and sayde : Syr / we remember / that this deceyver sayde whyll he was yet alyve / After thre dayes y wyll aryse agayne / comaunde therefore that the sepulchre be mayde sure vntyll the thyrd daye / lest peradventure his disciples come / and steale hym awaye / and saye vnto the people / he ys rysen from deeth : And then the laste erroure shalbe worse then the first was. Pilate sayde vnto them : Take watche men : Go and make ytt as sure as ye can. They went and made the sepulchre sure with watche men / and sealed the stone.

The xxiiij. Chapter.

THE saboth daye att even which dauneth the morowe after the saboth / Mary magdalene and the other Mary cam to se the sepulchre.

And beholde there was a greate erth quake. For the angell of the lorde descended from heven : and cam and rowlled backe the stone ffrom the dore / and sate upon it. His countenaunce was lyke lyghtnyng / and his rayment whyte as snowe For feare of hym the keepers were astunnied and were as deed men.

The angell answered / and sayde to the wemen / Feare ye not. I knowe well ye seke Jesus which was crucified : he is not here : he is rysen as he sayde. Come / and se the place where the lorde was put. And goo quickly and tell his disciples that he is rysen from deeth. And beholde / he wyll go before you into Galile / there ye shall se hym. Lo I have tolde you.

And they departed quickly from the sepulchre with feare and great ioye. And did runne to bringe his disciples worde. And as they went to tell his disciples. beholde / Jesus mett them sayinge : God spede you. They cam and held hym by the fete and worshipped hym. Then sayde Jesus vnto them : be not afrayde : Go and tell my brethren / that they goo into galile / and there shall they se me. When they were gone. beholde / some of the keepers cam in to the cite / and shewed vnto the prelattes / all thinges whych had hapened. And they gaddered them togedder with the seniours / and toke counsell / and gave large money vnto the soulders / saynge : Saye that his disciples

cam be nyght / and stoole hym away whyll ye slept. And yf
this come to the rulers eares / we wyll pease him / and make you
safe. And they toke the money and did as they were taught.
And this saynge is noysed amonge the iewes vnto this daye.
Then the xi. disciples went there waye into galile / in to a
mountayne where Jesus had appoynted them. And when
they sawe hym / they worshypped hym. But some of
them douted. Jesus came and spake vnto them /
saynge : All power ys geuen vnto me in heven / and
in erth. Goo therefore and teache all nacions /
baptisyng them in the name of the father /
and the sonne / and the holy goost :
Teachinge them to observe all
thynges / whatsoever I com-
maunded you.
And lo I am with you all
waye even vntyll the
ende off the
worlde.

Here endeth the Gospell
of S. Mathew.

The
Gospell off S. Marke.

The fyrst Chapter.



THE begynnynge off the Gospell of Jesu Christ the sonne off God / as yt ys written in the prophettes / beholde I sende my messenger before thy face / whych shall prepare thy way before the. The voyce of won that cryeth in the wilderness : prepare ye the waye off the lorde / make his pathes streyght.

Jhon did baptise in the wilderness / and preache the baptism of repentaunce / for the remission of synnes. And all the londe of iewry / and they of Jerusalem went out vnto hym / and were all baptised of hym in the ryver. Jordan / knowledgyng / their synnes.

Jhon was clothed with cammylles heer / and wyth a gerdyll off a beestes skyn about hys loynes. And he ate locustes and wyld hony / and preached saynge : a stronger than I cometh after me / whos shue latched I am not worthy to stoupe doune and vnlose. I have baptised you with water : but he shall baptise you with the holy goost.

And yt came to passe in those dayes / that Jesus cam from nazareth / a cite of galile : and was baptised of Jhon in Jordan. And immediatly he cam out of the water / and sawe the hevens open / and the holy goost descendinge vppon him lyke a dove. And there cam a voyce from heven : Thou arte my dere sonne / in whom I delite.

And immediatly the sprete drave hym into a wilderness : and he was there in the wyldernes xl. dayes / and was tempted off Satan / and was with wyld beestes. And the angels ministred vnto hym.

After that Jhon was taken / Jesus cam in to galile / preach-

ynge the gospell off the kyngdom of god / and saynge : the tyme ys ful come / and the kyngdom of god is even att honde / repent and beleve the gospell.

As he walked by the see of galile / he sawe Simon and Andrewe his brother castinge nettes in to the see / for they were fysshers. And Jesus sayde vnto them : folowe me / and I wyll make you to be fysshers of men. And they strayght waye forsoke their nettes / and folowed him.

And when he had gone a lytell further thens / he sawe James the sonne off zebede / and Jhon his brother / even as they were in the shippe dressynge their nettes. And anon he called them. And they leest their father Zebede in the shippe with his heyred servauntes / and went their waye after hym.

And they entred in to capernaum / and streight waye on the sabot dayes he entred in to the sinagoge and taught. And they marvelled att hys learninge. for he taught them as won whych had power with him / and not as the scribes did.

And there was in the sinagoge / a man vexed with an vnclene spirite / and he cryed saynge : lett me a lone : what have we to do with the Jesus of nazareth ? arte thou come to destroie vs ? I knowe what thou arte / thou arte that holy man promysed of god. And Jesus rebuked him / saynge : hoolde thy pace and com out of the man. And the vnclene spirite tare him / cryed out with a lowde voyce / and cam out of him. And they were all amased / in so moche that they demaunded won off another amonge them selves / saying : what thinge ys thys ? what newe doctrine is thys ? for he commaundeth the foule spirites with power / and they obeye him. Anon his name spread abroade throughoute all the region borderynge on galile.

And immediatly as sonne as they were com out of the sinagoge / they entred in to the housse of Symon and Andrew with James and Jhon. Symones motherelawe lay sicke of a fiver / and anon they told hym of her. And he cam and toke her by the honde and lifte her vppe / and the fiver forsoke her by and by : And she ministred vnto them.

And at even when the sun was doune / they brought vnto him all that were diseased / and them that were possessed with devyls and all the cite gaddred togedder at the dore / and he healed many that were sycke of dyvers deseases. And he cast out many devyls : and suffered not the devyls to speake / because they knewe him.

And in the moorninge very erly / Jesus arose and went out in to a solitary place / and there prayed. And Simon and they

that were with hym folowed after hym. And when they had founde him / they sayde vnto him : all men seke for the. and he sayd vnto them : let vs go in to the nexte townes / that y maye preache there also : for truly I cam out for that purpose. and he preached in their sinagogges / throughout all galile / and cast devyls out.

And there cam a leper to him besechinge him / and kneled doune vnto him / and sayde vnto him : yf thou wylt / thou arte able to make me clene. Jesus had compassion on him / and put forth his honde / touched him / and sayde vnto him : I will / be clene. and as sone as he had spoken / immediatly the leprosy departed from him / and he was elensed. And he charged hym / and sent him awaye forthwith. and sayd vnto him : Se that thou tell no man / but gett the hence and shewe thy sylfe to the preste / and offer for thy clensynge / those thinges which Moses commaunded / for a testimoniall vnto them. But he (as sone as he was departed) began to tell many thinges and to publyshe the dede / in so moche that Jesus coulede no more openly entre in to the cite / but was with out in desert places / and they cam to him from every quarter.

The ij. Chapter.

AFTER a feawe dayes he entred into Capernaum againe / and it was noysed that he was in a housse : and anon many gaddered togedder / in so moche that nowe there was no rounge to receave them : no / nott in places about the dore. And he preached vnto them. And there cam vnto hym that brought wone sicke off the palsey / borne off fower men : and be cause they coulede not com nye vnto hym for preace : They opened the rofe of the housse where he was. And when they had broken yt open / they lett doune the beed where in the sicke of the palsey ley / When Jesus sawe their fayth / he sayde to the sicke of the palsey / sonne thy synnes are forgiven the.

There were certyne of the serybes syttinge / and reasoninge in their hertes : howe doeth thys felowe blaspheme ? who can forgeve synnes / but god only ? And immediatly when Jesus perceaved in his sprete / that they so reasoned in them selves / he saye vnto them : why thynke ye soche thinges in youre hertes ? whether ys it easier to saye to the sicke of the palsey / thy synnes ar forgiven the : or to saye / aryse / take vppe thy beed and walke ? That ye may knowe that the sonne of man hath power in erth to forgeve sinnes / he spake vnto the sicke of the

palsey : I saye vnto the/ aryse and take vp thy beed/ and get the hens in to thyne awne housse. And by and by he arose/ toke vp hys beed/ and went forth before them all. in so moche that they were all amased/ and glorified god/ sayinge : we never sawe it on thys fassion.

And he went out agayne vnto the see/ and all the people resorted vnto hym/ and he taught them. And as Jesus passed by/ he sawe levy the sonne of alphey/ sytt att the receyte of custome/ and sayde vnto him : folowe me. And he arose and folowed hym. And yt cam to passe/ as Jesus sate att meate in his housse/ many publicans and synners sate att meate also with Jesus and his disciples. For there were many that folowed him. And when the scribes and pharises sawe him eate with publicans and synners/ they sayde vnto his disciples : howe is it/ that he eateth and drynketh with publicans and synners? when Jesus had herde that/ he sayd vnto them. The whole have no nede of the visicion : but the sicke. I cam to cal the sinners to repentaunce/ and not the iuste.

And the disciples of Jhon and of the pharises did faste/ and they cam and sayde vnto him. Why do the disciples of Jhon and off the pharises faste/ and thy disciples fast nott. And Jesus sayde vnto them : can the chyl dren of a weddinge faste/ whils the brydgrome is with them? As longe as they have the brydgrome with them/ they cannot faste. Butt the dayes wyll come when the brydegrome shalbe taken from them/ and then shall they faste in thoose dayes.

Also no man soweth a pece of newe cloth vnto an olde garment/ for then taketh he awaye the newe pece from the olde/ and so is the rent worsse.

In lyke wyse/ no man poureth newe wyne in to olde vesselles/ for yf he do the newe wyne breaketh the vesselles/ and the wyne runneth out/ and the vessels are marde. Butt newe wyne must be poured in to new vesselles.

And it chaunsed that he went thorowe the corne felde on the sabboth daye/ and his disciples as they went on their waye/ began to plucke the eares of corne/ And the pharises sayde vnto him : Take hede why do they on the sabboth daye that which is vnlawfull? And he sayde vnto them : have ye never redde what David did/ when he had nede/ and was anhongred both he and they that were with him? howe they went into the housse of God in the dayes of Abiathar the hye preste/ and ate the halowed loves/ which is not lauffull but for the prestes only to eate : and gave also to them which were with him? And he

sayde to them : the saboth daye was made for man / and nott man for the saboth daye. Wherefore is the sonne of man lorde even of the saboth daye.

The iij. Chapter.

AND he entred agayne into the synagog / and there was a man which had a widdred honde : and they watched him / to se / yf he wolde heale him on the saboth daye / that they myght accuse hym. And he saide vnto the man whyeh had the widdred honde : aryse and stonde in the middes. And he sayd to them : whether ys it lafull to do a good dede on the saboth daye / or an evyll ? to save a mannes life / or to kyll ? Butt they helde their peace. And he loked rounde aboute on them angrely mornynge on the blindnes of their herttes / And sayd to the man : stretch forth thyne honde : and he stretched it forth : and the honde was restored / even as whole as the other.

The pharises departed / and streyght waye gaddred a counsell with them that belonged to Herode agaynst hym / that they myght destroye him. And Jesus avoyded with his disciples to the see : and a greate multitude folowed him from galile and from Jewry / and from Hierusalem / and from Idumea / and from beonde Jordane : and they that dwelled about Tyre and Sidon / a greate multitude : which when they hade herde what thynges he did / cam vnto him.

And he comaunded his disciples / that a shippe shulde wayte on him / because off the people / leste they shulde throunge hym. for he had healed many / in so moche that they preased apon him / for to touche him / as many as had plagues and when the vnclene sprites sawe him / they fell doune before him / and cryed sayinge : thou arte the sonne of God : And he streyghtly charged them that they shulde not vtter him.

And he went vppe into a mountayne / and called vnto him whom he wolde / and they cam vnto him. And he ordeined the twelve that they shulde be with him / and that he myght sende them to preache. And that they might have power to heale syknesses and to cast out devylles. And he gave vnto Simon / to name / Peter. And he called James the sonne of Zebede / and Jhon James brother / and gave them bonarges to name / which is to saye the sonnes of thounder. And Andrewe and Philippe / and Bartlemewe and Mathewe / and Thomas / and James the sonne of Alphey / and Taddeus / and Symon of cane / and Judas iscariot / whiche same also betrayed hym.

And they came vnto housse / and the people assembled togedder agayne / so greatly that they had nott leesar so moche as to eate breed. And when they that longed vnto hym herde off it / they went out to holde hym. For they sayde / he ys to fervent. And the scribes which came from Jerusalem / sayde : he hath Beelzebub / and by the power off the chefe devyll / casteth out devylles. And he called them vnto hym / and in similitudes sayde vnto them.

Howe can Satan drive out Satan? And yf a realme be devided ageynste it silfe / that realme cannot endure. And if a housse be devided agaynste it silfe / that housse cannot continue : So if Satan make insurreccion agaynste him silfe / and be devided / he can not continue / but hath an ende. No man can entre into a stronge mans housse / and take awaye hys gooddes / excepte he fyrste bynde that stronge man and then spoyle hys housse.

Verely I saye vnto you that all synnes shalbe forgiven vnto mens chyl dren : and blasphemy / where with they blaspheme. but he that blasphemeth the holy goost / shall never have forgivenes : but is in daunger of eternall dampnacion. For they sayde / he had an vnclene sprete.

And there cam his mother and his brithren / and stode with oute / and sent vnto him and called hym : and the people sate aboute hym / and sayde vnto hym : beholde thy mother and thy brethren seke for the with out. And he answered them / saynge : who ys my mother / and my brethren ? And he loked rounde about on his disciples / which sate in compasse about hym / and sayde : beholde my mother / and my brethren / For who soever doeth the will off god / he is my brother / my syster and mother.

The iiij. Chapter.

AND he began agayne to teache them by the see syde. And there gadered to gedder vnto hym moche people / so greatly that he entred in to a shippe / and sate in the see / and all the people was by the see syde on the shoore / And he taught them many thynges in similitudes / and sayde vnto them in his doctrine : Herken to. Beholde / The sower went forth to sowe / and it fortun ed as he sowed / that some fell by the waye syde / and the fowles off the ayre cam and devoured it vppe. Some fell on a stony grounde : where it had not moche erth : and by and by sprange vppe / because it had not depth of erth / and as sone as the sun was vppe it caught heet : and because it had nott

rotynge it wyddred awaye. And some fell amonge the thornes / and the thornes grewe vppe and choked it / so that it gave no frute. And some fell apon good grounde : and did yelde frute that spronge and grewe : and brought forthe some thirty folde / some fourty folde / and some an hundred folde. And he sayde vnto them : He that hath eares to heare / lett hym heare.

When he was alone / they that were / aboute hym with the twelve axed hym of the similitude. And he saide vnto them : To you it is geuen to knowe the mistery of the kyngdom of God / But vnto them that are with out / shall all thinges be done in similitudes : that when they se / they shall se / and not discerne : and when they heare they shall heare / and not vnderstonde : leste at any tyme they shulde tourne / and their synnes shulde be forgiven them. And he sayde vnto them : Perceave ye not this similitude. And howe ye shall knowe all similitudes ?

The sower soweth the worde. These be they whiche are by the wayes syde / where the worde is sowed / to whom as sone as they have herde itt / commeth the devyll and takith awaye the worde that was sowed in their hertes. And these also are they that are sowed on the stony grounde : which when they have herde the worde / att once they receave it with ioye / yett have no rote in themselves / and so endure but for a season : afterwarde as sone as eny trouble or persecucion ariseth for the wordes sake / anon they fall. And these are they that are sowed amonge the thornes / which heare the worde of god / and the care of this worlde and the disseytfulnes of ryches / and the lustes of other thynges entre in / and choocke the worde / and it is made vnfrutfull. And these are they that are sowed in good grounde / which heare the worde and receave it / and brynge forth frute : some thirty folde / some sixty folde / some an hundred folde.

And he sayde vnto them / is the candle lighted / to be put vnder a busshell / or vnder the borde ? ys it not therfore lighted that it shulde be put on a candelsticke ? For there is no thing so prevy / that shall nott be opened : nether so secreet / butt that it shall come abroade. Yf eny man have eares to heare / lett him heare. And he sayd vnto them : take hede what ye heare. With what measure ye mete / with the same shall it be measured vnto you agayne. And vnto you that have shall more be geuen. For vnto hym that hath / shall it be geuen : And from hym that hath nott / shalbe taken awaye / even that he hath.

And he sayd : so is the kingdom of God / even as yf a man shulde sowe seede in the grounde / and shuld slepe and rise vp night and daye : and the seede shulde springe / and growe vppe

whyll he is not ware. For the erth bryngeth forth the frute off her silfe/ first the blad/ then the eares/ after that full corne in the eares. As sone as the frute is brought forth/ anon he throusteth in the sykell be cause that heruest is come.

And he sayde: where vnto shall we lyken the kyngdom off God? or with what compareson shall we compare it? It is lyke a grayne off mustardseed/ which when it is sown in the erth/ is the leest of all seedes that be in the erth: And after that it is sown it groweth vppe/ and is greatest of all yerbes: and bereth greate braunches so that the fowles off the ayre maye dwell vnder the shadowe of it.

And with many soche similitudes he preached the worde vnto them/ after as they myght heare it. And with out similitude spake he nothinge vnto them. But when they were a parte/ he expounded all thinges to his disciples. And the same daye when even was come he sayde vnto them: lett vs passe over into the other syde. And they late the people departe and toke hym even as he was in the shippe. There were also with him other shippes.

And there arose a great storme of wynde/ and dassed the waves into the shippe/ so that it was full. And he was in the sterne a slepe on a pelowe. And they awoke hym/ and sayde vnto hym: Master/ carest thou nott that we perisse? And he rose vppe and rebuked the wynde/ and sayde vnto the see: peace and be still. And the wynde alayed/ and there folowed a greate calme: and he sayde vnto them: why are ye fearfull? Howe is it that ye have no faythe? And they feared exceedingly/ and sayde won to another: what felowe is this? for booth wynde and see obey hym.

The v. Chapter.

AND they cam over to the other syde off the see in to the countre of the gaderens. And when he was come out of the shippe/ anon mett hym out of the graves a man possessyd of an vnclene sprete/ which had his abydinge amonge the graves. And no man coulede bynde hym with cheynes/ be cause that when he was often bounde with fetters and cheynes/ he plucked the chaynes asundre/ and brake the fetters in peces. Nether coulede eny man tame him. And alwayes boothe nyght and daye he cryed in the mountaynes and in the graves and bet hym silfe with stones. When he had spied Jesus afarre of/ he ranne/ and worshipped him/ and cryed with a lowde voyce and

sayde : what have I to do / with the Jesus the sonne of the moost hyest god ? I requyre the in the name of god / that thou torment me nott. For he had sayd vnto hym / Come forth of the man thou fowle sprete. And he axed hym : what is thy name ? and he anshwered hym / my name is Legion / for we are many. And he prayd hym instantly / that he wolde nott sende them awaye out of that region.

There was there nye vnto the mountayns a greate heerd of swyne fedinge / and all the devyls besought hym saynge : send vs in to the heerde off swyne / that we maye enter in to them. And anon Jesus gave them leave / And the vnclene spretes went out and entred in to the swyne. And the heerd starteled / and ran hedlyng into the see. They were about ij M. swyne / and they were drowned in the see. And the swyne heerdes fled / and tolde it in the cite / and in the countre. And they cam out for to see / what had hapened / And they cam out to Jesus / and they sawe hym that was vexed with the fende and had the legion sytt / both clothed and in his right mynde and were a frayed. And they that sawe it tolde them / howe it had hapened vnto hym that was possessed off the devyll / and also of the swyne. And they began to praye hym / that he wolde departe from their coostes. And when he was come in to the shippe / he that had the devyll prayed hym that he myght be with hym : Jesus wolde not soffre him but sayde vnto him : goo home in to thyne awne housse and to thy frendes / and shewe them what thinges the lorde hath done vnto the / and howe he had compassion on the. And he departed / and began to publisse in the ten cites / what thinges Jesus had done vnto hym / and all men did merveyle.

And when Jesus was come over agayne in the shippe vnto the other syde / moche people gaddered vnto hym / and he was nye vnto the see. And beholde / there cam vnto hym won of the rulers of the sinagogge / whose name was Jairus : and when he sawe hym / he felle doune att his fete / and besought hym greatly / saynge : my doughter lyith att poynt of deeth / I wolde thou woldest come and ley thy honde on her / that she myght be safe and live. And he went with hym / and moche people folowed hym / and thronge hym.

And there was a woman / whiche was diseased off an yssue off bloude twelve yeres / and had suffered many thinges of many fisicions / and had spent all that she had / and felte none amendment at all / But wexed worsse and worsse. When she had herde off Jesus : she cam into the preace behynde hym / and tewched hys garment. For she sayde : Yf I maye butt tewche

his clothinge/ I shall be whole. And streyght waye her fountayne of bloude was dreyed vpe/ and she felt in her body that she was healed off the plage.

And Jesus immediatly felt in him silfe/ the vertue that went out off hym/ and tourned hym rounde aboute in the preace/ and sayde: Who tewched my clothes? And his disciples sayde vnto hym: thou seist the people thrustinge the on every syde/ and yet sayest: who did tewche me? And he loked round about/ ffor to se her thatt had done that thinge. The woman feared and trembled/ for she knewe what was done with in her. And she cam and fell doune before hym and tolde hym the trueth of every thinge. And he sayde vnto her Doughter/ thy fayth hath saved the/ goo in peace/ and be whole off thy plage.

Whyll he yet spake/ there cam from the ruler of the synagogeis housse/ certayne which sayde: thy doughter is deed: why deseasest thou the master eny further? As sone as Jesus herde thatt worde spoken/ he sayde vnto the ruler of the synagoge: Be not afrayed/ only beleve. And he suffred no man to folowe hym moo then Peter/ and James/ and Jhon James brother. And he cam vnto the housse of the ruler off the synagoge/ and sawe the wondrynge and them that wepte and wayled greatly/ And he went in and sayde vnto them: Why make ye this adoo and wepe? The mayden is not deed/ but slepith. And they lawght hym to scorne. Then he put them all out/ and toke the father and the mother off the mayden/ and them that were with hym/ and entred in where the mayden laye/ And toke the mayden by the honde/ and sayde vnto her: Tabitha/ cumi: which is by interpretacion: mayden I say unto the/ aryse. And streight the mayden arose/ and went on her fete. For she was of the age of twelve yeres. And they were astonied at it out of measure. And he charged them straytely/ that no man shulde knowe off it. And commaunded to geve her meate.

The vij. Chapter.

AND he departed thens/ and cam in to his awne countre/ and his disciples folowed hym. And when the saboth daye was come/ he began to teache in the synagoge. And many thatt herde hym were astonyed/ and sayde: From whens hath he these thinges? and what wysdom is this that is geven vnto him? and suche vertues that are wrought by his hondes? Ys not this that carpenter Marys sonne/ the brother off James/ and Joses and Juda and Simon? and are not his sisters here with

vs ? And they were hurt by the reason of him. And Jesus sayde vnto them : a prophet is not despysed but in his awne countre / and amonge his awne kynne / and amonge them that are of the same houssholde. And he coulede there shewe no myracles butt leyed his hondes apon a feawe sicke foolke and healed them. And he merveyled at their vnbelefe.

And he went aboute by the tounes that lye in circuite / teachynge. And he called the twelve / and began to sende them / two and two / and gave them power over vnclene spretes. And commaunded them / that they shulde take notthinge vnto their Journey / save a rodde only : Nether scrippe / nether breed / nether mony in their pourses : butt shoulde be shood with sandals. And that they shulde not put on two coottes. And sayd vnto them : whersoever ye entre into an housse / there abyde tyll ye departe thens. And whosoever shall nott receave you / nor heare you / when ye departe thens / shake of the duste that is vnder youre fete / for a remembraunce vnto them. I say verely vnto you / itt shalbe easier for Zodom and Gomor / att the daye off iudgement / then for that cite.

And they went out and preached / that they shulde repent : and they caste out many devylles. And they annoynted / many that were sicke with oyle and healed them.

And kynge Herode herde of him / for his name was spreade abroad / And he said : Jhon baptiste is risen agayne from deeth / and therfore myracles worke in hym. Wother sayd / it is Helyas : and some sayde : it is a prophet / or as won of the prophettes. But when Herode herde of him he sayd : it is Jhon whom I beheded / he ys risen from deeth agayne.

For Herode him silfe / had sent forth / and had taken Jhon / and bounde him and cast him into preson for Herodyas sake which was hys brother Philippes wyfe. For he had married her. Jhon sayde vnto Herode : It is not lafull for the to have thy brothers wyfe. Herodias layd waite for him / and wolde have killed him / butt she coulede nott. For Herode feared Jhon / knowynge that he was iuste and holy / and gave him reverence / And when he herde him he did many thinges / and herde him gladly.

And when a conveyent daye was come. Herode on hys birth daye made a supper to the lordes / captaynes / and chefe estates of galile. And the doughter of the same Herodias cam in and daunsed / and pleased Herode and them that sate att bourde also / Then the kinge sayd vnto the mayden : axe of me what thou wilt / and I will geve it the. And he sware vnto her whatsoever thou shalt axe of me / I will geve it the / even vnto the

one halfe of my kyngdom. And she went forth and sayde to her mother: what shall I axe? And she sayde: Jhon baptistes heed. And she cam in streight waye with haste vnto the kinge/ and axed sayinge: I wyll/ that thou geve me by and by in a charger the heed of Jhon baptist. And the kinge was sory: yet for hys othes sake/ and for their sake which sate att supper also/ he wolde not put her besyde her purpost. And immediatly the kyng sent the hangman and commaunded his heed to be brought in. And he went and beheaded him in the preson/ and brought his heedde in a charger and gave hit to the mayden/ and the mayden gave it to her mother. When his disciples herde of it/ they cam and toke vppe his body/ and put it in a tounge.

And the apostles gaddered them selves togeddre to Jesus/ and tolde him all thynges/ booth what they had done/ and what they had taught. And he sayd vnto them: come ye aparte into the wyldernes/ and rest a while. For there were many commers and goers. And they had no leasur wons for to eate. And he went by shippe asyde out off the waye into a desertt place. And the people spyed them when they departed: and many knewe him/ and they hasted afote thether out of every cite/ and cam thither before them/ And cam togeddre vnto hym. And Jesus went out and sawe moche people/ and had compassion on them/ be cause they were lyke shepe whych had no sheppherde. And he began to teache them many thinges.

And when the daye was nowe farre spent/ his disciples cam vnto him sayinge: thys ys a desert place/ and nowe the daye ys farre passed/ lett them departe/ that they maye goo in to the countrey rounde about/ and in to the townes/ and bye them breed: for they have nothinge to eate. He answered and sayde vnto them: geve ye them to eate. And they sayde vnto hym: shall we goo and bye ij. C. penyworth of breed/ and geve them to eate? He sayde vnto them: howe many loves have ye? Goo and loke. And when they had serched/ they sayde: v. and .ij. fysshes. And he commaunded them to make them all sytt doune/ by companyes apon the grene grasse. And they sate doune here arowe and there arowe/ by houndredes and by fyfties. And he toke the v. loves and the .ij. fysshes and loked vppe to heven and blest/ and brake the loves/ and gave them to hys disciples to put before them/ and the ij. fysshes he devyded amonge them all. And they all ate/ and were satisfyed. And they toke vppe twelve basketes full off the gobbettes and of the fysshes. And they that ate were about fyve thousand men.

And streight waye he caused hys disciples to goo into a

shippe / and to goo over the water before vnto bethsaida / whill he sent away the people. And as sone as he had sent them away / he departed into a mountaine to praye. And when even was come / the shippe was in the myddes of the see / and he alone on the londe / and he sawe them troubled in rowinge / for the wynde was contrary vnto them. And aboute the fourth quartre of the nyght / he cam vnto them / walkinge apou the see / and wolde have passed by them. When they sawe him walkinge apou the see / they supposed yt had bene a sprete / and cryed oute : For they all sawe hym / and they were a frayed. And anon he talked with them / and sayde vnto them : be of good chere / it is I / be not afrayed. And he went vnto them into the shippe / and the wynde ceased / and they were sore amased in them selves beyonde measure / and marveyled. For they remembred nott off the loves / be cause their hertes were blynded.

And they cam over / and went into the londe off genazareth / and drue vp into the haven. And as sone as they were come out off the shippe / streyght they knewe hym / and ran forth through out all the region rounde about / and began to cary aboute in beeddes all that were sicke / when they herde tell that he was there. And whither soever he entred into the townes / or cites / or vyllages / they leyde their sicke in the stretes / and prayed hym / thatt they myght touche and hit wer but the edge off hys vesture. And as many as touched hym were safe.

The viij. Chapter.

AND the pharises cam togedder unto hym / and dyvers off the scribes which cam from Jerusalem. And when they sawe certayne of hys disciples eate breed with commen handes (that is to saye / with vnwesshen hondes) they complayned. For the pharises / and all the Jewes / excepte they washe their handes ofte / eate not / observinge the tradicions of the seniours. And when they come from the markett / except they washe them selves they eate not. And many other thinges there be / which they have taken apou them to observe / as the wasshing of cuppes and cruses / and of brasen vessels and of tables.

Then axed hym the pharises and scribes : why walke not thy disciples accordinge to the tradicions of the seniours / butt eate breede with vnwesshen hondes ? He answered and sayde vnto them well prophesied hath Esayas of you ypocrytes as it is writen : This people honoreth me with their lypes / but their hert is farre from me : In vayne they worshippinge me / teachinge

doctryns which are nothinge but the commandementes off men / for ye laye the commandement of God aparte / and ye observe the tradicions of men as the wessinge off cruses and off cuppes / and many other suche lyke thinges ye do.

And he sayde vnto them : well / ye putt awaye the commandement of God / to mayntayne your owne tradicions. For Moses sayde : Honoure thy father and thy mother : and whosoever sayeth evyll to his father or mother / let hym dey for it. But ye saye : a man shall saye to his father or mother Corban / that is / whatsoever thyng I offer / that same doeth proffit the. And ye soffre no more that a man do eny thyng for his father or mother / and thus have ye made the commaundement off God off none effecte through youre awne tradicions which ye have ordeyned. And many soche thynges ye do.

And he called all the people vnto hym / and sayde vnto them : Herken vnto me every one off you and vnderstonde : there is no thyng with out a man that can diffyle hym when hitt entreth in to hym / but thoo thynges which procede out of a man are those which defyle a man. Yf eny man have eares to heare / let hym heare. And when he cam into a housse awaye from the people / his disciples axed him of the similitude / and he sayd vnto them : Do ye then lacke vnderstandinge : Do ye not yet perceave / that whatsoever thinge from with out entreth into a man / hit can not defyle hym / be cause hit entrith not into his hert / but in to the belly : and goeth out into the draught that porgeth oute all meates.

And he sayde that defileth a man whiche cometh oute of a man. For from with in even oute off the herte off men / proceede evyll thoughtes : advoutry / fornicacion / murder / theft / coveteousnes / wickednes / diceyte / vncleannes / and a wicked eye / blasphemny / pryde / folisshnes : All these evyll thynges / com from with in / and defile a man.

And from thence he arose and went into the borders off Tire and Sidon / and entred into an housse / and wolde that no man shulde have knowen off hym : Butt he culde nott be hid. For a certayne woman whose doughter had a foule sprete when she herde off hym / cam and fell doune att hys fete. The woman was a greke out off sirophenicia / and she besought hym that he wolde caste out the devyll out off her doughter. Jesus sayde vnto her : lett the chylidren fyrst be feed. It ys nott mete / to take the chylidrens breed / and to caste itt vnto whelppes.

She answered and sayde vnto hym : even soo master / neverthelesse / the whelppes also eate vnder the table off the chyl-

drens cromes. And he sayde vnto her: for thys sayinge goo thy waye/ the devyll ys gon out off thy doughter. And when she was come home to her housse she founde the devyll departed/ and her doughter lyinge on the beed.

And he departed agayne from the coostes off Tyre and Sydon/ and cam vnto the see of Galile throwe the myddes off the coostes off the .x. cites/ And they brought vnto him won that was deffe/ and stambred in hys speche/ and prayde hym to laye hys honde apon hym. And he toke hym a syde from the people/ and putt hys fyngers in hys eares/ and did spet/ and touched his tounge/ and loked vp to heven/ and syghed/ and sayde vnto hym: ephatha that ys to saye/ be opened. And streyght waye hys eares were opened/ and the stringe off hys tounge was loosed/ and he spake playne. And he commaunded them that they shulde tell no man. Butt the more he forbad them/ soo moche the more a greate deale they pub- blessed it. And were beyonde measure astonyed/ sayinge: He hath done all thinges well/ and hath made booth the deffe to heare/ and the dom to speake.

The viij. Chapter.

IN those dayes when there was a very greate companye/ and had nothinge to eate/ Jesus called hys disciples to hym/ and sayd vnto them: my herte melteth on this people/ because they have nowe bene wyth me iij. dayes/ and have nothinge to eate: And yf I shulde sende them awaye fastinge to their awne housses/ they shulde faynt by the waye. For dyvers of them cam from farre/ And hys disciples answered hym: from whence myght a man suffyse them with breed here in the wyldernes? And he axed them: howe many loves have ye? They sayde: seven. And he commaunded the people to sitt doune on the grounde. And he toke the .vii. loves/ gave thanks/ brake/ and gave to hys disciples/ to set before them. And they sett them before the people. And they had a feawe small fysshes/ and he blessed them and commaunded them also to be sett before them/ They ate and were suffysed/ and they toke vp off the broken meate that was lefte/ vij. basketes full. They that ate were in nomber aboute fowre thousandt. And he sent them awaye.

And anon he toke shippe with his disciples/ and cam in to the parties of dalmanutha. And the pharises cam forth/ and began to dispute whith hym/ and sought of hym a signe from

heven temptinge him/ and he syghed in his sprete and sayde : why doth thys generacion seke a signe ? Verely I saye vnto you/ there shall no signe be geuen vnto thys generacion. And he lefte them and went into the shippe agayne/ and departed over the water.

And they had forgotten to take breed with them/ nether had they in the shippe with them more then one loofe. And he charged them sayinge : take hede/ be ware of the leuen of the pharises/ and the leuen of Herode. And they reasoned amonge them selves saynge : we have no breed. And when Jesus knewe that he sayde vnto them : why take ye thought be cause ye have no bread ? perceave ye not yet/ nether vnderstonde ? Have ye your herttes yett blynded ? Have ye eyes and se nott ? and have ye eares and heare not ? Do ye nott remember ? When I brake v. loaves a monge .v. M. men/ Howe many baskettes full of broken meate toke ye vpp ? They sayde vnto him xij. When I brake vij a monge iiij M. howe many baskettes of the levinges of broken meate toke ye vp ? They sayde vij. And he sayde vnto them : howe is it that ye vnderstonde not ?

And he cam to bethsayda/ and they brought a blynde man vnto hym and desyred hym/ to touche him. And he caught the blinde by the honde/ and ledd hym out off the toune/ and spat in hys eyes and put hys hondes apon hym/ and axed him yf he sawe eny thinge/ and he loked vp and sayde : I se men / For I se them walke as they were trees. After that he put his hondes agayne apon his eyes/ and made hym see. And he was restored to his sight/ and sawe every man clerly. And he sent hym home to his awne housse sayinge : nether go in to the toune/ nor tell it to eny in the toune.

And Jesus went out and his disciples into the tounes that longe to the cite called Cesarea Philippi/ and by the waye he axed his disciples sayinge : whom do men saye that y am ? They answered : some saye that thou arte Jhon Baptiste : some saye Helyas/ and some one off the prophetes. And he sayde vnto them : But whom saye ye that I am ? Peter answered and sayd vnto hym : Thou arte very Christe. And he charged them/ that they shulde tell no man off it. And he began to declare vnto them/ howe that the sonne of man muste suffre many thynges/ and shulde be reproved off the seniours and off the hye prestes and scribes/ and shulde be kylled/ and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke hym a syde/ and began to chlyde hym. He tourned aboute/ and loked on his disciples/ and rebuked Peter sayinge :

Goo after me Satan. For thou saverest not the thynges off God : But the thynges off men.

And he called the people vnto hym / with his disciples also / and sayd vnto them : Whosoever wyll folowe me / lett hym forsake hym silfe / and take vp his crosse / and folowe me. For whosoever wyll save his lyfe / shall lose it. But whosoever shall lose his lyfe for my sake and the gospels / the same shall save it. What shal it profet a man yf he shulde wyn all the worlde / and loose his awne soule ? or els what shall a man geve / to redeme his soule ageyne ? Whosoever therefore shall be asshamed off me and off my wordes / amonge this advoutrous and sinfull generacion : of hym shall the sonne of man be ashamed / when he commeth in the glory of his father with the holy angels. And he sayde vnto them : Verely I saye vnto you : There be some off them that stonde here / which shall not taste of deeth / tyll they have sene the kyngdom off God come with power.

The ix. Chapter.

AND after .vj. dayes Jesus toke Peter / James / and Jhon and leede them vp in to an hye mountayne out of the waye alone / and he was transfigured before them. And his rayment did shyne / and was made very whyte / even as snowe : so whyte as no fuller can make apou the erth. And there apered vnto them Helyas with Moses : And they talked with Jesu. And Peter answered and sayde to Jesu : Master / here is good beinge for vs / let vs make .iiij. tabernacles / one for the / one for Moses / and one for Helyas. And wist not what he sayde. For they were afrayde. And there was a cloude that shaddowed them. And a voyce cam out of the cloude saynge : This ys my dere sonne / here hym. And sodenly / they loked rounde about them / and sawe no man more / but Jesus only.

As they cam doune from the hill / he charged them / that they shulde tell no man what they had sene / tyll the sonne of man were risen from deeth agayne. And they kepte that saynge with in them / and demaunded won of another / what that rysinge from deeth agayne shulde meane ? And they axed hym sayinge : why then saye the scribes / that Helyas muste fyrste come ? He answered and sayde vnto them : Helyas at his fyrste commynge / shall brynge all thynges agayne into good order : And even so ys it wrytten off the sonne off man / that he shall suffre many thynges / and shall be set att nought. And I saye vnto you / thatt Helyas ys come / and they have done vnto hym whatsoever pleased them / as it is wrytten off hym.

And he cam to his disciples/ and sawe moche people aboute them/ and the scribes disputinge with them. And streyght waye all the people behelde hym and were amased/ and ran to hym/ and saluted hym. And he sayde vnto the scribes: What dispute ye with them? And won of the companye answered and sayde: Master/ I have brought my sonne vnto the/ which hath a dom spirite/ And whensoever he taketh hym/ he teareth hym/ and he fometh/ and gnessbeth with his tethe/ and pyneth awaye. And I spake to thy disciples that they shulde caste hym out/ and they coulde nott.

He answered him and sayd: O/ generacion without faight/ how longe shall y be with you. Howe longe shall y suffre you? bringe him vnto me. And they brought him vnto him. And as sone as the sprete sawe him/ he tare him. And he fell doune on the grounde walowinge: And fomyng. And he axed his father: how longe is it a goo/ sens this hath happened hym? And he sayde/ of a chylde. And ofte tymes casteth hym in to the fyre/ and also in to the water/ to destroye hym. Butt yff thou canste do eny thyng/ have mercy on vs/ and helpe vs. Jesus sayde vnto him: ye yf thou couldest beleve/ all thynges are possyble to hym that belevith. And streyght waye the father off the chylde cryed with teares sayinge: Lorde I beleve/ sucker myne unbeliefe.

When Jesus sawe that the people cam runnyng together vnto hym/ he rebuked the foule sprete/ sayinge vnto hym: Thou dom and deffe sprete/ I charge the come out of hym/ and entre no more in to hym. And the sprete cryed/ and rent him sore/ and cam out: And he was as won that had bene deed/ in so moche that many sayde/ he is deed. Butt Jesus caught hys honde/ and lyfte hym vppe/ and he roose. And when he was come in to the housse/ his disciples axed him secretly: why coulde nott we caste hym out? And he sayd vnto them: thys kynde can by non other meanes come forth/ but by prayer and fastyng.

And they departed thens/ and toke there iorney thorowe galile/ and wolde not/ that eny man shulde have knowen itt. For he taught hys disciples/ and sayde vnto them: The sonne off man shalbe delyvered in to the hondes off men/ and they shall kyll hym/ and after that he ys kyllled he shall aryse agayne the thryd daye. Butt they wiste nott what that sayinge meant/ and were affrayed to axe hym.

And he cam to Capernaum/ and when he was come to housse/ he sayde to them: what was that ye disputed betwene you by the waye? And they helde their peace (for by the waye they

reasoned amonge them selves / who shulde be the chefest) And he sate doune / and called the twelve vnto hym / and sayd to them: yf eny man desyre to be fyrst / the same shalbe last off all / and servaunt vnto all. And he toke a chylde and sett hym in the myddes of them / and toke hym in hys armes and sayde vnto them: Whosoever receave eny soche a chylde in my name / he receaveth me: And whosoever receaveth me / receaveth not me / but him that sent me.

Jhon answered him / sayinge: master / we sawe won castinge out devyls in thy name / which foloweth not vs / and we forbade hym / be cause he foloweth vs nott. But Jesus sayde: forbid hym nott. For there is no man that shall do a myracle in my name / and can speake lightly evyll of me. Whosoever is not agaynste you / is on youre parte. And whosoever shall geve you a cuppe off water to drinke for my nams sake be cause ye are belongynge to christe / verely I saye vnto you / he shall nott loose his rewarde.

And whosoever shall hurte won of this litell wons / that beleve in me / it were better for him / that a myll stone were hanged aboute his necke / and that he were caste in to the see. And yf thy hande offende the / cut hym of. Itt ys better for the / to entre into lyffe maymed / then to goo / with two hondes in to hell / in to fire that never shalbe quenched / where there worme dyeth nott / and the fyre never goeth oute. And yf thy fote offende the / cut hym of. It is better for the to goo halt in to lyfe / then with ij. fete to be cast into hell / into fyre that never shalbe quenched: where there worme dyeth not / and the fyre never goeth oute. And yf thyne eye offende the plucke hym oute. Itt ys better for the to goo into the kyngdom of god with one eye / then havynge two eyes to be caste into hell fyre: where their worme dyeth nott / and the fyre never goeth oute.

Every man therfore shalbe salted with fyre: And every sacryfyse shalbe seasoned with saltt. Salt ys good. But yf the salt be vnsavery: what shall ye salte there with? Se that ye have saltt in youre selves. And have peace amonge youre selves / one with another.

The i. Chapter.

AND he rose from thens: and went in to the coostes of Jewry through the regyon that ys beyonde iordan. And the people resorted vnto hym afresshe: And as he was wont he taught them agayne. And the pharyses cam and axed hym a question:

whether it were lafull for a man to putt away hys wyfe. To prove hym. He answered and said vnto them: what did Moses bid you do? And they sayde: Moses suffred to wryte a testimoniall of her diuorsment/ and to putt her away. And Jesus answered/ and sayd vnto them: For because of youre harde herttes he wrote thys precepte vnto you. But at the fyrst crea- cion/ god made them man and woman/ sayinge: for thys thinges sake shall a man leue father and mother/ and byde by his wyfe/ and ij. shalbe made won flesshe. So then are they nowe nott twayne/ but won flesshe/ therfore that whych god hath cuppled/ lett nott man separate.

And in the housse his disciples axed him agayne of that mater. And he sayde vnto them: Whosoever putteth away his wyfe/ and maryeth another/ breaketh wedlocke to her warde. And yf a woman forsake her husband/ and be maryed to another/ she committeth advoury.

And they brought chyl dren to hym that he shoulde touche them. And hys disciples chid those that brought them. When Jesus sawe that/ he was displeased/ and sayd vnto them: Suffre the chyl dren to come vnto me and forbid them not. For vnto suche belongeth the kingdom of god. Verely I saye to you/ whosoever shall not receave the kyngdom of god as a chylde/ he shall not entre therin. And he toke them yppe in his armes/ and putt his hondes apon them/ and blessed them.

And when he was come out into the waye/ there cam won runninge and kneled to him/ and axed him: Goode master/ what shall I do/ that I maye enheret eternall lyfe? Jesus said vnto him: why callest thou me goode? there is no man goode but won/ whych ys god. Thou knowest the commaundmentes. breake not matrimony/ kyll not/ steale nott/ bere no falce wytnes/ defraude no man/ honore thy father and thy mother/ He answered and said to him: master/ all theese I have observed from my youth. Jesus behelde him/ and had a favour to him/ and said vnto him: Won thinge is lacking vnto the Goo/ and sell all that thou hast/ and geve itt to the povre/ and thou shalt have treasure in heven/ and come and folowe me/ and take thy crosse on the. But he was discumforted with that sayinge/ and went away mornynge/ for he had greate possessions.

And Jesus loked rounde aboute/ and sayd vnto hys disciples: with what difficulte shall they that have ryches entre into the kingdom of god. Hys disciples were astonnyed att hys wordes. Jesus answered agayne/ and sayde vnto them: chyl dren/ howe harde is it for them/ that truste in their ryches/ to entre in to

the kyngdom off god. Hit ys easier for a camell to go thorowe the eye of an nedle/ then for a ryche man to entre into the kyngdom of god. And they were astonnyed out of measure/ sayinge betwene them selves: who then can be saved? Jesus loked apon them/ and sayd: with men it is vnpossible/ but not with god: for with god all thinges are possible.

And Peter began to saye vnto hym: Loo/ we have forsaken all/ and have folowed the. Jesus answered and sayde: Verely I saye vnto you/ there ys no man that hath forsaken housse/ or brethren/ or sisters/ or father/ or moder/ or wyfe/ other chyl-dren/ or londes/ for my sake and the gospels/ whych shall not receave an houndred foolde nowe in thys lyfe/ houses/ and brethren/ and sisters/ and mothers and children/ and londes whith persecucions/ and in the worlde to come eternall lyfe. Many that are fyrst/ shalbe last. And the last fyrst. They were in the waye goinge vppe to Jerusalem. And Jesus went before them/ and they were amased/ and as they folowed/ were affrayde.

And Jesus toke the xij. agayne/ and began to tell them what thinges shulde happen vnto him. Beholde we goo vppe to Jerusalem/ and the sonne off man shalbe delyvered vnto the hye preestes and vnto the scribbes/ and they shall condempne hym to deeth/ and shall delyvre hym to the gentyls/ and they shall mocke hym/ and scourge him/ and spit apon hym/ and kill him/ and the thirde daye he shall ryse agayne.

And James and Jhon the sons off Zebede/ cam vnto hym/ sayinge: master/ we wolde that thou shuldest do for vs what soever we desyre. He sayde vnto them: what wolde ye I shulde do vnto you? They sayd vnto hym: graunt vnto vs thatt we maye sitt won on thy right honde/ and the other on thy lyfte honde/ in thy glory. Butt Jesus sayd vnto them: Ye wot not what ye axe. Can ye dryncke of the cuppe/ that I shall dryncke of? And be baptised in the baptism that I shalbe baptised in? And they sayd vnto him: that we can. Jesus sayde vnto them: ye shall dryncke off the cuppe that I shall dryncke of/ and be baptised with the baptism that I shalbe baptised in: But to sitt on my right honde and on my lyfte honde/ ys not myne to geve/ but to them for whom it ys prepared.

And when the .x. herde that/ they began to disdayne at James and Jhon. Butt Jesus called them vnto him/ and sayd to them: Ye knowe well that they whych seme to beare rule amonge the gentyls/ raygne as lordes over them. And they that be greate men amonge them exerceyse auctorite over them.

So shall it not be a monge you but wosoever of you wilbe greate amonge you shalbe youre minister. And wosoever wilbe chefe / shalbe servaunt vnto all. For even the sonne of man came / nott that other shulde minister vnto hym : but to minister / and to geve his lyfe for the redempcion of many.

And they cam to hierico / and as he went oute off hierico / with his disciples and a greate nombre of people : Barthimeus the sonne of Thimeus which was blynde / sate by the hye wayes syde beggyng. And when he herde that it was Jesus off nazareth / he began to crye / and to saye : Jesus the sonne off David / have mercy on me. And many rebuked hyme / be cause he shulde hoolde is peace. But he cryed the moore a greate deale / thou sonne off David have mercy on me. And Jesus stode still / and commaunded hym to be called / and they called the blynde / saynge vnto hym : be off good comfort ryse he calleth the. He threwe awaye his clooke / and roose and cam to Jesus / And Jesus answered / and sayd vnto hym : what wilt thou that I do vnto the ? The blynde sayde vnto hym : master / that y myght see. Jesus sayd vnto hym : goo thy waye / thy fayght hath saved the / And by and by he receaved his sight / and folowed Jesus in the waye.

The ij. Chapter.

AND when they cam nye to hierusalem / vnto bethphage / and bethani / be sydes mount olivte / he sent forth .ij. of his disciples / and sayde vnto them : Goo youre wayes into the toune that is over agaynste you / And as sone as ye entre into it ye shall fynde a coolte bounde / where on never man sate : loose hym and brynge hym hidder. and if eny man saye vnto you : why do ye soo ? saye that the lorde hath neade of him / and streight waye he wyll sende hym hidder. They went their waye / and found a coolte tyed by the dore with out in a place were two wayes mett / and they losed hym. And divers of them that stode there / sayd vnto them : what do ye loosynge the coolte ? and they sayde vnto them : even as Jesus had commaunded them. And they let them goo. And they brought the coolte to Jesus / and caste their garmentes on hym / and he sate apon hym. And many spreedde there garmentes in the waye. other cutt doune braunches of the trees / and strawed them in the waye. And they that went before and they that folowed / cryed / saynge : Hosianna : blessed be he that cometh in the name off the lorde. Blessed be the kyngdom that commeth in the name

off hym that is lorde off oure father David. Hosianna in the hiest.

And the lorde entred into hierusalem/ and into the temple. And when he had loked round about apon all thinges/ and nowe the even tyde was come he went out vnto bethany with the twelve. And on the morowe when they were come out from bethany/ he hungred/ and he spyed a fygge tree a farre off/ havinge leues/ and went to se whether he myght fynde eny thinge there on: but when he cam there to/ he founde nothinge butt leues. For the tyme off fygges was nott yet. And Jesus answered and sayd to it: never man eate frute of the here after whill the worlde stondith. And his disciples herde it.

And they cam to hierusalem/ and Jesus went into the temple/ and began to cast out them which soolde and bought in the temple. And overthrewe the tabels of the money chaungers/ and the stoles of them that soolde doves. and wolde not suffre that eny man caried a vessell thorowe the temple. And he taught saynge vnto them/ ys it not written/ howe that myne housse shalbe called the housse of prayer vnto all nacions? Butt ye have made it a deen of theves.

And the scribes and hye prestes herde yt and sought howe to distroye him. For they feared hym be cause all the peple marveld at his doctrine. And when even was come/ he went out of the cite. And in the mornynge as they passed by/ they sawe the fygge tree dryed uppe by the rotes. And Peter remembred/ and sayd vnto hym: master/ beholde/ the fygge tree which thou cursedes/ ys widdred awaye. And Jesus answered/ and sayde vnto them: Have confidens in god. Verely I saye vnto you/ that whosoever shall saye vnto this mountayne: take awaye thy silfe/ and cast thy silfe in to the see/ and shall not waver in his herte/ butt shall beleve that thoose thinges which he sayeth shall come to passe/ what soever he sayeth shalbe done vnto him. Therefore I saye vnto you/ what soever ye desyre when ye praye/ beleve that ye shall have it and it shalbe done vnto you. And when ye stond and praye/ forgeve yf ye have eny thinge agaynste eny man that youre father also which is in heaven/ may forgeve you youre trespasses.

And they cam againe to hierusalem/ and as he walked in the temple/ there cam to him the hye prestes/ and the scribes/ and the seniours/ and sayd vnto hym: by what auctorite doest thou these thinges? and who gave the this auctorite/ to do these thinges? Jesus answered/ and sayde vnto them: I wyll also axe of you a certeyne thyng/ and answere ye me/ and I wyll

tell you by what auctorite I do these thinges. Whether was the baptism of Jhon from heven / or of men? Answer me. And they thought in them selves / saynge: Yf we shall saye / from heven. he will saye: why then did ye not beleve hym? but yf we shall saye / of men / then feare we the people. For all men counted Jhon / that he was a veri prophett. And they answered / and sayd vnto Jesu: we cannot tell. And Jesus answered / and sayd vnto them: nether wyll I tell you / by what auctorite I do these thynges.

The xij. Chapter.

AND he began to speake vnto them in similitudes. A certayne man planted a vyne yarde / and compased it with an hedge / and ordeyned a wyne presse / and bilt a toure in hytt / and lett it oute to hyre vnto husbandemen / and went into a straunge countre. And when tyme was come he sentt to the tennautes a servaunt that he myght of the tenautes receave of the frute of the vyneyarde. And they caught hym and bett hym and sentt hym agayne empty. And mooreover he sentt vnto them another servaunt / and at hym they cast stones and brake hys heed / and sent him agayne all to revyled. And agayne he sentt another / and hym they kyllled: and many other / beetynge some / and kyllinge some.

Yet had he one sonne whom he loved tenderly / him also sent he att the last vnto them / sayinge: they wyll feare my sonne. But the tenautes sayde with in them selves: Thys ys the heyre / come lett vs kill him / and the inheritaunce shalbe oures. And they toke him and killed him / and cast hym out of the vineyarde. What shall then the lorde of the vyneyarde do? He will come and distroye the tenautes / and let out the vyneyarde to other. Have ye nott redde thys scripture? the stone which the bylders did refuse / ys made the chefe stoone in the corner: Thys was done off the lorde / and ys marveyllous in oure eyes. And they went about to take hym / butt they feared the people. For they perceaved that he spake that similitude agaynst them. And they left hym and went their waye.

And they sent vnto hym certayne off the pharises with Herodes servautes / to take hym in hys wordes. And as sone as they were come / they sayd unto hym: master / we knowe that thou arte true / and careste for no man: For thou consydereste nott the degree of men / butt teacheste the waye off god truly: Ys yt lafull to paye tribute to Cesar / or nott? ought we to geve / or

ought we nott to geve? He knewe their dissimulacion / and sayd vnto them: Why tempte ye me? Brynge me a peny / that I maye se yt. And they brought hym one. And he sayde vnto them: Whose ys thys ymage and superscripeion? And they sayde vnto hym / Cesars. And Jesus answered / and sayde vnto them: Then geve to Cesar that which belongeth to Cesar: and geve God that which perteyneth to God. And they meruelled att hym.

And the saduces cam vnto hym / which saye / there is no resurrection. And they axed hym / sayinge: Master / Moses wroote vnto vs / yff eny mans brother dye / and leue hys wyf / behynde him / and leue no chyldren: that then hys brother shulde take hys wyfe / and reyse vppe seed vnto his brother. There were seven brethren and the fyrst toke a wyfe / and when he dyed leeft no seede behinde hym. And the seconde toke her / and dyed: nether leeft he eny seede / and the thyrde lyke wyse. And seven had her / and leeft no seed behynde them. Last of all the wyfe dyed also. In the resurreccion then / when they shall ryse agayne: whose wyfe shall she be of them? For seven had her to wyfe. Jesus answered / and sayde vnto them: Are ye not ther fore deceaved be cause ye knowe not the scryptures? Nether the power of God? For when they shall ryse agayne from deeth / they nether mary / nor are maryed: butt are as the angels which are in heven. As touchynge the deed / that they shall ryse agayne: have ye nott redde in the boke off Moses / howe in the busshe God spake vnto him sayinge: I am the God of Abraham / and the God of Ysaac / and the God of Jacob? He is not the god of the deed / butt the god of the livynge / ye are therefore greatly deceaved.

And ther cam won off the scribes / and when he had herde them disputyng to gedder / and perceaved that he had answered them well / he axed hym: Which is the fyrste of all the commaundementes? Jesus answered hym: The fyrste of all the commaundementes is. Heare Israhel / oure lorde God / is wone lorde. And thou shaltt love thy lorde God with all thy hert / and with all thy soule / and with all thy mynde / and with all thy strengthe. This is the fyrste commaundement. And the seconde is lyke vnto this. Thou shalt love thy neighbour / as thy silfe. There is none other commaundement greater then these.

And the scribe sayde vnto hym: well master / thou hast sayde the truthe / thatt there ys one God / and that there is none but he. And to love hym with all the herte / and with all the mynde /

and with all the soule / and with all the strengthe. And to love a mans neihbour as hym selfe / ys a greater thyng then all holocaustes and sacrifices. And when Jesus sawe howe that he answered discretly / he sayd vnto hym : Thou arte nott farre from the kyngdome of god. And no man after that durst axe hym eny question.

And Jesus answered / and sayd teachynge in the temple : howe saye the scribes / that christ is the sonne off David ? for David hym selfe inspyred with the holy goost sayd : The lorde sayde to my lorde / sytt on my right honde tyll I make thyne enemys thy fote stole. Then David hym selfe calleth hym lorde / and by what meanes ys he then his sonne ? And moche people herde hym gladly.

And he sayd vnto them in his doctrine : be ware off the scribes which love to goo in longe / clothyng : and love salutations in the market places / and the chefe seates in the synagoges / and to sit in the vppermost rounes att feastes / and deuoure widowes houses / and vnder a colour praye longe prayers. These shall have greater damnacion.

And Jesus sat over agaynst the treasury / and behelde howe the people putt money into the treasury. And many that were ryche / cast in moch. And there cam a certayne povre widowe / and she threwe in two mytes / whiche make a farthyng. And he called vnto hym his disciples / and sayd vnto them : Verely I saye vnto you / that thys povre widowe hath cast moare in / then all they which have caste into the treasury. For they all putt in off their superfluite : But she off her povertie / cast in all that she had / even all her livyng.

The xiiij. Chapter.

AND as he went out of the temple / won of his disciples sayd vnto hym : Master / se what stones / and what bildynges are here. And Jesus answered / and sayde vnto hym : Seist thou these greate byldynges. There shall not be leefte one stone upon another / that shall not be throwen doune.

And as he sate on mounte olivete over agenst the temple / Peter and James and Jhon and Andrewe axed hym secretly / tell vs when these thynges shalbe ? And what is the signe / when all these thynges shalbe fulfilled ? And Jesus answered them / and began to saye : Take hede lest eny man deceave you. For many shall come in my name sayinge : I am Christ / And shall deceave many.

When ye shall heare off warre / and tydings off warre / be ye not troubled. For they muste nedes be. Butt the ende is nott yett. For there shall nacion aryse agaynste nacion / and realme agaynste realme. And there shalbe erthquakes / in all quarters / and famysshment / and troubles. These are the begynnyng off sorowes.

Butt take ye hede to youre selves. For they shall brynge you vppe to the counsels and into the synagogges / and ye shalbe beeten / and ye shalbe brought before rulers and kynges / for my sake / for a testimoniall vnto them. And the gospell muste fyrste be publysshed amonge all nacions.

Butt when they leade you and presentt you take noo thought / afore honde what ye shall saye / nether ymagion : butt whatsoever is geuen you att the same tyme / that speake. For it shall nott be ye that shall speake / butt the holy goost. Ye and the brother shall delyvre the brother to deeth. And the father the sonne / And the chyl dren shall ryse agaynste their fathers and mothers / and shall putt them to deeth. And ye shalbe hated off all men for my names sake. Butt whosoever shall endure vnto the ende shalbe safe.

Moreover when ye se the abominable desolacion / where off is spoken by Daniel the prophete / stonde were itt ought nott / lett hym that redeth it vnderstonde itt. Then let them which be in iewry / fle to the mountaynes. And let hym that is on the housse toppe / nott descende doune into the housse / nether entre there in / to fetc he eny thinge oute off his housse. And lett hym thatt is in the felde / not tourne backe agayne vnto tho thynges which he leefte behynde hym / for to take his cloothes with hym. Butt woo is then to them that are with chylde / and to them that geve soucke in thoose dayes. But praye / that youre flyght be not in the wynter. For there shalbe in those dayes suche tribulacion / as was not from the begynnyng off creatures / which God created / vnto this tyme / nether shalbe. And excepte that the lord had shortened those dayes / no man shulde be saved / But for the electes sake / which he hath chosen / he hath shortened thoose dayes.

And then / yff eny man saye vnto you : loo / here is Christ / loo / he is there / beleve nott. For falce christes shall aryse / and falce prophetes / And shall shewe myracles and wonders / to deceave yf it were possible / evyn the electe. But take ye hede / beholde I have shewed you all thynges before.

Moreover in thoose dayes after that tribulacion / the sunne shall waxe darke / and the mone shall not geve her light / and

the starres off heven shall fall/ And the powers which are in heven/ shall move. And then shall they se the sonne of man commynge in the cloudes/ with greate power and glory. And then shall he sende his angels/ and shall gaddre to gedder his electe from the fouare wyndes/ and from the one ende off the worlde to the other.

Learne a similitude of the fygge tree. When his braunches are yett tender/ and hath brought forth the leues/ ye knowe / that sommer ys neare. So in lyke maner when ye se these thinges come to passe/ vnderstand/ that it ys nye even att the dores. Verely I saye vnto you / that thys generacion shall not passe tyll all these thynges be done. Heven and erth shall passe / butt my wordes shall nott passe. Butt of the daye and the houre/ knoweth no man: no nott the angels which are in heven: nether the sonne hym silfe/ save the father only.

Take hede/ watch/ and praye/ for ye knowe nott when the tyme ys. As a man which ys gone into a straunge countrey and hath lefte hys housse/ and given auctorite to hys servauntes/ and to every man hys worke/ and commaunded the porter to watche. Watche thierfore/ for ye knowe not/ when the master of the housse wyll come/ whether att even/ or at mydnyght/ whether att the cocke crowynge/ or in the daunynge: lest yff he come sodenly/ he shulde fynde you slepynge. And that I saye vnto you/ I saye vnto all men/ watche.

The xliij. Chapter.

AFTER two dayes folowed ester/ and the dayes of swete breed. And the hye prestes and scribes sought meanes/ howe they myght take hym by crafte and putt hym to deeth. Butt they sayde: nott on the feaste daye/ leest eny busynes aryse amonge the people.

When he was in bethania/ in the housse off Simon the leper/ even as he sate att meate/ there cam a woman with an alabaster boxe of oyntement/ called narde/ that was pure and costly/ and she brake the boxe and powred it on his heed. There were some that disdayned in themselves/ and sayde: what neded this waste of oyntment? For it myght have bene soolde for more then two houndred pens/ and bene given vnto the povre. And they grudged agaynst her.

And Jesus sayd: lett her be in reest/ why greve ye her? She hath done a goode worke on me. Ye/ and ye shall have povre with you all wayes: and when soever ye will/ ye maye do them

goode: butt me ye shal not have alwayes. She hath done that she coulde: she cam a fore honde to anoynt my boddy to his buryinge warde. Verely I saye vnto you: wheresoeuer thys gospell shalbe preached thorow out the whole worlde: thys also that she hath done/ shalbe rehearsed in remembraunce of her.

And Judas Iscarioth/ won off the twelve/ went awaye vnto the hye prestes/ to betraye him vnto them. When they herde that/ they were gladde/ and promised that they wolde geve hym money. And he sought/ howe he myght conveniently betraye hym.

And the first daye of swete breed/ when they offered the pascal lambe/ his disciples sayd vnto hym: where wylt thou that we goo and prepare that thou mayste eate the ester lambe? And he sent fourth two of his disciples/ and sayde vnto them: Goo ye into the cite/ and there shall a man mete you beringe a pitcher of water/ folowe hym: And whidthersoeuer he goeth in/ saye ye to the good man off the housse: The master axeth where is the geest chambre/ where I shall eate the ester lambe with my disciples. And he wyll shewe you a greate parlour/ paved/ and prepared: there make redde for vs. And his disciples went forth/ and cam in to the cite/ and founde as he had sayd vnto them/ and made redde the ester lambe.

And att even/ he cam with the twelve. And as they sate att borde and ate/ Jesus sayde: Verly I saye vnto you: that won off you shall betraye me/ which eateth with me. And they began to morne/ and to saye to hym won by won: ys it I? And another sayde: Ys it I? he answered/ and sayd vnto them: It is won of the .xij. and the same depeth with me in the platter. The sonne of man goeth/ as it is written of hym: but woo be to that man/ by whome the sonne of man is betrayed. Goode were hitt for hym/ if that man had never bene borne.

And as they ate/ Jesus toke breede/ gave thanks/ brake it and gave it to them and sayd: Take/ eate/ Thys ys my body. And he toke the coppe/ gave thanks/ and gave it to them/ and they dronke all off it/ And he sayde vnto them: Thys ys my bloude of the newe testament/ which shalbe shed for many. Verely I saye vnto you: I wyll drynke no moore off thys frute off the vyne/ vntyll that daye/ that I shall drynke it newe in the kyngdom of god. And when they had sayd grace/ they went out in to the mount olivete.

And Jesus sayde vnto them: All ye shalbe hurtt thorowe me thys nyght/ For it is written: I wyll smyte the shepheard/ and

the sheepe shalbe scattered. Butt after that I am rysen agayne I wyll goo into galile before you. Peter sayde vnto hym : And though all men shulde be hurte / yett wolde nott I. And Jesus sayd vnto hym : Verely I saye vnto the thys daye even in thys nyght / before the cocke crowe twyse / thou shalt deney me thryse. And he spake boldlyer : no / if I shulde dey with the / I woll not deny the Lyke wyse also sayd they all.

And they cam in to a place named gethsemani / And he sayde to his disciples : Sitt ye here / whyll I goo aparte and praye. And he toke with hym Peter / James / and Jhon / and he began to waxe abasshede and to be in an agony. And sayde vnto them : My soule is very hevy even vnto the deeth / tary here and watche. And he went forth a lytle and fell downne on the grounde and prayede / That yf it were possible / the houre myght passe from hym / And he sayde : Abba father / all thinges are possible vnto the / take awaye this cuppe from me. neverthelesse nott that I wyll / butt that thowe wilt be done.

And he cam / and founde them slepinge / and sayd to Peter : Simon slepest thou ? Coudest not thou watche with me one houre ? watche ye / and praye / leest ye entre into temptacion / the sprete is redy / but the flesshe is weeke. And agayne he went awaye and prayde / and spake the same wordes. And he returned and founde them aslepe agayne / for their eyes were hevy : nether coude they tell what they myght answer to hym. And he cam the thyrde tyme / and sayd vnto them : slepe hens forth and take your ease. It ys ynough. The houre is come / Beholde the sonne of man shalbe delyvred into the hondes of synners. Ryse vppe / let vs goo / Loo he that betrayeth me / is come nye.

And immediatly whill he yett spake cam Judas / won off the twelve / and with hyme a greate number off people with sweardes and staves from the hye prestes and scribes and seniours. He that betrayed hym / gave them a generall token / sayinge : whosoever I do kisse / he it is / take hym / and leade hym awaye warely. And as sone as he was come / he went streight waye to him / And sayd vnto hym : master / master / and kissed him. And they leyde their hondes on him. and toke him. Won off them that stode by drue out a swearde / and smote a servaunt off the hye preste / and cutt off hys eare.

And Jesus answered and sayd vnto them : ye cam out as vnto a thefe with sweardes and with staves ffor to take me / I was dayly with you in the temple teachinge / and ye toke me not /

but that the scriptures shulde be fulfilled : and they all forsoke hym and ranne awaye. And there was a certeyne yonge man thatt folowed hym cloothed in linnen apon the bare / and the yonge men caught hym / and he lefte his linnen and fled from them naked.

And they leedde Jesus awaye to the hyest preste off all / and to hym came all the hye prestes / and the seniours / and the scribes. And Peter folowed a great waye of even into the pallys of the hye preste / and he was there and sat with the servauntes / and warmed hymselfe att the fyre.

And the hye prestes and all the counsell sought for witnes agaynste Jesu / to putt hym to deeth / And they founde noone. Yett many bare false witnes agaynste hym / butt their witnes agreed not to gedder. And there arose certayne and brought false witnes againste hym / sayinge : We herde hym saye : I wyll destroye this temple made with hondes / and with in thre dayes I wyll bilde another made with out hondes. And there witnes agreed not to gedder.

And the hyeste preste stode vppe before them all / and axed Jesus sayinge : answerest thou nothinge ? Howe is it that these beare witnes agaynst the ? And he helde his peace / and answered nothyng. Agayne the hyeste preste axed hym / and sayde vnto hym : Arte thou Christ the sonne off the blessed ? And Jesus sayde : I am. And ye shall se the sonne off man sitt on the ryght honde of power / and come in the cloudes off heven. Then the hyest preste rent his cloothes and sayd : what nede we eny further of witnes ? ye have herde the blasphemy / what thinke ye ? And they all gave sentence that he was worthy of deeth. And some began to spit at hym / and to cover his face / and to bet hym with their fistes / and to saye vnto him arede vnto vs. And the servauntes boffeted him on the face.

And Peter was beneeth in the pallys / and there cam won off the wenches off the hyest preste / And when she sawe Petre warmynge hym selfe / she loked on hym / and sayd : wast not thou also with Jesus of Nazareth ? And he denyed it sayinge : I knowe hym not / nether wott I what thou sayest : And he went out in to the poorche / and the cocke crewe. And a damsell sawe hym / and agayne began to saye to them that stode by / thys ys won of them. And he denyed yt agayne. And anon after / agayne they that stode by / sayde to Peter : suerly thou arte won off them / for thou arte of galile / and thy speache agreth therto. And he began to course and to sweare / sayinge / I knowe nott thys man off whom ye speake. And agayne the

cocke crewe. And Peter remembred the worde that Jesus sayd vnto him: before the cocke crowe twyse thou shalt deny me thrise / and began to wepe.

The xv. Chapter.

AND anon in the dawninge heelde the hye prestes a counsell with the seniours and the scribes / And also the whoole congregacion / and bounde Jesus and ledde hym awaye / and delyvered hym to Pilate. And Pilate axed hym: Arte thou the kynge off the Jewes? And he answered / and sayde vnto hym: thou sayest yt. And the hye prestes accused hym off many thynges. Pylate axed hym agayne sayinge: Answerest thou nothyng: Behoolde howe many thynges they lay vnto thy charge? Jesus yett answered never a worde / so that Pilate merved.

Att the feast Pilate was wont to delyvre att their pleasure a presoner: whomsoever they wolde desyre. And there was one named Barrabas / whiche laye bounde with them / that caused in surrection / and in the in surrection committed murther. And the people called vnto hym / and began to desyre off hym / accordinge as he had ever done vnto them. Pylate answered them / and sayd: Wyll ye that I loose vnto you the kynge off the Jewes? For he knewe that the hye prestes had delyvered hym off envy. Butt the hye prestes had moved the people that he shulde rather delyvre Barrabas vnto them.

Pylate answered agayne / and sayd vnto them: What wyll ye then that I do with hym / whom ye call the kynge of the Jewes? And they cryed agayne: crucify hym. Pylate sayde vnto them: What harme hath he done? And they cryed the moore fervently: crucifi hym. Pylate willinge to content the people / loused Barrabas / And delyvered Jesus scourged for to be crucified.

And the souddeers ledde hym awaye in to the commen hall / and called togedder all the whoole multitude / and they clothed hym with purple / and they plated a croune off thornes and crowned hym with all / And began to salute hym: hayl kynge off the Jewes. And they smoothe hym on the heed with a rede / and spatt apon hym / and kneled doune and worsheped hym.

And when they had mooched him / they toke the purple off him / and put his awne clothes on him / and ledde him oute / to crucify him. And they compelled won that passed by called Simon of cerene (which cam oute of the felde / and was father off Alexander and Rufus) to beare hys crosse. And they brought

him to a place named Golgotha (which is by interpretacion / the place of deed mens scoules) and they gave him to drynke wyne myngled with mirre / butt he receaved it not.

And when they had crucified hym / they parted hys garments / castinge loottes for them / what every man shulde have. And it was aboute the thyrde houre / and they crucified hym. And the title of the cause of hys deeth was wrytten / The kynge of the iewis. And they crucified with him two theves: the one on his ryght honde / and the other on hys lifte honde. And the scripture was fulfilled / which sayeth: and he was counted amonge the wicked.

And they that went by / rayled on hym: waggyng the their heedes / and sayinge: A wretche / that destroyest the temple and byldest yt in thre dayes. Save thy silfe / and come doune from the crosse. Lyke wyse also mocked him the hye preestes amonge themselves whyth the scribes / and sayde: He saved other men / hym silfe he cannot save. Lett Christ the kynge of Israel nowe descende from the crosse / that we maye se and beleve. And they that were crucified with him / checked hym also.

And when the sixte houre was come / darknes aroose over all the erth / vntyll the nynthe houre. And att the nynthe houre Jesus cryed with a loude voyce / sayinge: Eloi / Eloi / la ma sabaththani / which is ~~yf~~ it be interpreted: my god / my god / why hast thou forsaken me? And some off them that stode by when they herde that sayde: behoolde he calleth for Helias. And won ran / and filled a sponge full off veneger / and putt yt on a rede / and gave it hym to drynke / sayinge: lett hym alone / let vs se whither Helias wyll come and take hym doune.

Butt Jesus cryed with a loude voyce / and gave vppe the gooste. And the vayle off the temple did rent in two parties / from the toppe to the boottome. And the vnder captayne which stode before hym sawe that he so cryed and gave vppe the gooste / and he said: truely this man was the sonne of god. There were also wemen a good waye of beholdinge him / amonge whom was Mary magdalen / and Mary the mother of James the lytle and of Joses / and Mary Salome. which alsoo when he was in galile / folowed hym / and ministred vnto him / and many other wemen which cam vppe with hym to hierusalem.

And nowe when nyght was come (because it was the even that goeth before the saboth) Joseph of arimathia a noble senatour (which also loked for the kyngdom of god) cam And went booldly vnto Pylate / and begged the boddy off Jesu / Pylate merved

that he was alrede deed and called vnto hym the vnder captayne and axed of him / whether he had bene eny whyle deed. And when he knewe the trueth off the vnder captayne / he gave the boddy to Joseph. And he bought a linnen cloothe / and toke hym doune and wrapped hym in the linnen cloothe / and layde hym in a tombe / that was hewen oute of the rocke. And roolled a stone vnto the dore off the sepulcre. And Mary magdalen and Mary Jose beheld where he was layde.

The 11j. Chapter.

AND when the sabboth daye was past / Mary magdalen / and Mary Jacobi / and Salome / bought oyntmentes / that they myght come and anoynt him. And yerly in the morninge the next daye after the sabboth day they cam vnto the sepulcre / when the sun was risen / And they said won to another: who shall rolle awaye the stone from the dore off the sepulcre? And when they behelde yt / they sawe how the stone was rolled awaye. For it was a very great won / and they went in to the sepulcre / and sawe a yonge man / sittinge on the ryght syde / cloothed in a longe white garment / and they were abasshed.

He sayd vnto them / be nott affrayed / ye seke Jesus of nazareth / which was crucified. He ys risen / he ys nott here. Behoolde the place / where they putt hym. Butt go youre waye / and tell his disciples / and namly Peter / that he is goone before you in to galile / there shall ye se hym / as he sayde vnto you. And they went oute quicly and fled from the sepulcre. For they trembled and were amased / Nether said they eny thinge to eny man / for they were afayed.

When Jesus was risen the morowe after the sabboth daye / he appered fyrst to Mary magdalen / oute off whom he cast seven devyls. And she went / and toolde them that were with hym / as they morned and weppte. And when they herde / that he was alive / and had appiered to her: they beleved it not. After that / he appered unto two of them in a straunge figure / as they walked / and went in to the country. And they went / and toolde it to the remnaunt. And they beleved them nether.

After that he appered unto the eleven as they sate at meate: and cast in their tethe their vnbelefe / and hardnes off herte: be cause they beleved not them which had sene hym after his resurreccion. And he sayd vnto them. Goo ye in to all the woorld / and preache the gospell to all creaturs: Whosoever

beleveth / and ys baptised / shalbe safe : And whosoever beleveth nott / shalbe dampned.

And these signes shall folowe them that beleve : In my name they shall cast oute devyls / and shall speake with newe tonges / and shall kill serpentes. And yf they drynke eny dedly thyng / yt shall nott hurte them. They shall laye their hondes on the sike / and they shall recovre.

So then when the lorde had spoken vnto them he was receaved in to heven / and sate on the right honde of god.

And they went forth / and preached every where /

And the lorde wrought with them / And confirmed their preachynge with myracles that folowed.

The ende of the Gospell
of S. Marke.

The
Gospell off S. Luke.



FOR as moche as many have taken in hond to compyle a treates off thoo thynges/ which are surely knowen amonge vs/ even as they declared them vnto vs/ which from the begynnyng sawe them with their eyes/ and were ministers at the doyng: I determined also/ as sone as I had searched out diligently all thynges from the begynnyng/ that then I wolde wryte vnto the/ goode Theophilus/ that thou myghtest knowe the certente off thoo thynges/ whereof thou arte informed.

The fyrst Chapter.

IN the tyme of Herode kynge of iewry/ there was a certayne prest named Zacarias/ off the course of Abie. And his wyfe was of the doughters of Aaron: And her name was Elisabeth. Booth were perfect before God/ and walked in all the lawes and ordinacions of the lorde that no man coulde fynde fawte with them. And they had no childe/ because that Elisabeth was barren/ And booth were well stricken in age.

Hit cam to passe/ as he executed the prestes office/ before god as his course cam (accordinge to the custome of the prestes office) his lott was to bren odoures/ And went into the temple of the lorde/ and all the multitude of people were with out in their prayers whill the odoures were abrennyng. There appered vnto him the lordes angell/ stondinge on the right syde off the aultre off odours. And when Zacharias sawe hym/ he was abashed and feare cam on hym.

The angell sayde vnto hym: feare not Zacary: ffor thy prayer is herde: And thy wyfe Helyzabeth shall beare the a sonne/

and thou shalt call his name Jhon/ And thou shaltt have ioye and gladnes/ And many shall reioyce att his birth. For he shalbe greate in the sight off god/ and shall nether drynke wyne ner stronge drynke. And he shalbe filled with the holy goost even in his mothers wombe: And many off the chyldren off Israhel shall he tourne to their lorde God. And he shall goo before hym in the sprete and power off Helyas to tourne the herttes off the fathers to their chyldren/ and the vnbeleveres to the wisdom off the iuste men: to make the people redy ffor the lorde.

And Zacary sayde vnto the angell: Wherby shall I know this? seinge that I am olde/ and my wyfe well stricken in yeares. And the angell answered/ and sayde vnto hym: I am Gabriell that stonde in the presens off God/ and am sentt to speake vnto the: and to shewe the this glad tydinges. And take hede thou shalt be domme/ and not able to speake vntyll the tyme that these thinges be performed/ because thou be-levedst not my wordes/ which shalbe fulfilled in there season.

And the people wayted for Zacareas/ and mervelled that he taryed in the temple. When he cam oute he coulede not speake vnto them. And they perceaved/ that he had sene some vision in the temple. And he beckened vnto them/ and remayned speechlesse.

And it fortunede/ as sone as the tyme off his office was oute/ he departed home in to his awne housse. After thoose dayes/ his wife Elizabeth conceived/ and hid her silfe .v. monethes/ saynge: This wyse hath god dealte with me in the dayes when he loked on me/ to take from me the rebuke that I suffered amonge men.

And in the .vi. moneth the angell Gabryel was sent from god vnto a cite off galile/ named nazareth/ to a virgin spoused to a man/ whose name was Joseph/ of the housse of David/ and the virgins name was Mary. And the angell went in vnto her/ and sayde: Hayle full of grace/ the lorde is with the: blessed arte thou amonge wemen. When she sawe hym/ she was abashed att his saynge: and cast in her mynde what maner of salutacion that shulde be. And the angell sayde vnto her: feare not Mary/ thou hast founde grace with god. Loo: thou shalt conceive in thy wombe/ and shalt beare a childe/ and shalt call his name Jesus. He shalbe greate/ and shalbe called the sonne off the hiest. And the lorde god shall geve vnto hym the seate off his father David/ And he shall raygne over the house off Jacob for ever/ and of his kyngdom shalbe none ende.

Then sayd Mary vnto the angell: Howe shall this be / seinge that I knowe no man? And the angell answered / and sayd vnto her: The holy goost shall come apon the / and the power off the hiest shall ouer shaddowe the. Therefore also that holy thyng which shall be borne / shalbe called the sonne of god. And marke / thy cosen Elizabeth / hath also conceived a sonne in her olde age. And this is the .vj. moneth to her / which was called barren / for with god shall nothinge be vupossible. Mary sayd: beholde the honde mayden off the lorde / be it vnto me even as thou hast sayde. And the angell departed from her.

Mary arose in thoose dayes / and went in to the mountayns with hast into a cite off iewry / and entred in to the house off Zacary / and saluted Elizabeth. And it fortunied / as Elizabeth herde the salutacion of Mary / the babe spronge in her belly. And Elizabeth was filled with the holy goost / and cryed with a loude voyce / and sayde: Blessed arte thou among wemen / and blessed is the frute off thy wombe. And whens hapeneth this to me / that the mother off my lorde shulde come to me? Loo / as sone as the voyce of thy salutacion sownded in myne eares / the babe lepte in my belly for ioye. And blessed arte thou that belevedst / For thoose thinges shalbe performed which were tolde the from the lorde.

And Mary sayde.

My soule magnifieth the lorde.

And my sprete reioyseth in god my savioure /

For he hath loked on the povre degre off his honde mayden. Beholde now from hens forth shall all generacions call me blessed.

For he that is myghty hath done to me greate thinges / and blessed ys his name:

And hys mercy is always on them that feare him thorow oute all generacions.

He hath shewed strengthe with his arme / he hath scattered them that are proude in the ymaginacion of their hertes.

He hath putt doune the myghty from their seates / and hath exalted them of lowe degre.

He hath filled the hongry with goode thinges: And hath sent away the ryche empty.

He hath remembred mercy: and hath holpen his servaunt Israhel.

Even as he promised to oure fathers / Abraham and to his seede for ever.

And mary aboode with her iij. monethes / And retourned home agayne.

Elizabethes tyme was come that she shulde be delyvered / And she brought forth a sonne. And her neighbours and her cosins herde tell howe / the lorde had magnified his mercy vppon her / and they reioysed with her.

And hit fortuneth the eyght daye : they cam to circuncise the childe : and called his name Zacari after the name of his father / and his mother answered / and sayd : not soo / but he shalbe called Jhon. And they sayd vnto her : There ys none of thy kynne / that is named with thys name. And they made signes to hys father / howe he wolde have hym called. And he axed for wrytynge tables and wroote saying : hys name is Jhon. And they mervelled all. And hys mought was opened immediatly / and hys tonge / and he spake lawdyng god. And feare cam on all them that dwelt nye / And all these sayinges were noised abroade throughouthe all the hylly countre of Jewry : and all they that herde them layde them vppe in their hertes / saying : What maner chylde shall thys be ? And the honde of god was with hym.

And his father Zacharias was fylled with the holy goost / and prophisyed saying :

Blessed be the lorde god of israhel / for he hath visited and redemed his people.

And hath reysed vppe the horne off health vnto vs / in the housse of his servaunt David.

Even as he promised by the moughth of his holy prophetes which were sens the worlde began.

That we shulde be saved from oure enimys / and from the hondes of all that hate vs :

To shewe mercy towardes oure fathers / And to remember hys holy promes.

That is to saye the oothe / which he sware to oure father Abraham / for to geve us.

That we delivered oute of the hondes of oure enemys / myght serve hym with oute feare : all the dayes of oure lyfe / in suche holynes and ryghtewesnes that are accept before him.

And thou chylde / shalt be called the prophet off the hyest / for thou shalt goo before the face off the lorde / to prepare his wayes :

And to geve knowlege off health vnto hys people / for the remission of sinnes :

Through the tender mercy off oure lorde / wher with hath visited vs the daye springe from an hye :

To geve light to them that sate in darcknes/ and in shadowe of deth/ and to gyde oure fete in to the waye of peace.

And the chylde encreased and waxed stronge in sprete/ and was in wildernes/ tyll the daye cam/ when he shulde shewe hymselfe vnto the israhelites.

The seconde Chapter.

HIT folowed in thoose dayes : that there went oute a commaundment from Auguste the Emperour/ that all the woorlde shulde be valued. This taxynge was fyrst executed when Syrenus was leftenaunt in Siria. And every man went in to his awne shyre toune/ there to be taxed. And Joseph also ascended from Galile/ oute of a cite called Nazareth/ vnto iewry : in to a cite of David/ which is called bethleem/ because he was of the housse and linage of David to be taxed with Mary his wedded wife/ which was with childe.

And it fortunéd whill they there were/ her tyme was come that she shulde be delyvered. And she brought forth her fyrst begotten sonne. And wrapped hym in swadlynge clootlies/ and layed hym in a manger/ be cause there was no rounge for them with in/ in the hostrey.

And there were in the same region shepherdes abydinge in the felde/ and watching their flocke by night. And loo: the angell of the lorde stode harde by them/ and the brightnes of the lorde shone rounde aboute them/ and they were soore afrayed. And the angell sayd vnto them: Be not afrayed Beholde I brynge you tydings off greate ioye/ that shall come to all the people: for vnto you is borne this daye in the cite of David a saveoure/ which is Christ the lorde. And take this for a signe: ye shall fynde the childe swaddled/ and layed in a manger. And streight waye there was with the angell a multitude of heavenly sowdiers/ laudyng God/ and sayinge: Glory to God an hye/ and peace on the erth: and vnto men reioysynge.

And itt fortunéd/ as sone as the angels were gone awaye in to heaven/ the shepherdes sayd won to another: let vs goo even vnto Bethleem/ and se this thyng thatt is hapened/ which the lorde hath shewed vnto vs. And they cam with haste/ and founde Mary and Joseph/ and the babe layde in a manger. When they had sene it/ they publisshed abroad the saynge/ which was tolde them off that chylde. And all that herde itt wondred/ att thoose thynges which were tolde them off the shepherdes. But Mary kept all thoose saynges/ and pondered

them in hyr hert. And the shepherdes retourned/ praysynge and laudynge God ffor all that they had herde and sene/ evyn as itt was told vnto them.

And when the eyght daye was come that the chylde shuld be circumcised/ his name was called Jesus/ which was named off the angell before he was conceaved in his mothers wombe.

✓ And when the tyme of their purificacion (after the lawe of Moyses) was come they brought hym to hierusalem/ to present hym to the lorde (As yt is written in the lawe off the lorde : every man chylde that fyrst openeth the matrix/ shalbe called holy to the lorde) and to offer (as yt ys sayde in the lawe of the lorde) a payre off turtle doves/ or ij. yonge pignons.

And beholde there was a man in hierusalem/ whose name was Simeon. And the same man was iuste and feared god/ and longed for the consolacion off israhel/ and the holy goost was in hym. And an answer was geven hym of the holy goost/ that he shulde not se deethe/ before he had sene the lordes Christ. And he cam by inspiracion in to the temple.

And as the father and mother broght in the chylde Jesus/ to do for hym after the custome of the lawe/ Then toke he hym vppe in his armes and sayde.

Lorde Now lettest thou thy servaunt departe in peace accordinge to thy promes.

✓ For myne eyes have sene the saveour sent from the

Which thou hast prepared before the face of all people.

A light to lighten the gentyls/ and the glory off thy people israhel.

And his father and mother marvelled at thoose thinges/ which were spoken off hym : And Simeon blessed them/ and sayd vnto Mary his mother : behold/ this childe shalbe the fall/ and resurrection off many in israhel/ And a signe which shalbe spokyn agaynste. And moreover the swearde shall pearce the very hert off the/ that the thoughtes of many hertes maye be opened.

✓ And there was Anna/ a prophetes/ the doughter of Phanuel of tribe of Aser. And she was off a greate age/ and had lived with an husbnde .vij. yere from her virginite. And this wedowe was aboute .iiij. scoore and .iiij. yere off age/ which went never oute of the temple/ but served there with fastinge and prayer nyght and daye. And she cam forth that same houre/ and prayed god/ and spake of hym to all that loked for redempcion in hierusalem.

And as son as they had performed all thinges accordinge to the lawe off the lorde/ they returned into galile into their awne

cite nazareth. And the childe grewe and waxed stronge in sprete/ and was full off wysdom/ and the favour of god was with hym.

And his father and mother went to hierusalem every yeare att the feeste of ester. And when he was xij. yere olde/ they went vppe to hierusalem after the custome of the feeste. And when they had fulfilled the dayes/ as they returned home/ the chylde Jesus boode styll in hierusalem/ vnknowynge to his father and mother. For they supposed he had bene in the company. They cam a days iorney/ and sought hym amonge their kynsfolke and acquayntaunce/ and founde hym not. They went backe agayne to hierusalem/ and sought hym. And hit fortunèd that after .iiij. dayes/ they founde hym in the temple sittinge in the middes of the doctours/ both hearynge them/ and posinge them. And all that herde hym marvelled at his witt and answers.

And when they sawe hym/ they were astonyed. And his mother sayde vnto hym: sone why haste thou thus dealte with vs? Beholde thy father and I have sorowed and sought the. And he sayd vnto them: howe is it that ye sought me? wist ye not that I muste goo aboute my father's busines? And they vnderstod nott the saynge that he spake to them. And he went with them and cam to nazareth/ and was obedient to them. His mother kept all these thynges in her hert. And Jesus increased in wisdom and age/ and in favoure with god and man.

The iiij. Chapter.

IN the fiftenthe yeare of the raigne off Tiberius the Emperoure/ Pontius Pilate beinge leftenaunt of Jewry/ and herode beinge Tetrarch of galile/ and his brother Philip Tetrarch in Iturea/ and in the region of traconitis/ and lysanias the Tetrarch of abyline: When Anna and Cayphas were the hye prestes: The commaundment of god was publissed vnto John the sonne off Zacarias in the wildernes. And he cam into all the coostes aboute Jordan/ preachynge the baptism of repentaunce for the remission of synnes/ as it is written in the boke of the sayinges of Esayas the prophet/ which saeth: The voyce off a cryar in wyldernes/ prepare the waye off the lorde/ make hys pathes straight. Every valley shalbe fylled/ and every mountayne and hyll shalbe brought lowe: And crooked thynges shalbe made streight: and the rought wayes shalbe made smoth. And all flesshe shall se the saveour sent off god.

Then sayde he to the people/ that were come to be baptised of

hym. O generacion of vipers : who hath shewed you the crafte to flye from wrath to come? Brynge forth due frutes of repentannce / And begyn nott to saye in youre selves / we have Abraham to oure father. For I saye vnto you : god is able of these stones to reyse vppe children vnto Abraham. Nowe also ys the axe leyed vnto the rote off the trees. Every tree therfore / which bringeth notforth good frute / shalbe hewen doune / and caste in to the fyre.

And the people axed him / sayinge : What shall we do then. He answered and sayde vnto them : He that hath ij. cootes / lett hym parte with hym that hath none : And he that hath meate / let him do lyke wyse.

Then cam there puplicans to be baptised / and sayde vnto hym : Master / what shall we do? He answered vnto them : requyre no more then that / which ys appoynted vnto you.

The soudiers lyke wyse demaunded off hym / sayinge : And what shall we do? And he sayde to them : Do violence to noo man : nether trouble eny man wrongfully : And be content wyth youre wages.

As the people were in a doute / and all men disputed in there hertes of Jhon : Whether he were very Christ / Jhon answered / and sayd to them all. I baptyse you wyth water / butt a stronger then commeth / whose shue latchet I am nott worthy to vnloose : he will baptise you with the holy goost / and with fyre / which hath his fan in his hond / and wil pource his floore / and will gader his corne in to hys barne / And the chaffe wyll he bourne with fyre that never shalbe quenched. And many other thynges in hys exhortacion preached he vnto the people.

Then Herode the Tetrach (when he was rebuked of hym for Herodias his brother Philippes wyfe / and for all the evyls which herod had done) added this above all / and leyd Jhon in preson.

And yt fortunied as all the people receaved baptim (And when Jesus was baptised and did praye) that heven was opened / and the holy goost cam doune in a bodely shape lyke a dove apon him. And a voyce cam from heven / sayinge : thou arte my dere sonne / In the do I delyte.

And Jesus him silfe was about thirty yere of age when he began / beinge as men supposed the sonne of Joseph.
 which Joseph was the sonne of Heli :
 which was the sonne of Mathat :
 which was the sonne of Levi :
 which was the sonne of Melchi :
 which was the sonne of Janna :
 which was the sonne of Joseph :
 which was the sonne of Matatthias :

which was the sonne of Amos :
 which was the sonne of Nahum :
 which was the sonne of Esli :
 which was the sonne of Nagge :
 which was the sonne of Maath :
 which was the sonne of Matathias :
 which was the sonne of Semei :
 which was the sonne of Joseph :
 which was the sonne of Juda :
 which was the sonne of Johanna :
 which was the sonne of Rhesya :
 which was the sonne of Zorobabel :
 which was the sonne of Salathiel :
 which was the sonne of Neri :
 which was the sonne of Melchi :
 which was the sonne of Addi :
 which was the sonne of Cosam :
 which was the sonne of Helmadam :
 which was the sonne of Her :
 which was the sonne of Jeso :
 which was the sonne of Helieser :
 which was the sonne of Joram :
 which was the sonne of Mattha :
 which was the sonne of Levi :
 which was the sonne of Simeon :
 which was the sonne of Juda :
 which was the sonne of Joseph :
 which was the sonne of Jonam :
 which was the sonne of Heliacim :
 which was the sonne of Melea :
 which was the sonne of Menam :
 which was the sonne of Mathathan :
 which was the sonne of Nathan :
 which was the sonne of David :
 which was the sonne of Jesse :
 which was the sonne of Obed :
 which was the sonne of Boos :
 which was the sonne of Salmon :
 which was the sonne of Naason :
 which was the sonne of Aminadab :
 which was the sonne of Aram :
 which was the sonne of Esrom :
 which was the sonne of Phares :
 which was the sonne of Juda :

which was the sonne of Jacob :
 which was the sonne of Ysaac :
 which was the sonne of Abraham :
 which was the sonne of Tharra :
 which was the sonne of Nachor :
 which was the sonne of Saruch :
 which was the sonne of Ragau :
 which was the sonne of Phalec :
 which was the sonne of Heber :
 which was the sonne of Sala :
 which was the sonne of Cainan .
 which was the sonne of Arphaxat :
 which was the sonne of Sem :
 which was the sonne of Noe :
 which was the sonne of Lameth :
 which was the sonne of Mathusala :
 which was the sonne of Enoch :
 which was the sonne of Jareth :
 which was the sonne of Malalehel :
 which was the sonne of Cainan :
 which was the sonne of Enos :
 which was the sonne of Seth :
 which was the sonne of Adam :
 which was the sonne of God .

The iiii. Chapter.

JESUS then full off the holy goost / returnyd from iordan / and was caryed off the sprete into a wildernes / and was xl. dayes tempted of the devyl. And in thoose dayes ate he no thinge : And when they were ended / he after ward hongred. And the devyll sayd vnto him : yf thou be the sonne of god / commaunde this stone that he be breed. And Jesus answered hym / sayinge : It ys written : man shall nott live by breed only / but by every worde of God.

And the devyll toke him vppe into an hye mountayne / and shewed hym all the kyngdoms of the erth even in the twincklynge of an eye. And the devyl said vnto him : all this power will I geve the everywhit / and the glori of them (for that is delyvered to me / and to whomsoever I wyll I geve it) Yf thou therfore wilt worshippe me / they shalbe all thyne. Jesus answered and sayd vnto hym : hence from me Satan. For hit is written. Thou shalt honour thy lorde god / and hym only serve.

And he caryed hym to hierusalem / and set him on a pynacle

of the temple / and sayd vnto him : Yf thou be the sonne of god / cast thy silfe doune from hens. For it ys written / he shall geve hys angelles charge over the / to kepe the / and with their hondis they shall stey the vppe / that thou hurt nott thy fote agaynst a stone. Jesus answered and sayde vnto hym / it is sayd / thou shalt nott tempte thy lorde god. And as sone as the devyll had ended all his temptacions / he departed from him for a season.

And Jesus retourned by the power of the sprete in to galilee / and the fame off hym went throwe oute all the region rounde aboute. And he taught in there sinagogges / and was commended off all men.

And he cam to nazareth where he was noursed / and as hys custume was / went into the sinagog on the saboth daye / and stode vppe for to rede. And there was delyvered vnto hym the boke off the prophet Esaias. And when he had opened the boke / he founde the place / where hit was wrytten : The sprete off the lorde apon me / be cause he hath annoynted me / To preache the gospell to the povre he hath sent me / And to heale them which are troubled in there hertes : To preache deliveraunce to the captive / And sight to the blynde / And frely to sett att liberte them that are brused / And to preache the acceptable yeare off the lorde.

And he closed the booke / and gave it agayne to the minister / and sate doune. And the eyes off all thatt were in the synagog / were fastened on hym. And he began to saye vnto them. This daye ys thys scripture fulfilled in youre eares. And all they bare hym witnes / and wondred att the gracions wordes / which proceeded oute off hys mouth / and sayde : Is not this Josephs sonne?

And he sayde vnto them : Ye maye very wele saye vnto me this proverbe. Visicion / heale thy silfe. Whatsoever we have herd done in Capernaum / do the same here lyk wyse in thyne awne countre. And he sayde : Verely I saye vnto you : no prophett is accepted in his awne countre.

But I tell you off a trueth / Many wyddowes were in Israhell in the dayes off Helyas / when hevyn was shet thre yeres and syxe monethes / when greate fammisshment was trougoute all the londe / And vnto none off them was Helyas sent / save in to sarepta besydes sydon vnto a woman that was a widow. And many leppers were in israhel in the tyme off Heliseus the prophet / and yet none off them was healed / sayvng Naaman off siria.

And as many as were in the sinagog when they herde that / were filled with wrath and roose vppe / and thrust hym oute of the cite / and ledde hym even vnto the edge of the hill / wheron their cite was bilte / to cast hym doune hedlynge. But he went his waye even thorowe the myddes of them : and cam in to

capernaum/ a cite of galile/ and there taught them on the sabboth dayes. And they were astonied at his doctrine: for hys preaching was with power.

And in the synagoge there was a man/ which had a foule sprete whith in him/ and cryed with a loude voyce/ sayinge: let me alone/ what haste thou to do wyth vs/ thou Jesus off nazareth? Arte thou come to destroye vs? I knowe the what thou arte/ thou arte the holy man of god. And Jesus rebuked hym/ sayinge: hooke thy peace/ and come oute of hym. And the devyle threwe him in the myddes of them and cam oute of hym/ and hurt hym not. And feare cam on them all/ And they spake amonge them selves/ sayinge: what manner a thinge is this? For with auctorite and power he commaundeth the foule spretes and they come out! And the fame of hym spread abroode throwoute all places of the countre round aboute.

And he roose vppe and cam oute of the synagoge/ and entred in to Simons housse. And Simons motherclawe was taken wyth a greate fever/ And they made intercession to him for her. And he stode over her/ and rebuked the fever: and hit leest her. And immediatly she roose and ministred vnto them.

When the sun was doune/ all they that had sicke/ taken with diuers diseases/ brought them vnto him: and he layde his hondes on every won of them/ and healed them. And devils also cam out of many of them/ cryinge and saying: Thou arte Christ the sonne of God. And he rebuked them/ and suffered them nott to speake/ for they knewe that he was Christ.

As sone as it was daye/ he departed and went awaye into a desert place/ and the people sought hym and cam to hym/ and kept hym that he shulde not departe from them. And he sayde vnto them: I muste to other cities also preace the worde of God/ for therfore am I sent. And he preached in the synagoges off Galile.

The v. Chapter.

HIT cam to passe as the people preased apou hym/ to heare the worde off God/ that he stode by the lake of Genazareth: and sawe two shippes stonde by the lake syde/ for the fissermen were gone out of them/ and were wasshyng their nettes. Jesus entred in to one of the shippes/ which perteyned to Simon/ and prayed hym/ that he wolde cary hym a litell from the londe. And he sate doune and taught the people out of the shippe.

When he had leest speakyng/ he sayde vnto Simon: Cary vs in to the depe/ and lett slippe thy nett to make a draught.

And Simon answerid / and sayde to hym: Master we have labored all nyght / and have taken nothyng. Yet nowe at thy worde I wil loose forthe the net. And when they had so done / they inclosed a greate multitude of fisses. And the net brake / and they made signes to their felowes which were in the other shippe / that they shulde come and helpe them. And they cam / and they filled bothe the shippes / that they soncke agayne.

When Simon Peter sawe that / he fell doune at Jesus knees sayinge: lorde goo from me / for I am a sinfull man. For he was vtterly astonied / and all that were with hym att the draught off fische which they toke: and so was also James and Jhon the sonnes of Zebedei / which were partetakers with Simon. And Jesus sayd vnto Simon: feare not / from hence forthe thou shalt catche men. And they broughtt their shippes to londe / and forsoke all / and folowed hym.

And itt fortunied that he was in a certayne cite / and beholde there was a man full of leprosy: and when he had spied Jesus / he fell on his face and besought him saying: Lorde yff thou wilt / thou canst make me cleane. And he strethed forth his hond and touched hym sayinge: I will / be thou cleane. And immediatly the leprosy departed from hym. And he warnid hym / that he shulde tell no man: but that he shulde goo and shewe hym silfe to the preste / and offer for his clensynge / accordynge as Moses commaundement was / for a witnes vnto them.

But his name spreed the moare abroade / and the people cam togedder to heare / and to be healed of hym / of infirmities. And he kepte hym silfe aparte in the wildernes / and gave hym silfe to prayer.

And itt happened on a certayne daye / that he taught / and there sate the pharises / and doctours of lawe / which were come out off all the tounes of Galile / Jewry / and Jerusalem / and the power off the lorde was to heale them. And beholde / men brought a man lyinge in hys beed / which was taken with the palsey / and they sought meanes to brynge hym in / and to laye hym before hym. And when they coule not fynde by what waye they myght brynge hym in / be cause off the preace / they went vp on the toppé of the housse / and lett hym doune thorowe the tylynge / beed and all in the myddes before Jesus. When he sawe their fayth he sayde vnto hym: man thy synnes are forgiven the. And the scribes / and the pharises / began to thynke saynge: What felow is this: which speaketh blasphemy? Who can forgive synnes / butt God only?

When Jesus perceaved their thoughtes / he answered and sayde vnto them : What thinke ye in youre hertes ? Whether is easyar to saye / thy synnes are forgiven the / or to saye / Rise and walke ? That ye maye knowe that the sonne off man hath power to forgeve synnes on erth / he sayde vnto the sicke of the palsey : I saye to the / aryse / take vp thy beed / and goo home to thy housse. And immediatly he rose vp before them all / and toke vp his beed where on he laye / and departed to his awne housse praysynge god. And they were all amased / and they lauded God / and were filled with feare / sayinge : We have sene straunge thynges to daye.

And after that he went forth / and sawe a publican / named Levi / syttinge at the receyte off custome / and sayde vnto hym : folowe me. And he leeft all / roose vppe / and folowed hym. And that same levi made him a greate feaste at home in his awne housse. And there was a greate company of publicans / and off other that sate at meate with hym. And the scribes and pharises grudged agaynst his disciples / sayinge : Why eate ye and drynke ye / with publicans / and synners ? Jesus answered and sayde vnto them : They that are whole / nede not of the phisicion : but they that are sicke. I cam not to call the rightewes to repent- aunce : but the synners.

They sayde vnto hym : Why do the disciples off Jhon fast often and praye : and the disciples of the pharises also : and thyne eate and drynke ? To whome he sayde : Can ye make the Children of the weddyng fast / as longe as the bryde grome is present with them ? The dayes will come / when the bryd grome shalbe taken awaye from them. then shall they fast in thoose dayes.

He spake vnto them in a similitude : No man putteth a pece of an newe garment / into an olde vesture : for yf he do / then breaketh he the newe and the pece that was taken out of the newe / agreeth nott with the olde. Also no man poureth newe wyne into olde vessels / yf he do / the newe wyne breaketh the vessels / and runneth out it silfe / and the vessels perisshe : But newe wyne must be poured into newe vessels / and boothe are preserved. Also no man that drynketh olde wyne / strayght waye can awaye with newe / for he sayeth : the olde is plesaunter.

The vij. Chapter.

HIT happened on an aftersaboth / they went thorowe the corne felde / and his disciples plucked the eares of corne / and ate them / and rubbed them in their hondes. Certayne of

the pharises sayde vnto them: Why do ye that which is not lauffull to be done on the saboth dayes? Jesus answered them and sayde: Have ye nott redde what David did/ when he hym-silffe was anhungred/ and they which were with hym: howe he went into the housse off god/ and toke and ate the loves off halowed breed/ and gave also to them which were with hym: whych was not lauffull to eate/ but for the prestes only. And he sayd vnto them: The sonne of man is lorde even of the saboth daye.

And it fortun-ed in a nother saboth also/ that he entred into the sinagoge and taught. And there was a man/ whose right honde was dyled vp. The scribes/ and the pharises watched hym/ to se whether he wolde heale on the saboth daye or not/ that they myght fynde an accusacion agaynst hym. Butt he knewe their thoughtes/ and sayde to the man which had the widdred honde: Ryse vp/ and stonde forth in the middes. He arose/ and stepped forth. Then sayde Jesus vnto them: I will axe you a question: Whether is it lauffull on the saboth dayes to do goode/ or to do evill? to save life oder for to destroye hyt. And he behelde them all in compasse/ and sayd vnto the man: Stretche forth thy honde. He did soo/ and his honde was restored/ and made as whoole as the other. And they were filled full of madenes/ and counselled won with another/ what they myght do to Jesu.

Hit fortun-ed in those dayes/ he went out into a mountayne for to praye/ and continued all nyght in prayer to god. And as sone as it was daye/ he called his disciples/ and of them he chose twelve/ which also he called his aposteles. Simon/ whom also he named Peter: and Andrew his brother/ James and John/ Philip and Bartlemeaw/ Mathew and Thomas/ James the sonne of Alpheus and Simon called Zelotes/ and Judas James sonne/ and Judas Iscariot/ which same was the traytour.

And he cam doune with them and stode in the playne felde with the company of his disciples/ and a greate multitude of people out off all parties off Jewry and Jerusalem/ and from the see cooste off Tire and Sidon/ which cam to heare hym/ and to be healed of their diseases/ and they also that were vexed with foule spretes/ and they were healed. And all the people preased to touche hym: for there went vertue out off hym/ and healed them all.

And he left vp his eyes ap-on his disciples/ and sayde: Blessed are ye povre: for y-ouers is the kyngdom off God. Blessed are ye that hunger: for ye shalbe satisfied. Blessed are ye that wepe: for ye shall laugh. Blessed are ye when men hate

you / and thrust you out off their companie / and rayle on you / and abhorre youre name / as an evill thyng / for the sonne off mannes sake. Reioyse ye then / and be gladd: for beholde youre rewarde is greate in heven. After this manner their fathers entreated the prophetes.

But wo be to you that are ryche: for ye have ther in youre consolacion. Wo be to you that are full: for ye shall longer. Wo be to you that nowe laugh: for ye shall wayle / and wepe. Wo be to you when all men prayse you: for so did their fathers to the falce prophetes.

But I saye vnto you which heare: Love youre enemys. Do goode to them whych hate you. Blesse them that coursse you. And pray for them / which wrongfully trouble you. And vnto hym that smyteth the on the one cheke / offer also the other. And hym that taketh awaye thy goun / forbid nott to take thy coote also. Geve to every man that axeth of the. And yf eny man take awaye thy goodes / axe them nott agayne. And as ye wold that men shulde doo to you: soo do ye to them lyke wyse.

Yf ye love them which love you: what thanke are ye worthy of? seinge that the very synners love their lovers. And yf ye do for them which do for you: what thanke are ye worthy of? For the very synners doo even the same. Yff ye lende to them off whome ye hoope to receave: what thanke shal ye have: for the very synners / lende to synners / to receave as moche agayne. Love ye youre enemys / do goode / and lende / lokynge for nothyng agayne: and your rewarde shalbe greate / and ye shalbe the chyl dren off the hyst: for he is kynde vnto the vnkynde / and to the evyll.

Be ye therfore mercifull / as youre father ys mercifull. Judge nott and ye shall nott be Judged. Condemne nott: and ye shall not be condemned. Forgeve / and ye shalbe forgiven. Geve / and yt shalbe geven vnto you. good measure / pressed doune / shaken to gedder / and runnyng over / shall men geve into youre besomes. For with what measure ye mete / with the same shall men mete to you agayne.

And he put forth a similitude vnto them: Can the blynde ledde the blynde? Do they nott both then fall into the dyche? The disciple is not above his master. Every man shalbe perfecte / even as hys master ys. Why seist thou a moote in thy brothers eye / and considerest not the beame that is in thyne awne eye? Other howe cannest thou saye to thy brother: Brother lett me pull out the moote that is in thyne eye: when thou perceavest nott the beame that is in thyne awne eye? Ypocrite / cast out

the beame out off thyne awne eye first / and then shalt thou se perfectly / to pull out the moote out of thy brothers eye.

Hit is nott a goode tree that bryngeth forth the evyll frute : Nether is that an evyll tree / whych bryngeth forth the goode frute. For every tree ys knowen by his frute. Nether off thornes gader men fygges / nor of bussches gadre they grapes. A goode man off the goode treasure off hys hert bryngeth forth that which ys goode. And the evyll man of the evyll treasure off hys hert / bryngeth forth the that which ys evyll. For off the aboundaunce off the hert / the mought speaketh.

Why call ye me Master / Master : and do not as I bid you ? whosoever commeth to me / and heareth my sayinges / and doeth the same / I wyll shewe you to whome he ys lyke. He is lyke a man which bilt an housse : which digged depe / and layde the foundation on a rocke. When the waters arose / the fludde bett apou that housse / and coulde nott move hyt. For it was ground-ed apou a rocke. But he that heareth and doth not / is lyke a man / that with out foundation bylt an house apou the erth / agaynst which / the fludde bet : and it fell by and by. And the fall of that housse was greate.

The vij. Chapter.

WHEN he had ended all his sayinges in the audience of the people / he entred into Capernaum. And the servaunt of a certayne Centurion was sicke / and redy to dye / whom he made moche of. And when he herde of Jesu / he sent vnto hym the seniours of the iewes / besechyng him that he wolde come and save his servaunt. And they cam to Jesus and besought him instantly / sayinge : He is worthy that thou shuldest do this for hym. For he loveth our nacion / and hath bilt vs a sinagoge. And Jesus went with them.

And when he was nott farre from the housse / the Centurion sent to hym hys frendes / sayinge vnto hym : Lorde trouble not thy silfe / for I am nott worthy that thou shuldest enter into my housse. Wherefore I thought nott my silfe worthy to come vnto the : but saye the worde and my servaunt shalbe whoole. For I lyke wyse am a man vnder power / and have vnder me soudiers / and I saye vnto won / goo : and he goeth. And to another / come : and he cometh. And to my servaunt / do this : and he doeth it. When Jesus herde this he merveyled at him / and turned hym about and sayd to the people that folowed hym : I saye vnto you / I have not founde soo greate fayth / noo nott in

Israhel/ certaynly. And they that wer sent/ turned backe home agayne/ and founde the servaunt that was sicke whoole.

And it fortunede after that/ he went into a cite called Naym/ and hys disciples went with him/ and a greate nomber off people. When he cam nye to the gate off the cite/ beholde/ there was a deed man caried out/ which was the only sonne of his mother/ and she was a widowe/ and moche people off the cite was with her. And the lorde sawe her/ and had compassion on her/ and sayde vnto her: wepe not. And went and touched the coffyn/ and they that bare hym stode still. And he sayde: Yonge man/ I saye vnto the/ aryse. And the deed sate vp/ and began to speake. And he delivered hym to his mother. And there cam a feare on them all. And they glorified god sayinge: a greate prophet ys rysen amonge vs/ and God hath visited hys people. And thys rumor off hym went forth throughout all Jewry/ and thorowout all the regions whych lye rounde about.

And vnto Jhon shewed hys disciples off all these thynges. And Jhon called vnto hym two off hys disciples/ and sent them to Jesus sayinge: Arte thou he that shall come: or shall we loke for another? When the men wer come vnto hym/ they sayde: Jhon baptiste sent vs vnto the sayinge: Arte thou he that shall come: or shall we wayte for another? Att that same time/ he cured many off their infirmittes/ and plages/ And off evyll spretes/ and vnto many thatt were blynde/ he gave syght/ And he answered/ and sayd vnto them: Goo youre wayes and shewe Jhon/ what thinges ye have herde and sene: howe that the blynde se/ the halt goo/ the lepers are censed/ the deafe heare/ the deed aryse: To the povre is the gospell preached/ and happi is he that falleth not/ by the reason of me.

When the messengers of Jhon wer departed/ he began to speake vnto the people of Jhon: What went ye out for to se in to the desert? went ye to se a rede shaken with the wynde? But what went ye out for to se? a man clothed in saufte rayment? Beholde they which are gorgeously appparelled/ and lyve delicatly/ are in kynges courtes. Butt what went ye forth to se? A prophet? Ye I saye to you/ and moare then a prophet. This is he of whom liit is wrytten: Beholde I sende my messenger before thy face/ to prepare thy waye before the. I saye vnto you: A greater prophett then Jhon amonge wemens children/ is there none. Neverthelesse won that is lesse in the kyngdom of God/ is greater then he.

And all the people that herde/ and the publicans iustified God/ which wer baptised in the baptism of Jhon. But the

pharyses and scribes despised the counsell off God / agaynst them selves / and wer not baptised of hym.

And the lorde sayd : Where vnto shall I lyken the men of this generacion / and whatt thyng are they lyke ? They are lyke vnto chyl dren sittynge in the market place / and crynge one to another / and saynge : We have pyped vnto you / and ye have nott daunsed : We have mourned to you / and ye have not wept. For Jhon baptist cam vnto you nether eatynge breed / ner drynkyng wyne / and ye saye : he hath the devyll. The sonne off man is come and eateth and drynketh / and ye saye : beholde a man which is a glotton / and a drynker of wyne / the frende of publicans and sinners. And wisdom is iustified of all her chyl dren.

And one off the pharyses desired hym that he wolde eate with hym. And he cam in to the pharises housse / and sate doune to meate. And beholde a woman in that cite / which was a synner / as sone as she knewe that Jesus sate at meate in the pharises housse / she brought an alabaster boxe of oyntment / and she stode at his fete behynde hym wepyng / and began to wesse his fete / with teares / and did wipe them with the heares off her heed / and kyssed his fete / and anoynted them with oyntment.

When the pharise which bade hym to his housse / sawe that / he spake with in hym sylfe : saynge : Yf this man wer a prophet / he wolde surely haue knowen who and what maner woman this is which toucheth him / for she is a synner. And Jesus answered / and sayde vnto hym : Simon I have somewhat to say vnto the. And he sayd : Master saye on. There was a certayne lender / which had two detters / the one ought five hondred pence / and the other fifty. When they had nothinge to paye / he forgave them booth. Which of them tell me / will love hym moost ? Simon answered / and sayde : I suppose that he to whom he forgave moost. And he sayde vnto him : Thou hast truely iudged.

And he turned to the woman / and sayde vnto Simon : Seist thou thys woman ? I entred into thy housse / and thou gavest me noo water to my fete : butt she hath wesshte my fete with teares / and wiped them with the heeres of her heed. Thou gavest me no kysse : but she / sence the tyme I cam in / hath not ceased to kisse my fete. Myne heed with oyle thou didest nott anoynte : and she hath annoynted my fete with oyntment. Wherefore I saye vnto the : many synnes are forgiven her / because she loved moche. To whom lesse is forgiven / the same doth lesse love.

And he sayde vnto her thy synnes are forgiven the. And they that sate at meate wyth hym / began to saye with in them selves : Who is this whych forgeveth synnes also. And he sayde to the woman : Thy fayth hath saved the / Goo in peace.

The viij. Chapter.

AND it fortuneth after that / he hym silfe went throughout cities and townes / preachinge / and shewing the kyngdom of God / and the twelve with hym. And also certayne women / which wer healed of vnclene spretes / and infirmities : Mary called Magdalen / out of whom went seven devyls / and Joanna the wyfe of Chusa / Herodes stewarde / And Susanna / And many other : which ministred vnto hym of their substaunce. When moche people wer gadred to gether / and were come to him out of the cities / he spake by a similitude : A sower went out to sowe his seede / and as he sowed / some fell by the waye syde / and hit was troden vnder fete / and the foules of the ayre devoured it vp. And some fell on ston / and as sone as yt was spronge vp / yt widdred awaye / because yt lacked moystnes. And some fell amonge thornes / and the thornes spronge vp with it / and choked it. And some fell on goode grounde / and spronge vp and bare frute / an hondred foolde. And as he sayde these thynges / he cryed : He that hath eares to heare / lett hym heare.

Hys disciples axed hym / sayinge : what maner similitude this shulde be. And he sayde : vnto you is it geven to knowe the secretes of the kyngdom of god : butt to other in similitudes / that when they se / they shulde nott se : and when they heare they shulde not vnderstonde.

The similitude is this. The seede ys the worde of God. Those that are besyde the waye / are they that heare / and afterwarde commeth the devyll / and taketh awaye the worde out of their hertes / lest they shulde beleve and be saved. They on the stonnes / are they which when they heare the worde receave yt with ioye. And these have noo rotes / which for a whyle beleve / and in tyme of tentacion goo awaye. That which fell amonge thornes / are they which heare / and goo forth / and are choked with care and riches / and voluptuous livynge / and brynge forth noo frute. That in the good grounde / ar they which with a goode and pure hert / heare the worde / and kepe it / and brynge forth frute with pacience.

No man lygetheth a candell / and coverit hyt vnder a vessell /

nether putteth hit vnder the table/ but setteth it on a candelsticke/ that they that enter in maye se lyght. No thinge is in secret/ that shall not come abroode: Nether eny thinge hyd that shall not be knowen/ and come to light. Take hede therefore how ye heare. For whosoever hath/ to him shalbe geven: And whosoever hath not/ from him shalbe taken/ even that same which he supposeth that he hath.

Then cam to hym hys mother and his brethren/ and coude nott come at hym for preace. And they tolde hym sayinge: Thy mother and thy brethren/ stonde wyth out/ and wolde se the. He answered/ and sayd vnto them: my mother and my brethren are these/ which heare the worde of God/ and do it.

Hit chaunsed on a certayne daye that he went into a shippe/ and his disciples alsoo/ and he sayde vnto them: Lett vs goo over vnto the other syde of the lake. And they launched forthe. And as they sayled he fell a slepe/ and there arose a storme of wynde in the lake/ and they wer fylled with water/ and wer in ieopardy. And they went to hym and awoke hym/ sayinge: Master/ Master/ we are loost. He arose and rebuked the wynde/ and the tempest off water/ and they ceased/ and it waxed calme. And he sayd vnto them: where is youre fayth? They feared and wondred/ sayinge one to another: who is this? for he commaundeth windes and water/ and they obey him? And they sayled vnto the region of the gaderens/ which is over agaynst galile.

As he went out off the shippe to londe/ there met hym a certayne man out off the cite/ whych had a devyll longe tyme/ and ware noo cloothes/ nether aboode in eny housse: but amonge graves. When he sawe Jesus/ he cryed/ and fell doune before hym/ and with a loude voyce sayde: What have I to do wyth the Jesus the sonne off the moost hiest? I beseche the torment me noot. For he commaunded the foule sprete to come out of the man. For ofte tymes he caught hym/ and he was bounde with chaynes/ and kept with fetters: and he brake the bondes/ and was caryed off the fende/ into wildernes.

Jesus axed hym sayinge: what is thy name? And he sayde: Legion. be cause many devyls wer entred into hym. And they besought hym/ that he wolde nott commaunde them to goo into the depe. There was therby an heerde of many swyne/ feadynge on an hill/ and they prayed hym/ that he wolde soffre them to enter into them. And he soffered them. Then went the devyls out off the man/ and entred into the swyne: And the heerd toke their course/ and ran heedlynge into the lake/ and

wer choked. when the herdmen sawe what had chaunsed / they fled / and tolde it in the cite and in the villages.

And they cam out to se what was done. And cam to Jesus / and founde the man / out of whom the devyls wer departed / sittynge att the fete of Jesus clothed / and in hys right mynde / and they wer afrayde. They also which sawe it told them by what meanes he that was possessed of the devyll / was healed. And all the whole multitude of the Gadarens / besought hym / that he wolde departe from them : for they wer taken with great feare. And he gate hym into the shyppe / and returned backe agayne. The man out off whom the devyls were departed / besought hym / that he myght be with hym : But Jesus sent hym awaye / sayinge : Goo home agayne into thyne awne housse / and shewe what thynges God hath done to the. And he went his waye / and preached thorowe out all the cite what thynges Jesus had done vnto hym.

Hit fortunèd that when Jesus was come agayne / the people receaved hym. For they all longed for hym. And beholde there cam a man named Jairus (and he was a ruler off the sinagoge) and he fell doune at Jesus fete / and besought hym that he wolde come into his housse / ffor he had but a doughter only / of twelve yere of age / and she laye a dyinge. As he went the people thronge hym.

And a woman havynge an issue of bloud twelve yeres (whiche had spent all her substaunce amonge phisicions / nether coulde be holpen of eny) cam behinde hym / and touched the hem of his garment / and immediatly her issue off bloud staunched. And Jesus sayde / Who is it that touched me? when every man denyed / Peter and they that were with hym / sayde : Master the people thrust the / and vex the : and thou sayest / who touched me? And Jesus sayd : Some boddie touched me. For I perceave that vertue is gone out of me. When the woman sawe that she was not hid from hym / she cam trimblynge / and fell at his fete / and tolde hym before all the people / for what cause she had touched hym / and howe she was healed immediatly. And he sayde vnto her : Doughter be of goode comforte / Thy fayth hath made the safe / goo in peace.

Whyll he yett speake / there cam won from the rulers off the synagogis housse / which sayde to hym : Thy doughter is deed / disease not the master. When Jesus herde that / He answered to the maydens father sayinge : Feare nott / beleve only / and she shalbe made whoole. And when he cam to the housse / he suffred no man to goo in with hym / save Peter / James / and

Jhon / and the father and the mother of the mayden. Every body wept and sorowed for her. And he sayde Wepe nott: for she is nott deed butt slepeth. And they lewgh hym to scorne. For they knew thatt she was deed. And he thrust them all out att the dores / and caught her by the honde / and cryed / sayinge : Mayde aryse. And her sprete cam agayne / and she roose strayght waye. And he commaunded to geve her meate. And the father and the mother of her were astonyed. But he warned thatt they shulde tell noo man / whatt was done.

The ij. Chapter.

THEN called he the .xij. to gether / and gave them power / and auctorite / over all devyls. And that they myght heale diseases. And he sent them to preache the kyngdom of god / and to cure the sick. And he sayd to them : Take noo thinge to sucke you by the waye: nether staffe / nor scripe / nether breed / nether money / nether have two cootes. And wat-soever housse ye enter into there abyde / and thence departe. And whosoever will not receave you / when ye departe from that citie / shake of the very dust from youre fete / for a testimony agaynst them. They went forthe / and went thorowe the tounes / preachynge the gospell / and healyng every wheare.

Herod the tetrarch herde off all thatt by hym was done / and douted because it was sayd of some / that Jhon was rysen agayne from deeth. And off some that Helias had apered. And off other that won off the olde prophettes was rysen agayne. And Herod sayde : Jhon have y behedded : who is this of whom I here suche thynges? And he desired to se hym.

And the Apostles retourned / and tolde hym all that they had done. And he toke them and went a syde into a solitary place / neye to a citie called Bethsaida. The people knewe off it / and folowed hym. And he receaved them / and spake vnto them of the kyngdom off God. And healed them that had nede to be healed. The daye began to weare awaye. Then cam the twelve / and sayde vnto hym : sende the people awaye / that they may goo into the tounes / and villages round about / and lodge / and get meate / for we are here in a place of wildernes. Then sayd he vnto them : Geve ye them meate. And they sayde : We have no moo but five loaves and two fisshes / except we shulde goo and bye meate for all this people. And they wer about a five thousandde men. He sayde vnto his disciples : Cause them to sit doune by fyftie in a company. And they did

soo / and made them all sit doune. He toke the five loaves / and the two fisshes / and loked vp to heven / and blessed them / and brake / and gave to his disciples / to sett before the people. And they all ate / and wer satisfied. And there was taken vp off thatt remayned to them / twelve baskettes full off broken meate.

Hit fortunèd as he was alone praying / hys disciples were with hym / and he axed them sayinge Who saye the people that I am? They answered and sayd: Jhon baptist. Some say Helias. And some saye / won of the olde prophetes is risen agayne. He sayde vnto them: Who saye ye that I am? Peter answered and sayde: thou arte the Christ off God. He warned and commaunded them / that they shulde tell no man that thinge / sayinge: That the sonne off man must suffre many thynges / and be reprovèd of the seniours / and of the hy prestes and scribes / and be slayne / and the thirde daye rise agayne.

And he sayde to them all / yf eny man will come after me / let hym denye hym silfe / and take his crosse on hym dayly / and folowe me. Whosoever will save his life / shall lose it. And whosoever shall lose his life / for my sake / the same shall save it. For what shall itt avauntage a man / to wyn the whole worlde / yff he loose hym silfe? or runne in damage off hym silfe? For whosoever is ashamed of me / and off my sayinges: off hym shall the sonne of man be ashamed / when he commeth in his awne maieste / and in the maieste of his father / and of the holy angels. I tell you of a surety: Some there are of them thatt here stonde / which shall not tast of deeth till they se the kyngdom of God.

And it folowed about an viij. dayes after thoose sayinges / he toke Peter / James / and Jhon / and went vp into a mountayne to praye. And as he prayed / the fassion of his countenance was changed / and his garment was whyte / and shoone. And beholde / two men talked with him / and they were Moses and Helias / which apered gloriously / and spake of his departinge / whych he shulde ende att Jerusalem. Peter and they that wer with hym / wer hevy a slepe. And when they woke / they saw his maiestie / and two men standinge with him.

And it chaunsed as they departed from hym / Peter sayde vnto Jesus: Master / it is goode beinge here for vs. Let vs make thre tabernacles / won for the / and won for Moses / and won for Helias. And wist nott what he sayde. Whyll he thus spake there cam a cloude and shadowed them and they feared when they entred into the cloude. And there cam a voyce out of the cloude sayinge: This is my deare sonne / heare hym. And as

some as the voice was past/ Jesus was founde alone. And they kept it cloosse/ and tolde noo man in thoose dayes eny of those thynges/ which they had sene.

Hyt chaunsed on the nexte daye as they cam doune from the hyl/ moche people cam and met hym. And beholde a man off the company cryed out sayinge: Master I beseche the beholde my sonne/ for he is all that I have: and se/ a sprete taketh hym/ and sodenly he cryeth/ and he teareth hym that he fometh agayne/ and vneth departeth he from him/ when he hath rent him: And I have besought thy disciples to cast hym out/ and they coulde nott. Jesus answered/ and sayde: O generacion with oute fayth/ and croked: howe longe shall I be with you? And shall suffre you? Brynge thy sonne bidder. As he yette was a commynge/ the fende rent hym/ and tare hym. Jesus rebuked the vnclene sprete/ and healed the chylde/ and delivered hym to hys father. And they wer all amased att the myghty power of God.

Whyll they wondred every one att all thynges whych he did: He sayde vnto hys disciples: Lett these sayinges synke doune into youre eares. The tyme wyll come/ when the sonne off man shalbe delivered into the hondes off men. Butt they wist nott what that worde meant/ and yt was hyd from them thatt they vnderstod hytt not. And they feared to axe hym off that sayinge.

There arose a disputacion amonge them/ who shulde be the greatest. When Jesus perceaved the thoughtes off their hertes/ he toke a chylde/ and sett hym hard by hym/ and sayde vnto them: Whosoever receave thys chylde in my name, receaveth me. And whosoever receaveth me/ receaveth hym that sent me. For he that amongst you/ ys the least/ the same shalbe greate.

Jhon answered and sayde: Master we sawe won castynge out devyls in thy name/ and we forbade hym/ be cause he foloweth not with vs. And Jesus sayde vnto hym: forbid ye hym not. For he that is nott agaynst you/ is with you.

And it folowed when the time was com that he shulde be receaved vp that he determined hym silfe to goo to Jerusalem: and sent messengers before hym. And they went/ and entred into a citie of the samaritans to make redy for hym. And they wolde nott receave hym/ because his face was as though he wolde goo to Jerusalem. When hys disciples/ James/ and Jhon/ sawe that/ they sayde: Lorde/ wilt thou that we commaunde/ that fyre come doune from heven/ and consume them/ even as Helias did? Jesus turned about/ and rebuked them sayinge: ye wote

nott what maner sprete ye are off. The sonne of man ys not come to destroye mennes lives/ but to save them. And they went to another toune.

Hit chaunced as they went on their iorney/ a certayne man sayd vnto hym: I wyll folowe the whither soever thou goo. Jesus sayd vnto him: foxes have holes/ and bryddes of the ayer have nestes: but the sonne of man hath nott where on to laye his heed.

And he sayde vnto a nother: folowe me. And the same sayde: lorde suffre me fyrst to goo and burye my father. Jesus sayd vnto hym: Lett the deed/ bury the deed: but goo thou and preache the kyngdome off God.

And another sayde: I wyll folowe the lorde: But lett me fyrst goo bid them fare wele/ which are at home at my housse. Jesus sayd vnto him: No man that putteth hys honde to the plowe/ and loketh backe/ is apte to the kyngdom of god.

The 11. Chapter.

AFTER that/ the lorde apoynted other seventie also/ and sent them/ two and two/ before his face/ into every citie/ and place/ whither he him silfe wolde come. And sayde vnto them: the harvest is greate: but the laborers are feawe. Praye therefore the lorde of the harvest/ to send forth hys laborers into hys heruest. Goo youre wayes. Beholde I sende you forthe as lambes amonge wolves. Beare noo wallet nether seryppe/ nor shues/ and salute noo man by the waye. In whatsoever housse ye enter in/ fyrst saye: Peace be to this housse: And yf the sonne of peace be theare/ youre peace shall rest upon hym/ yff nott/ yt shall returne to you agayne. And in the same housse tary still eatynge and drynkynge/ suche as they have. For the laborer is worthy off hys rewarde.

Go not from housse to housse: and in to whatsoever citie ye enter/ yf they receave you/ eate whatsoever is set before you/ and heale the sicke that are theare/ and saye vnto them: the kyngdom of god is come neye upon you. But into whatsoever citie ye shall enter/ yf they receave you not/ goo youre wayes out into the stretes of the same/ and saye: even the very dust/ which cleaveth on vs of youre citie/ we wpe of agaynst you: Nott with stondynge/ marke this/ that the kyngdom of God was come neye upon you. Ye I saye vnto you: that it shalbe easier in that daye/ for Sodom then for that citie.

Wo be to the Choroazin: wo be to the bethsaida. For if the

miracles had bene done in Tyre and Sidon/ which have bene done in you/ they had a greate whyle agone repented/ sittynge in heere and asshes. Neverthelesse it shalbe be easier for Tyre and Sidon/ at the iudgment/ then for you. And thou Capernaum which art exalted to heven/ shalt be thrust doune to hell. whosoever heareth you/ heareth me: And whosoever despiseth you/ despiseth me. And he that despiseth me/ despiseth hym that sent me.

The seventie returned agayne with ioye sayinge/ Lorde even the very devyls are subdued to vs thorowe thy name. And he sayde vnto them: I sawe sathan/ as it had bene lightenyng/ faule doune from heven. Beholde I geve vnto you power to treade on serpentis/ and scorpions/ and upon all maner power of the enemy/ and nothyng shall hurte you. Neverthelesse in thys reioyse nott/ that the spretes are vnder youre power: Butt reioyse / be cause youre names are written in heven.

That same time reioysed Jesus in the sprete/ and sayde: I prayse the father lorde of heven and erth/ because thou hast hyd these thynges from the wyse and prudent/ and hast opened them to the folisse. Even soo father for soo pleased it the/ All thynges are geven me off my father. And noo man knoweth who the sonne is/ butt the father: nether who the father is/ save the sonne/ and he to whom the sonne wyll shewe hym.

And he turned to his disciples/ and sayde secretly/ Happy are the eyes/ which se that ye se. For I tell you that many prophetes and kynges have desired to se thoose thynges which ye se/ and have nott sene them: And to heare those thynges whych ye heare/ and have nott herde them:

And marke/ A Certayne Lawere stode vp/ and tempted hym sayinge: Master what shall I do/ to inheret eternall lyfe? He sayd vnto him: What ys written in the lawe? Howe redest thou? And he answered and sayde: Thou shalt love thy lorde god/ wyth all thy hert/ and wyth all thy soule/ and with all thy strengthe/ and with all thy mynde: and thy neighbour as thy sylfe. And he sayde vnto hym: Thou hast answered right. This do and thou shalt live. He wyllynge to iustifie hym silfe/ sayde vnto Jesus: Who ys then my neighbour?

Jesus answered and sayde: A certayne man descended from Jerusalem into Jericho/ And fell into the hondes off theves/ whych robbed hym off his rayment and wonded hym/ and departed levyng hym halfe deed. And yt chaused that there cam a certayne preste that same waye/ and sawe hym/ and passed by. And lyke wyse a levite/ when he was come neye to the place/

went and loked on hym / and passed by. Then a certayne Samaritane / as he iorneyed / cam neye vnto hym / and behelde hym / and had compassion on hym / and cam to hym / and bounde vppre hys wondes / and poured in wyne / and oyle / and layed him on his beaste / and brought hym to a commen hostry / and drest him. And on the morowe when he departed / he toke out two pence / and gave them to the host and said vnto him. Take care of him / and whatsoeuer thou spendest above this / when I come agayne I will recompence the. Which nowe off these thre / thynekst thou was neghbour vnto him that fell into the theues hondes? And he answered: he that shewed mercy on hym. Then sayd Jesus vnto hym. Goo and do thou lyke wyse.

Hyt fortunèd as he went / that he entred into a certayne toune. And a certayne woman named Martha / receaved hym into her housse. And this woman had a sister called Mari / which sate at Jesus fete / and herde Jesus preachynge: Martha was combed about moche servyng / and stode and sayde: Master / doest thou not care / that my sister hath lefft me to minister alone? Bid her therfore / that she helpe me. And Jesus answered / and sayde vnto her: Martha / Martha / thou arte busied / and troublest thy silfe / about many thynges: verely one ys nedfull / Mary hath chosen her a good parte / which shall not be taken awaye from her.

The xj. Chapter.

AND it fortunèd as he was prayinge in a certayne place: when he ceased / won of his disciples sayd vnto him: Master teache vs to praye / As Jhon taught his disciples. And he sayd vnto them: When ye praye / saye: Oure father which arte in heven / halowed be thy name. Lett thy kyngdome come. Thy will / be fulfillet / even in erth as it is in heven. Oure dayly breed geve vs this daye. And forgeve vs oure synnes: For even we forgeve every man that traspaseth vs / and ledde vs not into temptacion / Butt deliver vs from evyll Amen.

And he sayde vnto them: which of you shall have a frende and shall goo to hym att mydnyght / and saye vnto hym: frende lende me foure loves for a frende of myne is come out off the waye to me / and I have nothyng to sett before him / And he with in shall andswer and saye: Trouble me nott / nowe is the dore shett / and my servaunttes are with me in the chamber / I cannot ryse and geve them to the. I saye vnto you: though he woll not aryse and geve hym / be cause he is his frende: Yet

because of hys importunitie he woll ryse and geve hym as many as he nedeth.

And I saye vnto you : axe / and yt shalbe geven you. Seke / and ye shall fynde. knocke / and it shalbe opened vnto you. For every one that axeth / receaveth : and he that seketh / fyndeth : and to him that knocketh shall it be opened. Yf the sonne axe breed off eny off you which ys hys father : wyll he proffer hym a stone ? Or yf he axe fische / wyll he geve hym a serpent : Or yf he axe an egge : wyll he proffer him a scorpion ? Yf ye then which are cvyll / knowe howe to geve good giftes vnto youre chyl dren ? Howe moche more shall youre father celestial / geve a good sprete to them / that desire it of hym.

And he was a castynge out a devyll / whyche was dom. And it folowed when the devyll was gone out / the dom spake / and the people wondred. Some off them sayde : he casteth out devyls by the power of Belzebub / the chefe of the devyls. And other tempted hym sekyng of hym a signe from heven. He knewe their thoughtes and sayde vnto them : Every kyngdom / at debate with in it silfe shalbe desolate : and won housse shall fall ap on another. Soo if Satan be at variaunce with in hym silve : howe shall his kyngdom endure ? Be cause ye say that I cast out devyls by the power off Belzebub ? Yf I by the power of Belzebub caste oute devyles : by whose power / do youre chyl dren cast them out ? Therefore shall they be youre iudges. Butt if I with the finger off God cast out devyls / noo doute / the kyngdom of God is come ap on you.

When a stronge man armed watcheth his housse : That he possesseth / is in peace. But when a stronger then he cometh ap on hym / and overcometh hym : he taketh from him / his harnes / wherin he trusted / and devideth his gooddes. He that is not with me is agaynst me. And he that gadereth nott with me scatterch.

When the vnclene sprete is gone out of a man / he walketh through waterlesse places sekyng reest. And when he fyndeth none / he sayeth : I will returne agayne vnto my housse whence I cam out. And when he cometh / he fyndeth it swept and garnished. Then goeth he and taketh seven other spretes with hym worse then hym silfe / and they enter in / and dwell there. And the ende off that man / is worse then the begynnyng.

Hit fortun'd as he thus spake / a certayne woman of the company lyfte vp her voyce / and sayde vnto hym : Happy is the wombe that bare the and the pappes / which gave the sucke. Butt he sayde : Happy are they that heare the worde off God / and kepe it.

When the people wer gadered thicke to geder : He began to saye : This is an evyll nacion. They seke a signe / and there shall noo signe be geuen them / but the signe off Jonas the prophet. For as Jonas was a signe to the Ninivites / so shall the sonne off man be to this nacion. The quene off the southe shall ryse at the iudgement / with the men of this generacion / and condempne them : for she cam from the ende of the worlde / to heare the wisdom of Solomon : and beholde a greater then Solomon is here. The men off Ninivite shall ryse at the indgement / with this generacion / and shall condempne them : for they repented at the preachynge of Jonas : and beholde / a greater then Jonas is here.

Noo man lighteth a candell / and putteth it in a preve place / nether vnder a bussel : Butt on a candelsticke / that they that come in / maye se light. The light off thy body is thyne eye. Therfore / when thyne eye is single : then is all thy boddy full off light. Butt if thyne eye be evyll : then shall all thy body be full of darknes ? Take hede therfore thatt the light which is in the / be nott darknes. For if all thy body shalbe light / havynge noo parte darke : then shall all be full off light / even as when a candell doeth light the with his brightnes.

And as he spake / a certayne pharise besought hym to dyne with hym : and Jesus went in / and sate doune to meate. When the pharise sawe that he marveyllled that he had nott wesselled before dynner. And the lorde sayde to hym : Nowe do ye / O pharises / make clene the out syde of the cuppe / and of the platter : but youre inwarde parties are full of ravynge and wickednes. Ye foles did not he that made that which is with out : make that which is within alsoo ? Neverthelesse ye geve of that that ye have / and beholde all is clene to you.

But wo be to you pharises / for ye tythe the mynt / and rewe / and all manner erbes / and passe over iudgment / and the love of God. These ought ye to have done / and nott to have left the other ondone.

Wo be to you pharises : for ye love the vppormost seates in the sinagoges / and gretynge in the markettes.

Wo be to you scribes and pharises ypocrites / for ye are as graves which apere not / and men that walke over them / are nott ware of them.

Then answered one of the laweares / and sayd vnto hym : Master / thus sayinge / thou putttest vs to rebuke also. Then he sayde : Wo be to you also ye laweares : for ye lade men with burthens grevous to be borne / and ye youre selves touche nott the packes with one of youre fingers.

Wo be to you that bilde the sepulcres off the prophetes : for youre fathers killed them : Truly ye beare witnes / that ye alowe the dedes of youre fathers : for they killed them / and ye bilde their sepulcres.

Therefore sayde the wisdom off God : I will send them prophetes and Apostles / and off them they shall slee and persecute. That the blood off all the prophetes / which was sheed from the begynnyng off the worlde / maye be requyred off this generacion / from the blood of Abel vnto the blood off Zacary / whiche perished bitwene the aulter and the temple. Verely I saye vnto you : it shalbe requyred off this nacion.

Wo be to you laweares : for ye have taken awaye the keye of knowledge / ye entred not in youre selves / and them that came in ye forbade.

When he thus spake vnto them / the laweares / and the pharises / began to wexe busy about hym and to stoop his moughth with many questions / Layinge wayte for hym / and seckynge to catche some thyng of his mought / wherby they myght accuse hym.

The xij. Chapter.

AS there gadered to gedther an innumerable multitude off people (in so moche that they trood won another) he began to saye vnto his disciples : Fyrst of all beware of the leuen off the pharises / which is ypocrysy. For there is nothyng covered / that shall not be vncovered : nether hid / that shall not be knowen. Wherefore whatsoever ye have spoken in darknes : that same shalbe hearde in light. And that which ye have spoken in the eare / even in secret places / shalbe preached even on the toppe off the housses.

I saye vnto you my frendes : feare ye not them that kyll the body / and after that have nothyng that he can moare do. I will shewe you / whom ye shall feare. Feare hym which after he hath kylled / hath power to cast in to hell. Ye I saye vnto you / hym feare. Are nott five sparowes bought for two farthynges ? and none off them is forgotten off God. Ye the very heers of your heed are nombred. Feare nott therefore : Ye are moare off value then many sparowes.

I saye vnto you : Whosoever confesseth me before men / even hym shall the sonne off man confesse also before the angels off God. And he that denyeth me before men : shalbe denyed before the angels off God. And whosoever speaketh a worde agaynste the sonne of man itt shalbe forgiven hym. Butt vnto hym thatt blasphemeth the holy goost / it shall not be forgiven.

When they brynge you into their sinagoges / and vnto their rulers / and officers / take noo thought how or what thyng ye shall answere / or what ye shall speake. For the holy goost shall teache you in the same houre / what ye ought to saye.

Won off the company sayde vnto hym: Master / bid my brother deuide the enherytaunce with me. And he sayde vnto hym: Man / who made me a iudge / or a devider over you? And he sayde vnto them: take hede / and beware of coveteousness. For no mannes life stondesth in the haboundaunce of the thynges which he possesseth And he put forth a similitude vnto them sayinge:

The londes of a certayne man brought forth frutes plenteously / and he thought in hym silfe sayinge: whatt shall I do / because I have noo rouse where to bestowe my frutes? And he sayde: This will I do. I will destroye my barnes / and bilde greater / and ther in will I gadder all my frutes / and all my goodes: and I will saye to my soule: Soule thou hast moche goodes layde vp in stoore for many yeares / take thyne ease: eate / drynke and be mery. But God sayde vnto hym: Thou fole / this nyght will they fetch awaye thy soule agayne from the. Then whose shall those thynges be which thou hast provided? So is itt with hym thatt gaddreth ryches / and is not ryche in God.

And he spake vnto his disciples: Therefore I saye vnto you: Take no tought for youre lyfe / what ye shall eate / Nether for youre body / what ye shall putt on. The lyfe is moore then meate / and the body is moore then rayment. Marcke wele the ravens / for they nether sowe / nor repe / which nether have stoore housse ner barne / and yet God fedeth them. Howe moche are ye better then the foules.

Which of you with takynge tought can adde to his stature won cubytt? Yf ye then be nott able to do that thyng which is least: why take ye thought for the remnaunt? Consydere the lylies howe they growe: They laboure nott: They spyn not: and I saye vnto you / Solomon in all his royalte was nott clothed lyke vnto one of these.

Yf God then soo clothe the grasse which is to daye in the feldes / and to morowe shalbe cast into the fornace: howe moche moore wyll he clothe you / o ye endued with litell faith? And axe nott what ye shall eate / or what ye shall drynke / nether clyme ye vp an hye / for all suche thynges the hethen people of the worlde seke for. Your father knoweth that ye have nede off suche thynges. Wherefore seke ye after the kyngdome off heven / and all these thynges shalbe ministred vnto you.

Feare not litell floocke / for it is youre fathers pleasure / to geve you a kyngdom. Sell that ye have / and geve almes. And make you bagges / which waxe noot olde / and treasure that fayleth nott in heven / where noo thefe commeth / nether moth corrupteth. For where youre treasure ys / There will youre hertes be also.

Lett youre loynes be gerdde about / and youre lightes brennyng / and ye youre selves / lyke vnto men / that watche for their master when he woll returne from a weddyng : that as sone as he commeth and knocketh / they maye open vnto hym. Happy are thoose servauntes / which their lorde / when he commeth / shall fynde wakyng / verely I saye vnto you / he will gerdde hym silfe about / and make them sitt doune to meate / and walke by them / and minister vnto them. And yf he come in the seconde wathe / ye yf he come in the thyrd wathe / and shall fynde them soo / happy are thoose servauntes.

This shall ye vnderstonde / that yff the good man of the housse / had knowen what houre the thefe wolde have comen / he wolde suerly have watched : and nothave suffered his housse to have bene broken vppe. Be ye prepared therfore for the sonne of man will come att an houre when ye thynke / not.

Then Peter sayde vnto him : Master tellest thou this similitude vnto vs / or to all men ? And the lorde saide : who is a faithfull stewarde / and a discrete / whom his lorde shall make ruler over his housholde / to geve them their dueti of meate / at due season. Happy is that servaunt / whom his master when he cometh shall finde soo doinge. Of a trueth I saye vnto you : that he will make him rueler ower all that he hathe. But and if the evyll servaunt shall saye in his hert : My master wyll differre his commynge / and shall begyn to smyte the servauntes / and maydens / and to eate and drynke / and to be drouken : the lorde off that servaunt wyll come in a daye / when he thynketh nott / and att an houre when he is not ware / and wyll devyde hym / and will geve him his rewarde / with the onbelevers.

The servaunt that knewe his masters wyll / and prepared nott him silfe / nether did accordyng to his will / shalbe beten with many strypes. Butt he that knewe nott / and hath committed thynges worthy of strypes / shalbe beaten with feawe strypes. For vnto whom moche ys geven : off him shalbe moche requyred. And to whom / men moche commytt / the moare of hym will they axe.

I cam to sende fyre on erth : and what ys my desyre but that yt were all redy kyndled ? Nott with stondinge I muste be baptised with a baptism. And how am I payned till it be ended ?

Suppose ye that I am come to sende peace on erth? I tell you/ naye: but rather debate. For hence forth there shalbe five in won housse devided/ thre agaynst two/ and two agaynst thre. The father shalbe devided agaynst the sonne/ and the sonne agaynst the father. The mother agaynst the doughter/ and the doughter agaynst the mother. The motherelawe agaynst the doughterelawe/ and the doughterelawe agaynst the motherelawe.

Then sayde he to the people: when ye se a cloude ryse out off the west strayght waye ye saye: we shall have a shewer/ and soo it is. And when ye se the south wynde blow/ ye saye: we shall have heet/ and it commeth to passe. Ypocrites/ ye can skyll of the fassion of the erth/ and of the skye: but what is the cause/ that ye cannot skyll of this tyme? Ye and why iudge ye nott off youre selves/ that which is rightewes.

Whill thou goest with thyne adversary to the rueler: as thou arte in the waye/ geve diligence that thou mayst be delivered from hym/ least he brynge the to the iudge/ and the iudge deliver the to the ioylar/ and the ioylar cast the in to preson. I tell the thou departest not thence/ tyll thou have made goode the vtmoste farthyng.

The xiiij. Chapter.

THERE were present at the same season/ that shewed hym of the galileans/ whose bloude Pilate mengled with their awne sacrifice. And Jesus answered/ and sayde vnto them: Suppose ye that these galileans/ were greater synners then all other galileans be cause they suffred suche punysshment? I tell you naye: but except ye repent/ ye shall all in lyke wyse perysse. Or thynke ye that those xviij. apou whom the toure in siloe fell and slewe them/ were synners above all men that dwell in Jherusalem? I telle you naye: Butt excepte ye repent/ ye all shall lyke wyse perissh.

He put forth this similitude/ A certayne man had a fygge tree in his vyneyarde/ and he cam and sought frute thereon/ and founde none. Then sayde he to the dresser of his vyneyarde: Beholde/ this thre yeare have I come and sought frute in this fygge tree/ and fynde none/ cut it doune/ why cumbreth hit the ground? And he answered and sayde vnto him: lorde lett it alone this yeare also/ till I digge rounde aboute it/ and donge it/ to se whether it will beare frute. yf not/ then after that/ cut hym doune.

He taught in won of their sinagogges on the saboth dayes / And beholde there was a woman which had a sprete off infirmitie .xviij. yeares : and was bowed to gether / and coulde nott well lifte vp her silfe. When Jesus sawe her / he called her to hym / and sayde to her : woman thou arte delivered from thy disease. And he layde his hondes on her / and immediatly she was made strayght / and glorified God. The ruler off the sinagoge answered with indignacion (be cause that Jesus had healed on the saboth daye) And sayde vnto the people : There are sixe dayes in the weke / in which men ought to worke / in them come and be healed / and nott on the saboth daye.

Then answered hym the lorde and sayd : Ypocrite / doth not eache one of you on the saboth daye. loose his ox / or his asse / from the stall / and leade hym to the water ? And shulde not this doughter of Abraham / be loosed from this bonde on the saboth daye / whom Sathan hath bounde loo / xviij. yeares ? And when he thus sayde / all his adversaris were ashamed / and all the people reioysed on all the excellent dedes / that were done by him.

Then sayde he : What is the kyngdom of God like ? or where to shall I compare it ? It is lyke a grayne of mustard seede / which a man toke and sowed in his garden : and it grewe / and waxed a greate tree / and the foules off the ayer bilt in the braunches of it.

And agayne he sayde : where vnto shall I lyken the kyngdom of God ? it is lyke leuen / which a woman toke / and hidde in thre busshels of floure / till all was thorow leuended. And he went thorowe cities and townes teachynge / and toke his iorney to-wardes Jerusalem.

Then sayde won vnto hym : Lorde / are there feawe that shalbe saved ? And he sayde vnto them / stryve with youreselves to enter in at the strayte gate : For many I saye vnto you / will seke to enter in / and shall nott be able. When the good man of the housse is risen vp / and hathe shett fast the dore / and ye begyn to stonde with out / and to knocke at the dore saynge : Lorde / lorde / open vnto vs : and he shall answer and saye vnto you : I knowe nott whence ye are. Then shall ye begyn to saye. We have eaten / and dronken in thy presence / and thou hast taught in oure stretes. And he shall saye : I tell you / I wott nott whence ye are : departe from me all ye workers off iniquytie. There shalbe wepynge / and gnasshyng of teth : when ye shall se Abraham / and Ysaac / and Jacob / and all the prophetes in the kyngdom of God / and youre selves thrust oute a dores. And

they shall come from the eest/ and from the weest/ and from the northe/ and from the southe/ and shall reest in the kyngdom of god. And beholde/ there are last/ which shalbe fyrst: And there are fyrst which shalbe last.

The same daye there cam certaine of the pharises/ and sayde vnto hym: Gett the out of the waye/ and departe hence: for Herode will kyll the. And he sayd vnto them: Goo ye and tell that foxe/ beholde I cast oute devils/ and heale the people to daye and to morowe/ and the thyrd daye I make an ende. Neverthelesse/ I muste walke to daye and to morowe/ and the daye folowinge: For it cannott be/ that a prophet perisshe eny other where/ save att Jerusalem.

O Jerusalem/ Jerusalem/ which killest prophetes/ and stonest them that are sent to the: howe often wolde I have gadered thy children to gedder/ as the hen her nest vnder her wynges/ and thou woldest nott. Beholde youre habitacion shalbe left vnto you desolate. For I tell you/ ye shall not se me vntill the time come that ye shall saye/ blessed ys he that commeth in the name off the lorde.

The xiiij. Chapter.

AND it chaunsed that he went into the housse of won off the chefe pharises to eate breed/ on a saboth daye: and they watched hym. And beholde there was a man before hym/ which had the dropsy. And Jesus answered and spake vnto the laweares and pharises/ sayinge: is hit lafull to heale on the saboth daye? And they helde their peace. He toke the man and healed him/ and lett hym goo. And answered them sayinge: whiche of you shall have an asse/ or an oxen/ fallen into a pitt/ and will nott straight waye pull him out on the saboth daye? And they coulde not answer hym agayne to that.

He putt forth a similitude to the gestes/ when he marked howe they preased to the hiest rouses/ and sayd vnto them: When thou arte bidden to a weddyng of eny man/ sitt nott doune in the hiest rouse/ lest a more honorable man then thou be bidden of hym/ and he that badde both hym and the/ come and saye to the: geve this man rouse. And thou then begyn with shame to take the lowest rouse. But rather when thou arte bidden/ goo and sit in the lowest rouse/ that when he that bade the commeth/ he maye saye vnto the: frende sitt vp hyer. Then shalt thou have preyase in the presence of them that sitt at meate with the. For whosoever exalteth hym silfe/

shalbe brought lowe: And he that humbleth him silfe shalbe exalted.

Then sayde he also to him that bade him to diner: When thou makest a diner/ or a supper: call not thy frendes/ nor thy brethren/ nether thy kinsmen/ nor yet riche neighbours: lest they bidde the agyne/ and make the recompence. Butt when thou makest a feast/ call the povre/ the maymed/ the lame/ and the blinde/ and thou shalt be happy: For they cannot recompence the. Butt thou shalt be recompensed at the resurreccion of the iuste men.

When won of them that sate at meate also herde that/ he sayde vnto hym: happy is he that eateth breed in the kyngdome of god. Then sayd he to hym: A certayne man ordened a greate supper/ and bade many/ and sent his servaunt att supper time/ to saye to them that were bidden/ come: for all thynges are redy. And they all atonce began to make excuse. The fyrst sayd vnto hym: I have bought a ferme/ and I must nedes goo and se it/ I praye the have me excused. And another sayd: I have bought fyve yooke of oxen/ and I must goo to prove them/ I praye the have me excused. The thyrde sayd: I have maried a wyfe/ and therfore I cannot come. And the servaunt went agayne/ and brought his master worde there of.

Then was the good man of the housse displeased/ and sayd to his servaunt: Goo out quickly into the stretes and quarters of the citie/ and brynge in hidder the povre/ and the maymed/ and the halt/ and the blinde. And the servaunt sayd: lorde it is done as thou commmaundest/ and yet there is roume. And the lorde sayd to the servaunt: Go out into the hie wayes and hedges/ and compell them to come in/ that my housse maye be filled. For I saye vnto you/ that none of those men which were bidden/ shall tast of my supper.

There went a greate company with him/ and he turned and saide vnto them: Yf a man come to me/ and hate not his father and mother/ and wyfe/ and children/ and brethren/ and sisters/ more over and hys awne life/ he cannot be my disciple. And whosoever beare nott hys crosse and come after me cannot be my disciple.

Which of you is he that is desposed to bilde a toure/ and sitteth not doune before and counteth the cost Whether he have sufficient to performe it? lest after he hath layde the foundation/ and is nott able to performe it/ all that beholde it/ begyn to moocke hym sayinge: This man began to bilde/ and was not able to make an ende. What kynge goeth to make batayle agaynst

another kynge / and sitteth not doune fyrst / and easteth in his mynde / wether he be able with ten thousande to mete him that cometh agaynst hym with twenty thousand / or els whill the other is yett a greate waye off / he will sende embasseatours / and desyre peace. Soo lyke wyse / none of you that forsaketh nott all that he bathe / can be my discipule.

Salt is good / but if salte be corrupte / what shalbe seasoned there with? It is nether good for the londe / nor yet for the donge hill / men cast it out at the dores. He that hath eares to heare / let him heare.

The xv. Chapter.

THEN resorted vnto him all the publicans and synners / for to heare him. And the pharises / and scribes grudged sainge : He receaveth to his company synners / and eateth with them. Then put he forth this similitude to them sayinge : What man of you havynge an hundred shepe / if he loose one of them doth not leave nynty and nyne in the wildernes / and goo after hym which is loost / vntill he fynde hym? And when he hath founde hym / he putteth hym on his shulders with ioye : And as sone as he commeth home he calleth to gedder his lovers / and neighbours sayinge vnto them : reioyse with me / for I have founde my shepe which was loost. I say vnto you / that lyke wyse ioye shalbe in heven over one synner that repenteth / moore then over nynety and nyne iuste persons / whiche nede noo repentance. Other what woman havynge .x. grotes / if she loose won / doth not light a candell / and swepe the housse / and seke diligently / till she finde it? And when she hath founde it she calleth her lovers and her neighbours saynge : Reioyse with me / for I have founde the groate which I had loost. Lykwyse I saye vnto you / ioye shalbe in the presence off the angels off God over one synner that repenteth.

And he sayde : a certayne man had two sonnes / and the yonger of them sayde to his father : father geve me my parte off the goodes that to me belongeth. And he devided vnto them his substaunce. And not longe after / the yonger sonne gaddered all that he had to gedder / and toke his iorney into a farre countre / and there he wasted his goodes with royetous livinge. And when he had spent all that he had / there rose a greate derth thorow out all that same londe. And he began to lacke. And he went / and clave to a citesyn of that same countre : which sent hym to the felde / to kepe his swyne. And he wold fayne

have filled his bely with the coddess / that the swyne ate : and noo man gave hym.

Then he remembred hym silfe and sayde : howe many hyred servauntes at my fathers have breed ynough / and I dye for honger. I will a ryse / and goo to my father / and will saye vnto hym : father / I have synned agaynst heven / and before the : nowe am I not worthy to be called thy sonne / make me as one of thy heyred servauntes. And he arose / and cam to his father. When he was yett a greate weye of / his father sawe hym / and had compassion on hym / and ran vnto hym / and fell on his necke / and kyssed hym. And the sonne sayd vnto hym : father I have synned agaynst heven / and in thy sight / nether am I worthy hence forth to be called thy sonne. Then sayde the father to his servauntes : bringe forth that best garment / and put it on him / and put a ryng on his honde / and shewes on his fete. And bryng hidder that fatted caulfe / and kyll hym / and let vs eate and be mery : for this my sonne was deed / and is alive agayne. He was loste / and ys nowe founde. And they began to make good cheare.

The elder brother was in the felde / and when he cam and drewe nye to the housse / he herde minstrelcy / and daunsynge / and called one of his servauntes / and axed what thoose thynges meante. He said vnto him : thy brother is come / and thy father hath killed the fatted caulfe / be cause he hath receaved him safe and sounde. And he was angry / and wolde not goo in. Then cam his father out / and entreated him / he answered and sayde to hys father : Loo these many yeaes have I done the service / nether brake at any time thy commaundment / and yet gavest thou me never soo moche as a kyd to make mery with my lovers : but as sone as this thy sonne was come / which hath devoured thy goodes wyth harloottes / thou haste for his pleasure killed the fatted caulfe. And he sayd vnto hym : Sonne / thou wast ever with me / and all that I have is thine : it was mete that we shulde make mery and be glad : for this thy brother was deed / and is alive agayne : and was loste / and is founde.

The xviij. Chapter.

HE sayd also vnto his disciples : There was a certayne riche man / which had a stewarde / that was acused vnto him that he had wasted his goodes. And he called him / and said vnto him : Howe is it / that I heare this of the ? Geve a comptes off thy steward shippe. For thou mayste be no longer my stewarde.

The stewarde said with in him silfe: what shall I do? for my master will take away from me my stewardshippe. I cannot digge / and to begge / I am ashamed. I woote what to do / that when I am put out of my stewardshippe / they maye receave me in to there houses.

Then called he all his masters detters / and sayd vnto the fyrst: howe moche owest thou vnto my master? And he sayd: a hondred tonnes of oyle / and he sayd to him: take thy bill / and sitt doune quickly / and write fiftie. Then said he to another: what owest thou? And he sayde: an hondred quarters of wheate. He sayd to him: Take thy bill / and writte foure scoore. And the lorde commended the uniust stewarde / because he had done wysly. For the chyldren of this worlde / are in their kynde / wyser then the chyldren off light. And I saye also vnto you: make you frendes of the wicked mammon / that when ye shall have nede they may receave you into everlastinge habitacions.

He that is faithful in that wiche is leste: the same is faithfull in moche: So then if ye have not byn faithfull in the wicked mammon / who will beleve you in that which is true? and if ye have not bene faithfull in another mannes busines: whoo shall geve you youre awne? No servaunt can serve two masters. for other he shall hate the one and love the other or els he shall lene to the one / and despyse the other. Ye cannot serve God and mammon.

All these thinges herde the pharises also which were coveteous. And they mocked him / and he sayd vnto them: Ye are they / which justifie youre selves before men: but God knoweth youre hertes. For that which men magnifie / is abhominable in the sight of god.

The lawe / and the prophettes raygned vntyll the tyme of Jhon: Sence that tyme / the kyngdom of god is preached. And every man stryveth to goo in.

Soner shall heven and erth perisshe / then won title of the lawe shall perisshe. Whosoever forsaketh his wyfe / and marieth another / breaketh matrimony. And every man which marieth her that is divorced from her husbände committeth advourty also.

There was a certayne riche man / which was clothed in purple / and fyne raynes / and fared deliciously every daye. And there was a certayne begger / named Lazarus / whiche laye at hys gate full of soores desyringe to be refresshed with the cromes whiche fell from the ryche mannes borde. Neverthesse / the dogges cam / and licked his soores. And yt fortuneth that the

begger dyed / and was carryed by the angelles into Abrahams bosome. The rich man also died / and was buried in hell.

When he lifte vppe his eyes / as he was in tourmentes / he sawe Abraham a farre off / and Lazarus in his bosome / And cryed and sayd : father Abraham / have mercy on me / and sende Lazarus that he maye depe the tippe off his fynger in water / and cole my tonge / for I am tourmented in this flame. Abraham sayd vnto hym : Sonne / remembre / that thou in thy lyfe tyme receavedst thy pleasure / and contrary wyse Lazarus payne. Nowe therfore is he comforted / and thowe art punysshed. Beyond all this bitwene you and vs there is a greate space sett / so that they which wolde goo from hence to you / cannot : nether from thence come hidder.

And he sayd : I praye the therfore father / send him to my fathers housse. For I have fyve brethren : for to warne them / lest they also come into this place off tourment. Abraham sayd vnto hym / they have Moses and the prophettes / lett them heare them. And he sayd : naye father Abraham / but yf won from the ded cam vnto them they wolde repent. He sayd vnto hym : Yf they heare not Moses and the prophettes nether woll they beleve / though won roose from deeth agayne.

The xviij. Chapter.

THEN sayde he to his disciples / it can not be avoyded / but that occasions of evyll come Neverthesse wo be to hym throw whom they come. It were better for hym if a mylstone wer hanged aboute his necke / and that he were cast into the see / rather then he shulde offende won off this litle wons. Take hede to youre selves / if thy brother trespas agaynst the / rebuke hym / and if he repent / forgeve hym. And though he syn agenst the seven tymes in won daye / and seven tymes in a daye tourne agayne to the sayinge : it repenteth me / forgeve hym.

And the apostles sayde vnto the lorde : in crease oure fayth. The lorde sayde : yf ye had fayth lyke a grayne off mustard sede / and shulde saye vnto thys sycamye tree / plucke thy silfe vppe by the rotes / and plant thy silfe in the see : he shoulde obey you.

Which of you havynge a servaunte a plowynge / or fedyng catell / wolde saye vnto hym when he were come from the felde : Goo quickly and sitt doune to meate / And rather sayeth not to hym / dresse wherwith I maye suppe / and apoynt thy silfe and serve me / tyll I have eaten and dronken : and afterwarde / eate

thou / and drynke thou / Doeth he thanke that servaunt be cause be did that which was commaunded vnto hym? I trowe not. Soo lykewyse ye / when ye have done all those thynges which are commaunded vnto you: Saye / we are vnprofitable servauntes. We have done that which was oure duety to do.

And it chauned as he went to Jerusalem / that he passed thorowe Samaria and Galile. And as he entered into a certayne toune / there met hym ten men / that were lepers / which stode a farre of / and put forth their voices / and sayde: Jesu master / have mercy on vs. When he sawe them / he sayde vnto them: Goo and shewe youreselves to the prestes. And hit chauned as they went / they were censed. And won of them / when he sawe that he was censed / turned backe agayne / and with a loude voice praysed God / and fell doune on his face at his fete / and gave hym thanks. And the same was a samaritan. Jesus answered and sayde: Are there not ten censed? But were are those nyne? There are not founde that returned agane / to geve God prayse / save only this straunger / And he sayde vnto hym: Aryse / and goo thy waye / thy fayth hath saved the.

When he was demaunded off the pharises / when the kyngdom off God shulde come: he answered them and sayde: The kyngdom of God cometh not with waytingefore. Nether shall man saye: Loo here / loo there. For beholde / the kyngdom of God is with in you.

And he sayde vnto hys disciples: The dayes will come / when ye shall desire to se won daye of the sonne of man / and ye shall not se it. And they shall saye to you. Se here / Se there / Goo not after them / nor folowe them / for as the lightenyng that apereth out of the one parte of the heven and shyneth vnto the other parte of the heven: Soo shall the sonne of man be in his dayes. But fyrst must he suffre many thynges / and be reprovred off this nacion.

As it happened in the tyme of Noe: Soo shall it be in the tyme of the sonne of man. They ate / they dranke / they maryed wyves / and were maryed even vnto that same daye that Noe went into the arke / and the floud cam / and destroyed them all. Likewise also / as it chauned in the dayes of Lot. They ate / thei dranke / thei bought / thei solde / thei planted / they bilte. And even the same daye that Lot went out of Zodom / hit rayned fyre and brymstone from heven / and destroyed them all. After these ensamples / shall the daye be / when the sonne of man shall apere.

Att that daye he that is on the housse toppe / and his stuffe

in the housse : lett hym nott come doune to take hit out. And lyke wyse lett not him that is in the feldes / turne backe agayne to that he lefte behynde hym. Remember Lottes wyfe. Whosoever will goo about to save his lyfe / shall loose it : And whosoever shall loose his life / shall quycken it.

I tell you : In that nyght / there shalbe two in one beed / the one shalbe receaved / and the other shalbe forsaken. Two shalbe also agryndyng to gedder : the one shalbe receaved / and the other forsaken. And they answered / and sayde to him : wheare lorde ? And he said vnto them : whersoever the body shalbe / thidther will the egles resoorte.

The xliij. Chapter.

HE put forth a similitude vnto them / signifyinge that men ought alwayes to praye / and not to be wery / sayinge : There was a Judge in a certaine cite / which feared not god nether regarded man. And there was a certayne widdowe in the same cite / whych cam vnto hym sayinge : A venge me of myne adversary. And a greate whyle he wolde noott. Afterwarde he sayd vnto hym silfe : Though I feare nott god / nor care for man / yett be cause this widdowe troubleth me / I woll a venge her / lest at the last she come / and rayle on me.

And the lorde sayd : heare what the vnrightewes iudge sayeth. And shall not god avenge his electe / which crye nyght and daye vnto him ? Ye though he differre them : I tell you / he will avenge them / and that quicly. Neverthelesse / when the sonne of man commeth / suppose ye / that he shall fynde faithe on erthe.

And he put forthe this similitude / vnto certaine which trusted in them selves / that they wer perfect / and despysed other. Two men went vp into the temple to praye : the one a pharise / and the other a publican. The pharise stode and prayed thus with hym silfe. God I tanke the that I am nott as other are / extorsioners / vniuste / advoutres / and even as this publican is. I fast twyse in the weke. I geve tythe of all that I possesse. And the publican stode afarre of / and wolde not lifte vp his eyes to heven / but smote hys brest / sayinge : God be mercyfull to me a sinner. I tell you : this man departed home to his housse iustified moore then the other. For every man that exalteth him silfe / shalbe brought lowe : And he that humbleth hym silfe / shalbe exalted.

They brought vnto hym also babes / that he shoulde touche them. When his disciples sawe that / they rebuked them. But

Jesus called them vnto him / and sayde / Suffre children to come vnto me / and forbidde them not. For vnto souche belongeth the kyngdom of god. Verely I saye vnto you : whosoever receaveth not the kyngdom of god / as a chyld : he shall not enter there in.

And a certayne ruler axed him : sayinge : Goode Master : what ought I to do / to obtaine eternall lyfe ? Jesus sayd vnto hym : Why callest thou me goode / No man is goode / save god only. Thou knowest the commaundmentes : Thou shalt nott commit advoury / thou shalt nott kill / thou shalt nott steale / thou shalt not beare false witnes Honoure thy father / and thy mother. And he sayde : All these have I kept from my youthe. When Jesus herde that / he sayde vnto hym : Yett lackest thou one thyng. Sell all that thou hast / and distribute it vnto te povre / and thou shalt have treasure in heven / and come / and folowe me. When he heerd that / he was hevvy / for he was ryche.

When Jesus sawe hym morne / he sayde : with whath difficulte shall they that have ryches / enter into the kyngdom off God : E syer it is for a cammell to passe thorowe a nedles eye / then for a ryche man to enter into the kyngdom off God. Then sayde they that herde that : And who shall then be saved ? He sayde : Thynges which are vnpossible with men : are possible with God.

Then Peter sayde : Loo we have forsaken all / and have folowed the. He sayde vnto them : Verily I saye vnto you / there is noo man that forsaketh housse / other father and mother / other brethren / or wyfe / or children / for the kyngdom of goddes sake / which same shall nott receive moche moore in this worlde : and in the worlde to come / lyfe everlastyng.

He toke vnto hym the twelve / and sayde vnto them : Loo we go vp to Jerusalem / and all shalbe fulfilled that are written be the prophettes off the sonne off man. He shalbe delivered vnto the gentyls / and shalbe mocked / and shalbe despytfully entreated / and shalbe spetten on : and when they have scourged hym / they will putt hym to deeth / and the thyrde daye shall he aryse agayne. They vnderstode none of these thynges. And this sayinge was hid from them. And they perceaved nott the thynges which were spoken.

Hit cam to passe / as they were come neye vnto Jerico / a certayne blynde man sate by the waye syde beggyng. And when he herde the people passe by / he axed what it meant. They sayd vnto hym that Jesus off Nazareth / went by. And he

cryed / saynge : Jesus the sonne of David / have mercy on me. And they which went before rebucked hym / be cause he shulde holde his peace. And he moche the moare cryed / The sonne of David have mercy on me. Jesus stode styll / and commaunded him / to be brought vnto hym. And when he was come neare / he axed hym sayinge : What wilt thou / that I do vnto the ? And he sayde : Lorde / that I maye receave my sight. Jesus sayde vnto hym : Receave thy sight. Thy faith hath saved the. And immediatly he sawe / and folowed hym / praysinge God. And all the people / when they sawe it / gave laude to God.

The xij. Chapter.

AND he entred in / and went thorow Jerico. And beholde / there was a man named Zacheus / and he was a rueler amonge the publicans / and ryche alsoo. And he made meanes to se Jesus / what he shulde be : and he coulde nott for the preace / be cause he was off a lowe stature. And he ran before / and ascended vpppe / into a sicomore tree / to se hym. For he wolde come that same waye. And when Jesus cam to the place / he loked vp / and sawe him / and sayd vnto hym : Zache / attonce come doune / for to daye I muste abyde at thy housse. And hastely he cam doune / and receaved hym ioyfully. And when they sawe that / they all groudged sayinge : He is gone / into tary with a man that is a synner.

Zache stode forthe and sayde vnto the lorde : Beholde lorde / the haulfe of my gooddes I geve to the povre / and if I have done eny man wronge / I wyll restoore hym fower folde. Jesus sayd vnto hym : This daye is healthe come vnto this housse : for asmoche as it also is become the childe off Abraham. For the sonne off man is come to seke / and to save that which was looste.

As they herde these thynges / he added therto a similitude / be cause he was neye to Jerusalem / And be cause also / they thought that the kyngdom of God shulde shortely apere. He sayde therefore : A certayne noble man / went into a farre countre / to receave a kyngdom / and then to come agayne. He called his ten servauntes / and delivered them ten pounde sayinge vnto them : By and sell till I come : But his citesens hated hym / and sent messengers after hym / saynge : We will not have this man to raigne over vs.

And it cam to passe / when he was come agayne and had receaved his kyngdom / he commaunded his servauntes to be

called to hym (to whom he gave his money) to witt what every man had done. Then cam the fyrst sayinge : Lorde / thy pounce hath encreased ten pounce. And he sayde vnto hym : Well good servaunte / because thou wast faithfull in a very litell thyng / Take thou auctorite over ten cities. And the other cam sayinge / Lorde thy pounce / hath encreased fyve pounce. And to the same he sayde : And be thou alsoo rueler over fyve cities. And the thirde cam / and sayde : Lorde / beholde here thy pounce / which I have kepte in a napkyn / for I feared the / be cause thou arte a strayte man : thou takest vp that thou laydest nott doune / And repest that thou diddest nott sowe. And he sayde vnto hym : Of thyne awne mougthe iudge I the thou evyll servaunt. Knewest thou that I am a strayte man / takynge vppe that I layde not doune / And repinge that I did not sowe ? Wherefore then gavest not thou my money into the banke ? And then at my commyng shulde I have required myne awne / with vauntage. And he sayde to them that stode by : Take from hym that pounce / and geve it hym that hath the ten pounce. And they sayd to hym : Lorde he hath ten pounce. I saye vnto you / that vnto all them that have / it shalbe geven : and from hym that hath not / even that he hath shalbe taken awaye. Morover those myne enemys / which wolde not / that I shulde raigne over them / brynge hidder / and slee them before me. And when he hadd thous spoken / he proceded forthe before them / and went vppe to Jerusalem.

And it fortunéd / when he was come noye to bethfage / and bethany / besydes mounte olivete / he sent two of his disciples sayinge : Goo ye into the toune which is over against you. In the which as sonne as ye are come / ye shall fynde a coolte tyed / wher on / yett never man sate. loose hym and brynge hym hidder. And if eny man axé you / why that ye loose hym : thus saye vnto hym / The lorde hath nede of hym.

They that wer sent went their waye / and founde / even as he had sayde vnto them. And as they were aloosynge the coolte / the owners sayde vnto them : why loose ye the coolte ? And they sayde : For the lorde hath nede of hym. And they brought hym to Jesus. And they cast their rayment on the coolte and sett Jesus thereon. As he went they spredde their cloothes in the waye.

When he was come wheare he shulde goo doune from the mount olivete / the whole multitude of his disciples / began to reioyce / and to lawde God with a loude voyce / for all the miracles that they had sene / sayinge : Blessed be the kynge that

commeth in the name off the lorde / Peace in heven / and glory in the hiest. And some off the pharises off the company / sayde vnto him : Master rebuke thy disciples. He answered / and sayde vnto them : I tell you / yff these holde their peace / the stones will crye.

And when he was come neare / he behelde the citie / and wept on hit sayinge : Yff thou haddest knowen thoose thynges whych belonge vnto thy peace / even att thys daye : Butt nowe are they hidde from thyne eyes. For the dayes shall come upon the / and thyne enemys shall compas the about with a banke. And shall besege the rounde aboute / and kepe the in on every syde / And make the even wyth the grounde / wyth thy chyldren whych are in the. And they shall nott leue in the one stone upon another / because thou knewest nott the tyme of thy visitacion.

And he went into the temple / and began to cast out them that solde therin / and them that bought sayinge vnto them / Hyt is written / my housse is the housse off prayer : Butt ye have made it a den off theues. And he taught dayly in the temple. The hye prestes and the scribes and the chefe off the people / went about to destroye hym : Butt coulde nott fynde what to do. for all the people stocke by hym. And gave him audience.

The xx. Chapter.

AND yt fortun'd in one off those dayes / As he taught the people in the temple / And preached the gospell. The hye prestes and the scribes cam vnto hym wyth the seniours / And spake vnto hym / sayinge : Tell vs by what auctoritie thou doest these thynges ? Other who is he that gave the thys auctorite ? He answered and sayde vnto them : I also will axe you a question / And answer me : was the baptem of Jhon / from heven / or of men ? They thought wyth in them selves sayinge : Yff we shall saye from heven : he will saye : Why then beleved ye hym not ? But and yff we shall saye of men / all the people will stone vs. For they suerly beleved that Jhon was a prophett. And they answered that they coulde nott tell whence it was. And Jesus sayde vnto them : Nether tell I you by what auctorite I do these thynges.

Then began he to put forth to the people / this similitude : A certayne man planted a vineyarde / and lett it forth to fermers / and went hym silfe into a straunge countre for a greate season. And when the time cam / he sent a servaunt to his tennauntes

that they shulde geve hym of the frutes / of the vyneyarde. The tennauntes bett hym / and sent hym away empty. And he ceased nott thereby but sent yett another servaunt. And they bett hym / and foule entreated hym alsoo / and sent hym away empty. Morover / he sent the thyrd e alsoo / And hym they wounded / and cast hym out. Then sayde the lorde off the vyneyarde : what shall I do ? I wyll sende my deare sonne / hym peradventure they wyll reverence / when they se hym.

When the fermers sawe hym / they thought in them selves / sayinge : this is the heyre / come lett vs kyll hym / that the inherytaunce maye be oures. And they cast hym out of the vyneyarde / and kylled hym. Nowe what shall the lorde off the vyneyarde do vnto them ? He wyll come and destroye those fermers / and will lett out his vyneyarde to other. When they herde that / they sayde : God forbid.

He behelde them and sayd : what meaneth thys then that is written : The stone that the bylders refused / is made the heed corner stone ? whosoever stumble at that stone / shalbe brused : but on whomsoever it faul / it wyll also breake hym And the hye prestes and the serybes / the same howre went about to laye hondes on him / but they feared the people. For they perceaved that he had spoken this similitude agaynst them.

And they watched him / and sent forth spies / whych shulde fayne them selves perfecte / to take hym in hys wordes / and to delyvre hym vnto the power / and auctorite off the presydent. And they axed hym sayinge : Master / we knowe that thou sayest / and teachest ryght / nether considerest thou eny mannes degre / but teachest the waye of god truely. Ys it lauffull for vs to geve Cesar tribute / or noo ? He perceaved their craftyness / and sayde vnto them : Why tempt ye me ? Shewe me a peny. Whoose ymage and superscripcion hath it ? They answered and sayd : Cesars. And he sayde vnto them : Geve then vnto Cesar / that which belondeth vnto Cesar : And to God / that whych pertayneth to God. And they coulde nott reprove his sayinge before the people. And they marvayled at his answer / and helde their peace.

Then cam to hym certayne off the Saduces which denye that there is eny resurreccion. And they axed hym sayinge : Master Moses wrote vnto vs / if eny mannes brother dye havinge a wyfe / And the same dye wyth out issue : that then hys brother shulde take his wyfe / and rayse vp seede vnto hys brother. There were seven brethren / and the fyrst toke awayfe / and died with out children. And the seconde toke the wyfe / and he dyed

chylldlesse. And the thyrde toke her/ and in lyke wyse the resydue off the seven/ and leest noo chyl dren be hynde them/ and dyed. Last of all the woman dyed also. Nowe at the resurreccion whose wyfe of them shall she be? for vij. had her to wyfe.

Jesus answered and sayd vnto them: The chyl dren off this worlde mary wyves/ and are maryed/ but they which shalbe worthy of that worlde/ and of the resurreccion from deeth/ nether mary wyves/ nether are maryed/ nor yet can dye eny moare. For they are equall vnto the angels: and are the sonnes of god/ in as moche as they are the chyl dren off the resurreccion. And that the deed shall ryse agayne/ even Moses signified besydes busshe/ when he sayde: the lorde god of Abraham/ and the god off Isaac/ and the god of Jacob. For he is not the god off the deed/ but off them whych live. For all live in hym. Certayne off the pharises answered and sayd: Master/ thou hast wele sayde. And after that durst they not axe hym eny question at all.

Then sayd he vnto them: howe saye they that Christ ys Davides sonne? And David hym silfe sayth in the boke off the psalmes: The lorde sayde vnto my lorde/ Sytt on my ryght honde/ tyll I make thyne enemys thy fote stole. David then called hym lorde: Howe ys he also hys sonne?

Then in the audience off all the people/ he sayd vnto his disciples/ beware off the scribes/ whych desyre to goo in longe clothyng: and love gretynge in the marketes/ and the hiest seates in the sinagoges/ and chefe rounes at feastes/ which devoure widdowes houses/ and praye longe vnder a coloure: The same shall receave greater damnacion.

The xxj. Chapter.

✓ **A**S he behelde/ he sawe the ryche men/ howe they cast in their offeringes into the tresury. He sawe also a certayne povre widdowe/ which cast in thydre two mytes. And he said: of a trueth I saye vnto you/ this povre widdowe hath putt in moare then they all. For they all have of their superfluyte added vnto the offerynge off God: But she/ of her penury/ hath cast in all the substaunce that she hadde.

As some spake of the temple/ howe it was garnessed with goodly stones/ and iewels/ he sayde. The dayes wyll come/ when off these thynges which ye se/ shall nott be lefte stone upon stone/ that shall nott be throwen doune. ✓ And they axed

hym / sayinge : Master when shall these thynges be. And what signes will there be / when suche thynges shall come to passe.

And he sayd : Take hede / that ye be not deceived. For many will come in my name / saying of them selves / I am he. And the tyme draweth neare. Folowe ye nott them therfore. Butt when ye heare of warre / and dissencion : be not afrajd / for these thynges must fyrst come : butt the ende foloweth not by and by. Then sayd he vnto them : Nacion shall ryse agaynst nacion / and kyngdom agaynst kingdom. And greate erthquakes shalbe in all quarters / and longer : and pestilence / and fearfull thinges. And greate signes shall there be from heven.

But before all these / they shall laye their hondes on you / and persecute you / delyverynge you vppe / to the synagoges / and into preson / and brynge you before kynges / And rulers for my names sake. And this shall chaunche you ffor a testimoniall. Lett it sticke therfore faste in youre hertes / nott once to stody before / whatt ye shall answeere for youre selves : For I will geve you a mouth and wysdom / were agaynste / all youre adversarys shall not be able to speake nor resist Ye and ye shalbe betrayed of youre fathers and mothers / and of youre brethren / and kynsmen / and lovers. And some of you shall they put to deeth. And hated shall ye be off all men for my names sake. Yet there shall not one heer of your heeddes perisse. with your patience / possesse your soules.

And when ye se Jerusalem beseged with an hoste / then vnderstonde / that the desolacion of the same is nye. Then lett them which are in iewry flye to the mountaynes. And let them which are in the myddes off hit / departe oute. And lett not them that are in other countries / enter there in. For these be the dayes of vengeance / to fulfill all that are written. Butt wo be to them that be with chylde : and to them that geve sucke in those dayes for there shalbe greate trouble in the londe : and wrathe over all this people. And they shal fal on the edge of the swearde. And they shalbe leed captive in to all nacions / And Jerusalem shalbe trooden vnder fote off the gentyls / vntyll the tyme of the gentyls be fulfilled.

And there shalbe signes / in the sunne / and in the mone / and in the starres : and in the erth the people shalbe in soche perplexite / that they shall not tell which waye to turne them selves. The see and the waves shall roore / and mennes hertes shall fayle them for feare / and for lokynge after thoose thinges which shall come on the erth. For the powers of heven shall move. And then shall they se the sonne of man come in a clowde with

power and greate glory. When these thynges begyn to come to passe: then loke vppe/ and lifte vppe youre heddes/ for youre redemcion drawith neye.

And he shewed them a similitude: beholde the fygge tree/ and all other trees/ when they shute forth their buddes/ ye se and knowe of youre awne selves that sommer is then neye att hond. Soo lyke wyse ye (when ye se these thynges come to passe) vnderstonde/ that the kyngdom of god is neye. Verely I saie vnto you: this generacion shall not passe/ tyll all be fulfilled. Heven and erth shall passe: but my wordes shall not passe.

Take hede to youre selves/ lest youre hertes be overcome/ with surfettyng and dronkennes/ and cares of this worlde: and that/ that daye come on you vnwares. For as a snare shall hit come on all them that sit on the face of the erthe. Watche therfore continually and praye/ that ye maye scape all this that shal come/ And that ye maye stonde before the sonne of man.

✓ In the daye tyme taught he in the temple/ and at nyght/ he went out/ and had abydyng in the mounete olivete. And all the people cam in the mornynge to hym into the temple/ for to heare hym. ✓

The xxij. Chapter.

THE feaste off swete breed drue nye which is called ester/ and the hye prestes/ and scribes sought howe to kyll Jesus/ but they feared the people. Then entred Satan into Judas/ whose syr name was iscariot (which was of the nombre off the twelve) and he went his waye/ and commened with the hye prestes and officers/ how he wolde betraye hym vnto them. And they were glad: and promysed to geve hym money. And he consented/ and sought oportunitie to betraye hym vnto them/ when the people were awaye.

Then cam that daye of swete breed/ when off necessite the ester lambe muste be offered. And he sent Peter/ and Jhon seiynge: Goo and prepare vs the ester lambe/ that we maye eate. They sayde to hym: Where wilt thou/ that we prepare? And he sayde vnto them. Beholde as ye enter into the cite/ there shall a man mete you bearynge a pitcher off water/ hym folowe into the same housse that he entreth in/ and ye shall saye vnto the goode man off the housse/ The master sayeth: Where is the gest chamber/ where I shall eate myne ester lambe wyth my dissiples? And he shall shewe you a greate parloure

paved. There make redy. They went and founde / as he had sayde vnto them : and made redy the ester lambe.

And when the houre cam / he sate doune and the twelve Apostles with hym. And he sayde vnto them : I have inwardly desyred / to eate this ester lambe with you before that y suffre. For I saye vnto you : hence forth / I will nott eate of it eny moore / vntill itt be fulfilled in the kyngdom of God. And he toke the cuppe / and gave thanks / and sayde : Receave this / and devyde itt amonge you : For I saye vnto you : I will not drynke of the frute of the vyne / vntill the kyngdom of God be come.

And he toke breed / and gave thanks / and brake itt / and gave it vnto them / sayinge : Thys is my body which is geven for you / Thys do in the remembraunce of me. Lyke wyse alsoo / when they had supped / he toke the cuppe sayinge : This is the cuppe / the newe testamentt / in my blood / which shall for you be shedde.

Yet beholde / the honde off hym that betrayeth me / is with me on the table. And the sonne of man goeth as hit is ap-
poynted : But wo be to that man by whom he is betrayed. And they began to enquiry amonge them selves / which off them it shulde be / that shulde do that.

And there was a stryfe amonge them / which of them shulde seme greatest. And he sayde vnto them : The kynges of the gentyls raigne over them And they that beare rule over them / are called gracious lordes. But ye shall not be soo. But he that is greatest amonge you / shalbe as the yongest : And he that is chiefe / shalbe as minister. For whether is greater / he that sitteth at meate : or he that serveth ? is not he that sitteth at meate : And I am amonge you / as he that ministreth. Ye are which have bidden with me in my temptacions. And I apoynt vnto you a kyngdom / as my father hath apoynted to me. that ye maye eate / and drynke at my table in my kyngdome / and sit on seates / and iudge the twelve tribes of israell.

And the lorde sayde : Simon / Simon / beholde Satan hath desired you / to sifte you / as it were wheate : But I have prayed for the that thy fayth fayle nott. And when thou arte converted / strengthen thy brethren. And he sayd vnto hym : Lorde / I am redy to goo with the in to preson / and to deth. And he sayde : I tell the Peter / the cocke shall nott crowe this daye / till thou have thryse denyed that thou knewest me.

And he sayde vnto them : when I sent you with out wallett / and scrippe / and shoues / lacked ye eny thyng ? And they sayd / nothyng. And he sayde to them : But nowe he that hath a wallett

let him take itt / and lyke wyse his scrippe. And he thatt hath noo swearde / let hym sell his coote and bye won. I saye vnto you that yet / that which is written must be performed in me (Even with the wicked was he nombred) for those thynges which are written of me have an ende. And they sayd: Lorde / beholde here are two swardes. And he sayde vnto them: it is ynough.

And he cam out / and went as he was wonte to mounte olivete. And his disciples folowed hym And when he cam to the place / he sayde to them Praye lest ye fall into temptacion.

And he gate hym silfe from them / about a stones cast / and kneled doune / and prayed / sayinge: Father if thou wilt / withdrawe this cuppe from me. Neverthelesse / nott my wyll / Butt thyne be fulfilled. And there apered an angell vnto hym from heven / comfortynge hym / And he was in agony / and prayed somewhat longer. And hys sweate was lyke droppes of bloud / tricklynge doune to the grounde. And he rose vppe from prayer / and cam to his disciples / and founde them slepyng for sorowe / and he sayde vnto them: Why slepe ye? Ryse / and praye lest ye fall into temptacion.

Whyll he yet spake: beholde / there cam a company / and he that was called Judas / one off the twelve / went before them / and preased neye vnto Jesus to kysse hym. Jesus sayd vnto hym: Judas betrayest thou the sonne off man with a kysse? When they which were about hym sawe what wolde folow / they sayde vnto hym / Lorde / shall we smyte with a swearde? And one off them smote a servaunt off hym which was the chefe prest of all / and smote off hys righte eare. Jesus answered and sayde: Soffre ye thus farre forth. And he touched his eare / and healed hym.

Jesus sayde vnto the hie prestes and rulers off the temple and the senyours which were come to hym. Be ye come outt / as vnto a thefe with swardes and staves? When I was dayly with you in the temple / ye stretched not forth hondes agaynst me. Butt this is even youre very houre / and the power off darknes. Then toke they hym / and ledde hym / and brought hym to the hie prestes housse. And Peter folowed afarre off.

When they had kyndled a fyre in the myddes of the palys / and were sett doune to gedder / Peter alsoo sate doune amonge them. And won off the wenches / as he sate / beholde him by the light and sett goode eyesight on hym / and sayde: This same was also with hym. Then he denyed hym sayinge: Woman I

knowe hym nott. And after a lytell whyle / another sawe hym and sayde : Thou arte alsoo off them. And Peter sayd : Man I am nott. And aboute the space off an houre after another affirmed sayinge : Verely even this felowe was with hym / for he is off galile. Peter sayde : Man I woote nott what thou sayest. And immediately whill he yett spake / the cocke crewe. And the lorde tourned backe and loked apon Peter. And Peter remembred the wordes off the lorde / howe he sayde vnto hym / before the cocke crowe thou shalt denye me thryse. And Peter went out / and wepte bitterly.

And the men that stode about Jesus / mocked hym / and smoothe hym / and blyndfolded hym / and smoothe hys face. And axed hym sayinge. Arede who it is that smoothe the ? And many other thynges despytfully sayde they agaynst hym.

And as sone as it was daye / the seniours off the people / and the hy prestes and scribes / cam togedder and ledde hym into their counsell sayinge : Arte thou very Christ ? tell vs. And he sayde vnto them : if I shall tell you / ye woll not beleve. And if alsoo I axe you / ye will nott answeere me. Nether lett me goo. Here after shall the sonne of man sit on the right honde of the power of God. Then sayde they all. Arte thou then the sonne of God ? He sayd : Ye saye that I am. Then sayde they : What nede we eny further witnes ? We oure selves have herde off his awne mouthe.

The xxiij. Chapter.

AND the whole multitude of them arose / and ledde hym vnto Pilate. And they began to accuse hym sayinge : We have founde this folowe pervertyng the people / and forbiddinge to paye tribute to Cesar : And sayeth that he is Christ a kynge. And Pilate apposed him saynge : Arte thou the kynge of the iewes ? He answered hym / and sayde thou sayest. Then sayde Pilate to the hye prestes / and to the people : I fynde noo faute in this man. And they were the moore feerce / sayinge : He mooveth the people teachyng the thoroout all iewry / and began at galile / even to this place.

When Pilate herde mencion off galile / he axed whether the man were off galile. And as sone as he knewe that he was of Herodes iurisdiccio / he sent hym to Herode / which was at that tyme in Jerusalem alsoo. When Herode sawe Jesus / he was mervelously gladd. For he was desyrous to se hym off a longe season / be cause he had hearde many thynges of hym /

and trousted to have sene some myracle done by hym. Then questenned he with hym of many thynges: But he answered hym not won worde. The hye prestes and scribes / stode forthe and accused hym straitly. And herod / with his men off warre / despyed hym / and mocked hym / And arayed hym in whyte / and sent hym agayne to Pilate. And the same daye Pilate / and Herod wer made frendes togedder. For before / they were at variaunce.

Pilate called to gedder the hye prestes / and rulers / and the people / and sayde vnto them: Ye have brought this man vnto me / as won that peverted the people. And loo I examined hym before you / and founde noo faute in this man / off those thinges where of ye accuse hym. No nor yett Herode. For I sent you to him: and lo noo thyng worthy of deeth is done to him. I will therfore chasten hym and lett hym loose. For off necessite / he must have lett one loose vnto them at that feast.

And all the people cryed at once / saynge: awaye with him / and delivre to vs Barrabas. (which for insurreccion made in the cite / and morthur / was cast into preson) Pilate spake agayne to them willynge to lett Jesus losse. And they cryed / saynge: Crucify hym / Crucify hym. He sayde vnto them the thyrde tyme: What harme hath he done? I fynde noo cause off deeth in hym. I will therfore chasten hym / and lett hym goo losse. And they cryed with loude voyce / and required that he myght be crucified. And the cryinge off the hye prestes prevayled.

And Pilate gave sentence that it shulde be as they required / and lett losse vnto them / hym that for insurreccion / and morthur was cast into preson / whom they desyred: And delyvered Jesus to do with hym what they wolde. And as they ledde hym awaye / they caught won Simon of sirene / commynge out of the felde: And on hym layde they the crosse to beare it after Jesus.

There folowed hym a greate company of people / and of wemen / which wemen bewayled / and lamented hym. Jesus turned backe vnto them / and sayde: Doughters of Jerusalem / wepe not for me: but wepe for youre selves / and for youre chyl dren. For marke / the dayes will come / when men shall saye: happy are the baren and the wombes that never bare / and the pappes which never gave sucke. Then shall they begyn to saye to the mountaynes: fall on vs. And to the hilles cover vs. For yf they do this to a grene tree: what shalbe done / to the drye?

There were two evyll doers ledde with hym to be slayne. And

when they wer come to the place / which is called calvary / there they crucifyed hym / and the evyll doars / one on the right honde / and the other on the leste honde. Then sayde Jesus : Father forgeve them / for they woot not what they do. And they parted his rayment / and cast loottes. And the people stode and behelde.

And the rulers mocked hym with them sayinge : He holpe other men / lett hym helpe hym silfe yf he be Christ the chosen of God. The soudiers alsoo mocked hym / and cam and gave hym veneger and sayde : yf thou be that kynge off the iewes / save thy silfe. His superscripcion was written over him / in greke / latin / and ebrue letters : This is the kynge off the iewes.

The one off the malefactoures which hanged / rayled on hym / sayinge : Yf thou be Christ save thy silfe and vs. The other answered and rebuked hym sayinge : Nether fearest thou god be cause thou arte in the same damnacion ? We are righteously punnisshed / for we receave accordynge to oure dedes : Butt this man hath done noo thyng amyse And he sayde vnto Jesus : Lorde remember me when thou comest into thy kyngdom. And Jesus sayde vnto hym : Verely I saye vnto the / to daye shalt thou be with me in paradise.

And it was about the sixt houre. And there cam a dareknes over all the londe / vntyll the nyynth houre / and the soune was darckened. And the vayle of the temple rent even thorow the myddes. And Jesus cryed with a greate voyce and sayd : Father / into thy hondes I commende my sprete. And when he thus had sayd / he gave vp the goost. When the centurion sawe / what had happened / he glorified god sayinge : Of a surtie this man was perfecte. And all the people that cam to gedder to that sight / beholdynge the thinges which were done : smoothe their brestes / and returned home. All hys acquayntaunce stode a farre of / and the wemen / which folowed hym from galile. beholdynge these thynges.

And beholde there was a man named Joseph a senatour / which was a goode man and a iuste. He did nott consent to their counsell and dede / which was of Aramathia / a cite off the iewes. Which same alsoo / wayted for the kyngdom off god. he went vnto Pylate / and begged the boddy of Jesus. And toke it doune / and wrapped it in a linnen elooth / and layed it in an heauen tounge / wherin was never man before layed. And that daye was the saboth even / And the saboth drue on. The wemen that folowed after whych cam with hym from galile / behelde the sepulchre and howe hys body was layed.

And returned / and prepared swete odoures / and oyntmentes /
And the saboth daye they rested / accordynge to the commaunde-
ment.

The xxiiij. Chapter.

ON the morowe after the saboth / erly in the mornynge / they
cam vnto the tounge and brought the odoures whych they
had prepared / and other women wyth them. And they founde
the stone rouled awaye from the sepulchre. And went in and
founde nott the body off the lorde Jesu. And it happened /
as they were amased ther at: loo two men stode by them / in
shynynge vestures. As they were a fraide / and bowed doune
their faces to the erth: they sayd to them: why seke ye the
livynge amonge the deed? He is nott here: but is rysen. Re-
member howe he spake vnto you / when he was yett with you
in galile / sayinge: that the sonne off man must be delivered
into the hondes off synfull men / and be crucified / and the thyrde
daye ryse agayne. And they remembred his wordes / and
returned from the sepulchre / and tolde all these thynges vnto
the eleven / and to all other. Hytt was Mary magdalen and
Joanna / and Mary Jacoby / and other that were with them /
whych tolde these thynges vnto the Apostles / and their wordes
semed vnto them fayned thynges / nether beleved they them.
Then aroose Peter and ran vnto the sepulchre / and stouped in /
And sawe the linnen clooths layde by them sylfe. And de-
parted wondrynge in hym sylfe att thatt whych hadd happened.

And beholde / two of them went that same daye to a toun /
whych was from Jerusalem about thre score forlonges / called
Emaus. and they talked togedder of all thynges which had hap-
pened / And it chaunced / as they commened togedder / and rea-
soned / that Jesus hym sylfe drue neare / and went with them. But
their eyes were holden / that they coude nott knowe hym. And
he sayde vnto them: What maner of communicacions are these
that ye have one to another as ye walke / and are sadde. And
the one off them named Cleophas / answered / and sayd vnto
hym: Arte thou only a straunger in Jerusalem / and haste nott
knownen the thynges which have chaunced therin in these dayes?
To whom he sayd: what thynges? And they sayd vnto hym:
of Jesus of Nazareth which was a prophet / myghty in dede / and
worde / before God / and all the people. And howe the hye
prestes / and oure ruelers delivered hym to be condempned to
deeth: and have crucified hym. we trusted that it shulde have

bene he that shulde have delivered Israhell. And as touchynge all these thynges/ to daye is even the thyrd daye/ that they were done.

Ye and certayne women alsoo of oure company made vs astonyed/ whych cam erly vnto the sepulcre/ and founde nott his boddy. And cam sayinge/ that they had sene visions off angels which sayde that he was alive. And certayne of them which were with vs/ went their waye to the sepulcre/ and founde ytt even soo as the women had sayde: but hym they sawe nott.

And he sayde vnto them: O foles/ and slowe of herte to beleve all that the prophetes have spoken. Ought not Christ to have suffered these thynges/ and to enter into his glory? And he began at Moses/ and at all the prophetes/ and interpreted vnto them/ in all scriptures which were written of him. And they drue nye vnto the toune which they went to. And he made/ as though he wolde have gone further. And they constrained hym/ sayinge: Abyde with vs for it draweth tawardes nyght/ and the daye is farre passed. And he went in to tary with them.

And it cam to passe as he sate att meate wyth them/ he toke breed and blessed yt/ and brake ytt and gave it vnto them. And their eyes were openned. And they knewe hym. And he vannisshed out of their syglit/ and they sayde betwene themselves: did not oure hertes burne wyth in vs/ whyll he talked with vs by the waye/ and openned to vs the scriptures? And they roose vp the same houre/ and returned agayne to Jerusalem/ and they founde the eleven gaddered to gedder/ and them that were wyth them/ sayinge: The lorde is risen in dede/ and hath apered to Simon. and they tolde what was done in the waye/ and howe they knewe hym/ by the breakynge off breed.

As they thus spake/ Jesus hym silfe stode in the myddes of them/ and sayde vnto them: peace be with you. And they were abasshed/ and afraide/ supposinge that they had sene a sprete. And he sayde vnto them: Why are ye troubled? and why do thoughtes aryse in youre hertes? Behold my hondes and my fete. For it ys even I my sylfe. handle me and se. For spretes have nott flesshe and bones/ as ye se me have. And when he had thus spoken/ he shewed them his hondes/ and his fete. And whyll they yett bolevd nott for ioye/ and wondred/ he sayde vnto them: Have ye here eny meate/ And they gave hym a peece of a brouled fissehe/ and of an hony combe. And he toke it/ and ate it before them.

And he sayde vnto them: These are the wordes / which I spake vnto you / whill I was yett with you: that all must be fulfilled which were written of me in the lawe of Moses / and in the prophetes / and in the psalmes. Then openned he their wyttes / that they myght vnderstond the scriptures / and sayde vnto them: Thus ys yt written / and thus it behoved Christ to suffre / and to ryse agayne from deeth the thyrde daye. And that repentaunce / and remission of synnes / shulde be preached in his name amonge all nacions. And the begynnynge must be at Jerusalem. And ye are witnesses of these thynges. And beholde / I wyll sende the promes of my father apon you. Butt tary ye in the cite of Jerusalem / vntyll ye be endewed with power from an hye.

And he ledde them out into Bethany / and lifte vp hys hondes / and blest them. And it cam to passe / as he blessed them / he departed from them / and was caryed vp in to heven. And they worshipped hym / and returned to Jerusalem with greate ioye. And were continually in the temple / praysinge / and laudinge God.

Here endeth the Gospell
off Sanct Luke.

The

Gospell off S. Jhon.

The fyrst Chapter.



In the begynnyng was that worde / and that worde was with god : and god was thatt worde. The same was in the begynnyng wyth god. All thynges were made by it / and with out it / was made noo thinge : that made was. In it was lyfe / And lyfe was the light of men / And the light shyneth in darcknes / and darcknes comprehended it not.

There was a man sent from god / whose name was Jhon. The same cam as a witnes / to beare witnes of the light / that all men through him myght beleve. He was nott that light : but to beare witnes of the light. That was a true light / which lighteneth all men that come into the worlde. He was in the worlde / and the worlde by him was made : and the worlde knewe hym not.

He cam into his awne / and his receaved him not. vnto as meny as receaved him / gave he power to be the sonnes of god : in that they beleved on his name : which were borne not of bloude nor of the will of the flesshe / nor yet of the will of men : but of god.

And that worde was made flesshe / and dwelt amonge vs / and we sawe the glory off yt / as the glory off the only begotten sonne off the ffather / which worde was full of grace / and verite.

Jhon bare witnes off hym sayinge : Thys is he of whome I spake / he that commeth after me / was before me be cause he was yer than I. And of his fulnes have all we receaved / even favour for favour. For the lawe was geven by Moses / but favour and verite cam by Jesus Christ. No man sawe god at eny

tyme. The only begotten sonne / which is in the fathers bosum / hath declared hym.

And this is the recorde off Jhon / When the iewes sent prestes / and levites from Jerusalem / to axe hym / what arte thou? And he confessed / and denyed nott / and sayde playnly: I am nott Christ. And they axed hym: what then? arte thou Helias? And he sayde: I am nott. Arte thou a prophet? And he answered noo. Then sayd they vnto hym: what arte thou? That we maye geve an answer to them that sent vs? what sayest thou of thy silfe? He sayde: I am the voyce of a cryar in the wildernes / make strayght the waye of the lorde / as sayde the prophet Esayas.

And they which were sent / wer off the pharises. And they axed hym: and sayde vnto him: why baptisest thou then / yf thou be nott Christ / nor Helias / nether a prophet? Jhon answered them sayinge: I baptise with water: butt one is come amonge you / whom ye knowe nott: he it is that commeth after me / whiche was before me / whose shoue latchet / I am not worthy to vnlose. These thynges were done in Bethabara beyonde Jordan / where Jhon did baptise.

The nexte daye / Jhon sawe Jesus commynge vnto him / and sayde: beholde the lambe of god / whych taketh awaye the synne off the worlde. This is he of whom I sayde: After me commeth a man / which was before me. For he was yer then I / and I knew hym nott: butt that he shuld be declared to Israhell / therfore cam I baptisynge with water.

And Jhon bare recorde / sayinge: I sawe the sprete descende from heven / lyke vnto a dove / and it aboode apon hym / and I knewe hym not: but he that sent me to baptyse in water / sayde vnto me: Apon whom thou shalt se the sprete descende / and tary styll on hym / the same is he whych baptiseth wyth the holy goost. And I sawe yt / and have borne recorde / that thys ys the sonne off God.

The next daye after Jhon stode agayne / and two off hys disciples / and he behelde Jesus as he walked by / and sayde: beholde the lambe off God. And the two disciples herde hym speake / and they folowed Jesus. Jesus turned about / and sawe them folowe / And sayde vnto them: what seke ye? They sayde vnto hym: Rabi (which is to say be interpretacion / Master) where dwellest thou? He sayde vnto them: come and se. They cam and sawe where he dwelt: and abode with hym that daye. For it was about the tenthe houre.

Won off the two whych herde Jhon speake / and folowed

Jesus / was Andrew Simon Peters brother. The same founde hys brother Simon fyrst / and sayde vnto hym : we have founde Messias / whych ys be interpretacion announted : And brought hym to Jesus. And Jesus behelde hym and sayde : Thou arte Simon the sonne off Jonas / Thou shalt be called cephas : which is by interpretacion a stone.

The daye folowyng Jesus wolde goo into galile / and founde Philip / and sayde vnto hym : folowe me. Philip was of Bet-saida the cite of Andrew and Peter. Philip founde Nathanael / and sayde vnto hym : We have founde hym off whom Moses wrote in the lawe / and the prophetes : Jesus the sonne of Joseph of Nazareth. And Nathanaell sayde vnto hym : Can there eny goode thyng come out off Nazareth ? Philip sayde to hym : come and se.

Jesus sawe Nathanael commynge to hym / and sayde of hym : Beholde a right hisrahelite / in whom is no gyle. Nathanael sayd vnto hym : From whence knewest thou me ? Jesus answered and sayde vnto hym : Before that Philip called the / when thou wast vnder the fygge tre / I sawe the. Nathanael answered and sayde vnto hym : Rabi / thou arte the sonne off God / Thou arte the kyng of Israhel. Jesus answered and sayd vnto hym : Be cause I sayde vnto the / I sawe the vnder the fygge tree / thou belevest. Thou shalt se greater thynges than these. And he sayde vnto hym : Verely / verely / I saye vnto you : here after / shall ye se heven open / and the angels off God ascendynge / and descendynge over the sonne off man.

The Seconde Chapter.

AND the thyrde daye / was there a mariage in Cana a citie of Galile. And Jesus mother was there. Jesus was called also and his disciples vnto the mariage. And when the wyne fayled / Jesus mother sayde vnto hym : they have no wyne. Jesus sayde vnto her : woman / what have I to do with the ? myne houre is not yett come. His mother sayde vnto the ministers : whatsoever he sayeth vnto you / do itt. There were stondynge sixe water pottes of stone after the maner of the purifyinge of the iewes / containynge two or thre fyrkyns a pece.

Jesus sayde vnto them : Fyll the water pottes with water / and they fylled them vp to the harde brym. And he sayde vnto them : Drawe outt nowe / and beare vnto the governer of the feaste. And they bare itt. When the ruler off the feast had tasted the water that was turned vnto wyne / nether knewe

whence it was (Butt the mynisters which drue the water knew)
He called the brydegrome/ and sayde vnto hym: All men att
the begynnyng/ sett forth goode wyne/ And when men be
dronke/ then thatt which is worsse: Butt thou hast kept backe
the goode wyne hetherto.

Thys begynnyng off myracles did Jesus in Cana of Galile/
and shewed his glory/ and his disciples beleved on hym. After
thatt descended he in to Capernaum/ and hys mother/ and hys
brethren/ and his disciples: But continued not longe there.

And the iewes ester was even at honde/ And Jesus went vp to
Jerusalem/ and founde in the temple those that solde oxen and
shepe/ and doves/ and chaungers of money syttinge. And he
made a scourge off small cordes/ and drave them all out off the
temple/ bothe shepe and oxen/ and powred doune the changers
money/ and overthruw their tables. And sayde vnto them that
solde doves: Have these thynges hence/ and make nott my
fathers housse/ an housse off marchandise. Hys disciples
remembred/ howe that yt was written/ The zeale of thyne housse/
hath even eaten me.

Then answered the iewes and sayde vnto him: what token
shewest thou vnto vs/ seynge that thou dost these thynges?
Jesus answered/ and said vnto them: destroye this temple/ and
in thre dayes I will rayse it vppe agayne. Then sayde the iewes:
In xlvj. yeares this temple was bilt: and wylt thou rayse it vppe
in thre dayes? Butt he spake of the temple off hys boddy. As
sone therfore as he was rysen from deeth agayne/ his disciples
remembred that he thus sayde vnto them/ And they beleved the
scripture/ and the wordes whych Jesus had sayde.

When he was at Jerusalem/ at ester in the feaste/ many
beleved on his name: when they sawe the signes which he did:
but Jesus put nott hym silfe in their hondes/ be cause he knewe
all men/ and neded nott/ that eny man shulde testify off man.
For he knewe what was in man.

The iij. Chapter.

THERE was a man off the pharises named Nicodemus a ruler
amonge the iewes. He cam to Jesus be nyght/ and sayde vnto
him: Master/ we knowe that thou arte/ a teacher whyche arte
come from god. For no man coulde do suche miracles as thou
doest/ except God were wyth hym: Jesus answered/ and sayde
vnto hym: Verely verely I saye vnto the: except that a man
be boren a newe/ he cannot se the kingdom of god. Nicodemus

sayde vnto hym : howe can a man be boren / when he is olde ? can he enter into hys moders body and be boren agayne ? Jesus answered : verely / verely I saye vnto the : except that a man be boren of water / and of the sprete / he cannot enter into the kyngdom of god. That whych is boren of the flesshe / is flesshe. And that which is boren of the sprete / is sprete. Marvayle nott that I sayd to the / ye must be boren a newe. The wynde bloweth where it listeth / and thou hearest his sounde : butt thou canst nott tell whence he commeth and whether he goeth. So is every man that is boren of the sprete.

Nicodemus answered and sayde vnto him : howe can these thynges be ? Jesus answered and sayde vnto hym : Arte thou a master in Israhell / and knowest nott these thynges ? Verely verely / I saye vnto the / we speake that we knowe / and testify that we have sene : And ye receave not oure witnes. Yff I have tolde you erthely thynges and ye have not beleved : Howe shulde ye beleve if I shall tell you of heavenly thynges ?

And noo man hath ascended vppe to heven / butt he that cam doune from heven / that ys to saye the sonne of man / which is in heven.

And as Moses lifte vppe the serpent in wyldernes / even soo must the sonne off man be lifte vppe / that noo man which beleveth in hym perisshe : but have eternall lyfe.

God soo loved the worlde / that he gave his only sonne for the entent / that none that beleve in hym / shulde perisshe : Butt shulde have everlastynge lyfe. For God sent not his sonne into the worlde / to condempne the worlde : But that the worlde through him / myght be saved. He that beleveth on hym shall not be condempned. But he that beleveth nott / is condempned all redy / be cause he beleveth nott in the name off the only sonne off God. And this is the condempnacion : Light is come into the worlde / and the men have loved darcknes more then light / be cause their dedes were evyll. For every man that evyll doeth / hateth the light : nether commeth to light / lest his dedes shulde be reproved. Butt he that doth the trueth / commeth to the light / that his dedes myght be knowen / howe that they are wroght in God.

After that cam Jesus and his disciples into the iewes londe / and there abode with them and baptised / and Jhon also baptised in Enon besydes Salim / be cause there was moche water there / and they cam / and were baptised. For Jhon was not yet cast into preson.

There a rose a question betwene Jhons disciples and the iewes a bout purifyinge. And they cam vnto Jhon / and sayde vnto

hym : Master / beholde he that was with the beyonde iordan / to whom thou barest witnes / baptyseth / and all men come to hym. Jhon answered / and sayde : A man can receave nothyng at all except it be geven hym from heven. Ye youre selves are witnesses / howe that I sayde / I am nott Christ : butt am sent before hym. He that hath the bryde is the brydegrome : But the frende off the brydegrome which stondest by and heareth hym / reioyseth greatly of the brydgromes voyce. Therefore this my ioye is fulfilled. He must increace : and I muste decreace.

He that commeth from an hye is above all : he that is off the erth is of the erth / and speaketh off the erth. He that commeth from heven / is above all : And testifyeth that he hath sene / and herde : and his testimony noo man receaveth. Whosoever receavith his witnes / the same hath sealed that God is true. For he whom God hath sent speaketh the wordes off God. For God geveth nott the sprete by measure. The father loveth the sonne / and hath geven all thynges into his honde. He that beleveth on the sonne / hath everlastyng lyfe. And he that beloveth nott the sonne / shall nott se lyfe : but the wrathe of God bydeth on him.

The iiij. Chapter.

AS sone as the lorde had knoweledge / howe that it was come to the eares off the pharises / that Jesus made and baptised moo disciples then Jhon (though that Jesus hym silfe baptised not : butt his disciples) he lefte iewry / and departed agayne into galile. And it was soo that he must nedes goo thorowe Samaria. Then cam he to a cite of Samaria called Sichar besydes the possession that Jacob gave to his sonne Joseph / and there was Jacobs well. Jesus then wried in his iorney / sate thus on the well.

Hit was about the sixte houre : There cam a woman of Samaria to drawe water. Jesus sayde vnto her : Geve me drynke (for his disciples wer gone away vnto the toun to beye meate) The woman off Samaria sayde vnto hym : howe is itt / thatt thou beinge a iewe axest drynke of me / which am a Samaritane ? (for the iewes medle not with the Samaritans) Jesus answered and sayde vnto her : if thou knewest the gyfte of God / and who it is / that sayeth to the geve me drynke : thou woldest have axed of hym / and he wolde have geven the water of lyfe. The woman sayde vnto hym : Syr thou hast noo thyng to drawe it with all / and the well is depe : from whenc then hast thou that water off lyfe ? Arte thou gretter then oure father Jacob / which gave vs

this well / and he hym silfe dranke there of and his chyldren and his cattell?

Jesus answered and sayde vnto her: whosoever drynketh of this water / shall thirst agayne. But whosoever shall drynke of the water that I shall geve hym / shall never be moare a thyrst: But the water that I shall geve hym / shalbe in hym a well of water spryngyng vpon in to everlastyng lyfe. The woman sayde vnto hym: Syr geve me of that water / that I thyrst not / nether come hedder to drawe. Jesus sayde vnto her: Go and call thy husband / and come hydder. The woman answered and sayde vnto hym: I have no husband. Jesus sayde to her: Thou hast well sayd / I have no husbande. For thou haste had five husbundes / and he whom thou nowe hast / is not thy housband. That saydest thou truly.

The woman sayde vnto hym: Syr I perceave that thou arte a prophet. Oure fathers worshipped in this mountayne: And ye say thatt in Jerusalem is the place where men ought to praye. Jesus sayde vnto her: woman trust me / The houre cometh / when ye shall nether in this mountayne / nor yett att Jerusalem / worshippinge the father. ye worshippinge ye wot neare what / we knowe what we worshippinge. For salvacion commeth of the iewes. But the houre commeth / and nowe is / when the true worshippers shall worshippinge the father in sprete / and in verite. For verily suche the father requyareth to worshippinge hym. God is a sprete / and they that worshippinge hym / must honoure hym / in sprete and verite.

The woman sayde vnto hym: I wot well Messias shall come / which is called Christ. When he is once come / he will tell vs all thynges. Jesus sayde vnto her: I thatt spake vnto the / am he. And even at that poynte / cam his disciples / and marvelled that he talked with the woman. Yet no man sayde vnto hym: what meanest thou / or why talkest thou with her? The woman lefte her water pott belynde her / and went her waye into the cite / and sayde to the men there: Come se a man whiche tolde me all thynges thatt ever I dyd. Is not he Christ? Then they went out off the cite / and cam vnto hym.

In the meane whyle his disciples prayed hym saynge: Master eate. He sayde vnto them: I have meate to eate / that ye knowe nott off. Then sayd the disciples betwene them selves: hath eny man brought hym meate? Jesus sayd vnto them: My meate ys to fulfill the will off hym that sent me / And to fynnysshe hys worcke. Saye not ye: There are yett foure monethes / and then commeth harvest? Beholde I saye vnto you / lyfte vppe youre eyes / and loke on the regions: For they are whyte alledredy vnto harvest. And he that repeth receaveth rewarde /

and gaddereth frute vnto lyfe eternall: That bothe he that soweth/ myght reioyce also/ and he thatt repeth. And here in ys the sayinge true/ that won soweth/ And another repeth. I sent you to repe that wheron ye bestowed no labour. O ther men laboured/ And ye are entred into their labours.

Many off the Samaritans off the cite beleved on hym/ For the womans sayinge/ whych testified: He told me all thynges that ever I did. Then when the Samaritans were come vnto hym/ They besought hym/ that he wolde tary wyth them. And he aboode there two dayes. And many moo beleved because off hys awne wordes. And sayde vnto the woman: Nowe we beleve nott be cause off thy sayinge. For we have herde hym oure selves/ and knowe thatt thys ys even in dede Christ the savioure off the worlde.

After two dayes/ he departed thence/ and went awaye into galile. And Jesus hym silfe testified/ that a prophet hath none honoure in hys awne countre. Then as sone as he was come into Galile/ the Galileans receaved hym which had sene all thynges/ that he did at Jerusalem on the feast. For they went also vnto the feast daye. And Jesus cam agayne into Cana of Galile/ where he tourned water into wyne.

And there was a certayne rueler/ whose sonne was sicke at Capernaum. As sone as he herde that Jesus was come out of iewry into Galile he went vnto hym/ and besought him/ that he wolde descende/ and heale his sonne: For he was even redy to deye. Then sayde Jesus vnto hym: Excepte ye se signes and wonders/ ye beleve not. The rueler sayde vnto hym: Syr come awaye or ever that my chylde deye. Jesus sayde vnto hym goo thy waye/ thy sonne liveth. And the man beleved the wordes that Jesus had spoken vnto hym/ and went his waye. And anon as he went on his waye/ his servauntes mett hym/ and tolde hym/ sayinge: Thy sonne liveth/ Then enquiryed he of them the honre when he began to amende. And they sayde vnto hym: Yester daye the seventhe houre/ the fever lefte hym. And the father knew that it was the same houre when Jesus sayde vnto hym: Thy sonne liveth. And he beleved/ and all his houshold. Thys ys agayne the seconde myracle/ that Jesus did/ after he cam out of iewry into Galile.

The 6. Chapter.

AFTER that there was a feast off the iewes/ and Jesus went vppe to Jerusalem. There is at Jerusalem/ by the slaughterhousse a pole called in the ebrue tonge/ bethesda/ havynge

five porches / in them laye a greate multitude off sicke folke / off blynde / halt / and wyddered / waytynge for the movynge off the wather. For an angell went doune at a certayne ceason into the pole an stered the water. whosoever then fyrst after the sterynge off the water stepped doune / was made whoale of whatsoever disease he had. And a certayne man was there / which had bene diseased xxxviij. yeares. When Jesus sawe hym lye / and knewe that he nowe longe tyme had bene diseased / he sayde vnto hym: Wilt thou be whoale? The syke answered hym: Syr I have no man when the water is moved / to put me into the pole. Butt in the meane tyme / whill I am about to come / another stoppeth doune before me.

Jesus sayde vnto hym / ryse / take vp thy beed / and walke. And immediatly that man was whole / and toke vp his beed / and went. And the same daye was the saboth daye. The iewes therfore sayd vnto hym that was made whole: It is the saboth daye / it is nott lauffull for the to cary thy beed. He answered them: he that made me whole / sayde unto me: Take vp thy beed / and gett the hence. Then axed they hym: what man is that which sayd vnto the / take vp thy beed and walke. And he that was healed wist not who yt was. For Jesus gatt hym silfe awaye / be cause that there was preace of people in the place.

After that / Jesus founde hym in the temple / and sayd vnto hym: Beholde thou arte made whole / se thou synne no moore / lest a worse thinge happen vnto the. The man departed / and tolde the iewes that yt was Jesus / the whyche had made hym whole. And therfore the iewes did persecute Jesus / and sought the meanes to slee hym / be cause he had done these thynges on the saboth daye. Jesus answered them: My father worketh hidderto / and I worke. Therfore the iewes sought the moore to kill hym / not only be cause he had broken the saboth: but sayde alsoo that god was his father / and made hym silfe equall with god.

Then answered Jesus and sayde unto them: verely / verely / I saye vnto you: the sonne can do noo thyng of hym silfe: but that he seyth the father do. For whatsoever he doeth / that doeth the sonne also. For the father loveth the sonne / and sheweth hym all thynges / whatsoever he him silfe doeth. And he will shewe hym gretter thynges then these / be cause ye shoulde marvayle. For lykwyse as the father rayseth vppe the deed / and quykeneth them / even soo the sonne quykeneth whom he woll. Nether iudgeth the father eny man: but hath committed all iudgment vnto the sonne / be cause that all men

shulde honoure the sonne / even as they honoure the father. He that honoureth nott the sonne / the same honoureth not the father which hath sent hym. Vyrely verely I saye vnto you : He that heareth my wordes / And beleveth on hym that sent me / hath everlastynge lyfe / and shall not come in to damnacion : but is scaped from deth vnto lyfe.

Verely / verely I saye vnto you : the tyme shall come / and nowe ys / when the deed shall heare the voyce off the sonne of god. And they that heare / shall live. For as the father hath life in hym silfe : soo lyke wyse hath he geven to the sonne to have lyfe in hym silfe. And hath geven hym power alsoo to iudge in that he is the sonne off man. Marvayle nott at this / that the houre shall come / in the whych all that are in the graves / shall heare his voice / and shall come forth / they that have done goode vnto the resurreccion off lyfe. And they that have done evyll / vnto the resurreccion of dampnacion.

I can of myne awne silfe do noo thyng at all. as I heare I iudge / and my iudgment ys iust / be cause I seke nott myne awne wyll : Butt the will off the father which hath sent me. Yf I beare witnes off my silfe / my witnes ys nott true. There ys another thatt beareth witnes off me. And I am sure that the witnes whyche he beareth of me is true.

Ye sent vnto Jhon / and he bare witnes vnto the trueth : but I receave no recorde of man. Neverthesse / these thynges I saye / that ye myght be safe. He was a brennyng and a shynnyng light / and ye wolde for a season have reioysed in his light. But I have gretter witnes / then the witnes off Jhon. For the workes whych my father hath geven me to fynnyshe : The same workes whych I do / beare witnes off me / thatt my father sent me / And my father hym silfe / which hath sent me / beareth witnes off me. Ye have nott herde hys voice att eny tyme / nor yett have sene hys shape. And his wordes have ye nott abydyng in you : For ye beleve not hym whom he hath sent.

Searche the scriptures / for in them / ye thynke ye have eternal lyfe : And they are they whych testify off me. And yett will ye nott come to me that ye myght have lyfe. I receve nott prayse off men : But I knowe you / that ye have nott the love off God in you. I am come in my fathers name / and ye receave me not. Yff another shall come in hys awne name / hym wyll ye receave. howe can ye beleve / whych receave prayse won of another / and seke not the prayse which commeth of god only ?

Suppose nott / that I wyll accuse you to my father / There is won that accuseth you / verely Moses in whom ye truste. For

had ye beleved Moses/ ye wolde have beleved me : For he wrote of me. But when ye beleve not hys writtynge : howe shall ye beleve my wordes.

The 6j. Chapter.

AFTER that went Jesus his waye over the see of galile nye to a cite called Tiberias. And a greate multitude folowed hym/ because they hadde sene the myracles that he did on them which were diseased. Jesus went vp into a mountayne/ and there he sate with his disciples (And ester a feast of the iewes/ was nye) Then Jesus lifte vppe hys eyes/ and sawe a greate company come vnto hym/ and sayde vnto Phillip : whence shall we bye breed that these might eate : This he sayde to prove hym. For he hym sylfe knewe what he wolde do.

Philip answered him/ two hondred peny worthe of breed are not sufficient for them/ that every man have a litell. Then sayde vnto hym/ won off hys disciples (Andrew Simon Peters brother) There ys a ladde here/ whych hath fyve barly loves/ and two fisses : butt what ys that amonge so many ? Jesus sayde : Make the people to sit doune. (There was moche grasse in the place) And the men sate doune/ in nombre/ about fyve thousande. Jesus toke the breed/ and gave thanks/ and gave to his disciples/ and his disciples/ to them that were sett doune. And likwyse of the fysshes/ as moche as they wolde.

When they had eten ynought/ he sayde vnto his disciples : gadder vppe the broken meate that remayneth : that nothinge be loost. They gaddered it togedder/ and filled twelve basketes wyth the broken meate/ of the fyve barly loves/ which broken meate remayned vnto them that had eaten. Then those men/ when they had sene te myracle that Jesus did/ sayde : This is off a trueth the same prophet which shall come into the worlde. Jesus knew wele ynough/ that they wolde come/ and take hym vppe/ to make hym kynge : and therfore departed he agayne/ into a mountayne/ hym silfe a lone.

When even was come his disciples went vnto the see/ and entred into a shyppe. And went over the see vnto capernaum. And anon it was darcke/ and Jesus was not come to them. And the see arose with a greate wynde. when they had rowed aboute a xxv. or a xxx. furlonges/ they sawe Jesus walke on the see/ and to drawe nye vnto the shyppe/ and they were afrayed. He sayd vnto them : Itt is I/ be nott a frayde. Then wolde they have receaved hym into the shippe/ and the shippe was by and by at the londe whyther they went.

The daye folowyng / the people which stode on the other syde of the see / sawe that there was none other shyppe there save that won wher in his disciples were entred / and that Jesus went nott in with them into the shippe : butt that hys disciples were gone awaye alone (There cam other shippes from Tiberias nye vnto the place / where they ate breed / when the lorde had blessed) Then when the people sawe that Jesus was not there nether hys disciples / They also toke shippynge and cam to Capernaum sekinge for Jesus.

And when they had founde hym on the other syde of the see / they sayd vnto hym : Master when camest thou hither ? Jesus answered them and sayde : verely verely I saye vnto you : ye seke me / nott be cause ye sawe the myraeles : but be cause ye ate of the breed / and were filled. Labour not for the meate which perissbeth / but for the meate that endureth vnto everlastinge lyfe / whiche meate the sonne of man shall geve vnto you. For hym bath god the father sealed.

Then sayde they vnto hym : what shall we do that we myght worke the workes of god ? Jesus answered and sayd vnto them : This is the worke of god / that ye beleve on him / whom he hath sent. They sayde vnto hym : what signe shewest thou then ? that we maye se and beleve the. What doest thou worke ? oure fathers did eate manna in the desert / as yt ys written : He gave them breed from heven to eate. Jesus sayde vnto them : verely verely I saye vnto you : Moses gave you not breed from heven : but my fatlier geveth you the true breed from heven. For he is the breed of God / which commeth doune from heven / and geveth lyfe vnto the worlde.

Then sayde they vnto hym : Master ever moore geve vs this breed. And Jesus sayde vnto them : I am that breed of lyfe. He that commeth to me / shall not honger : and he that beleveth on me shall never thirst. Butt I saye vnto you : that ye have sene me / and yett beleve ye not. All that my father geveth me / commeth to me : and hym that commeth to me / cast I not out at the dores. For I cam doune from heven : nott to do myne awne will : butt his will whiche hathe sent me. And this is my fathers will which hath sent me / that of all which he hath geven me / I shulde loose noo thyng : but shulde rayse it vp agayne at the last daye. And this is the wyll off hym that sent me / That every man whych seith the sonne / And beleveth on hym / have everlastinge lyfe. And I wyll rayse hym vp att the last daye.

The iewes murmured att itt / be cause he sayde : I am thatt breed which is come doune from heven. And they sayde : Is

nott this Iesus the sonne of Ioseph / whose father / and mother we knowe? Howe ys yt then thatt he sayeth / I cam doune from heven? Iesus answered and sayde vnto them: Murmur not betwene youre selves. No man can come to me except my father which hath sent me / drawe hym. And y will rayse hym vp at the last daye. Hit is written in the prophetes: And they shall all be taught of God. Every man which hath herde / and learned of the father / commeth vnto me / not that eny man hath sene the father / save he which is off God. The same hath sene the father.

Verely verely I saye vnto you / he that beleveth on me hath everlastynge lyfe. I am that breed of lyfe. Your fathers did eate manna in the wildernes / and are deed. This is that breed which commeth from heven / that he wich off it eateth / shulde also not deye. I am that livynge breed which cam doune from heven. Yf eny man eate of this breed / he shall live for ever. And the breed that I will geve / is my flesshe / which I will geve for the lyfe of the worlde.

The iewes strove amonge them selves sayinge: Howe can this felowe geve vs his flesshe to eat? Iesus sayde vnto them: Verely / verely I saye vnto you / except ye eate the flesshe off the sonne of man / and drynke his bloude / ye shall not have lyfe in you. Whosoever eateth my flesshe / and drynketh my bloude / the same hath eternall lyfe: And I will rayse hym vp at the last daye. For my flesshe is meate in dede: and my bloude is drynke in dede. He thatt eateth my flesshe and drynketh my bloude / dwelleth in me and I in hym. As my lyvyng father hath sent me / even soo lyve I by my father: and he that eateth me / shall live by me. This is the breed which cam from heven: Nott as youre fathers have eaten manna and are deed: He that eateth of this breed / shall live ever.

These thinges sayd he in the sinagoge as he taught in capernaum. Many of his disciples / when they had herde this / sayde: This is an herde sayinge. Who can abyde the hearinge of it? Iesus knew in hym silfe / that his disciples murmured at hit / and sayde vnto them: Doth this offende you? What and if ye shall se the sonne off man ascende vp where he was before? It is the sprete that quyeneth / the flesshe proffeteth nothyng. The wordes that I speake vnto you are sprete and lyfe. But there are some off you that beleve not. For Iesus knewe from the begynnyng / which they were that beleved not. And who shulde betraye hym. And he sayde: Therefore sayd I vnto you: that no man can come vnto me / except it were geven vnto hym of my father.

From that tyme many of his disciples went a waye from him / and companied 'no moore with hym. Then sayde Jesus to the twelve : will ye alsoo goo awaye ? Simon Peter answered hym : Master to whom shall we goo ? Thou haste the wordes off eternall lyfe / And we have beleved / and knowen / that thou arte Christe the sonne of the lyvyng God. Jesus answered them : Have not I chosen you twelve ? And yett one off you is the devyll ? He spake it off Judas iscariot the sonne of Simon. For he itt was that shulde betraye hym / and was one of the twelve.

The vij. Chapter.

AFTER that Jesus went about in Galile / and wolde not goo about in iewry / for the iewes soughtt to kyll hym. The iewes tabernacle feast was at honde. His brethren therefore sayde vnto hym : Gett thy silfe hence and goo into iewry that thy disciples maye se thy workes that thou doest. There is no man that dooth eny thyng secretly / and he hym silfe seketh to be knowen. Yf thou do soche thynges / shewe thy silfe to the worlde. For as yet his brethren beleved not in hym.

Then Jesus sayd vnto them : My tyme is not yett come / youre tyme is all waye redy. The worlde can not hate you. Me it hateth : Because I testyfy off hitt / thatt the workes off itt are evyll. Goo ye vppe vnto this feast / I will nott goo vppe yett vnto this feaste / For my tyme is nott yett full come. These wordes he sayde vnto them / and aboode still in Galile. As sone as his brethren were goone vppe / then went he also vppe vnto the feast / nott openly : but as it were prevely. Then sought hym the iewes at the feast / and sayde : where is he ? And moche murmuryng was there of hym amonge the people. Some sayde He is goode. Wother sayde naye / but he deceaveth the people. No man spake openly of hym / for feare of the iewes.

In the myddes of the feast / Jesus went vppe into the temple / and taught. And the iewes marveyllled / saynge : Howe knoweth he the scriptures ? seynge that he never learned. Jesus answered them / and sayde : My doctrine is nott myne / butt hys thatt sent me. Yff eny man wyll do hys will / he shall knowe of the doctrine / whether it be of god : or whether I spake of my silfe. He that speaketh of him silfe / seketh his awne prayse. Butt whosoever seketh his prayse that sent him he ys true / and no vnrightewesnes is in hym.

Did not Moses geve you a lawe ? And yet none off you kepeth

the lawe? Why goo ye aboute to kill me? The people answered and sayde: Thou hast the devyll. Who goeth aboute to kill the? Jesus answered/ and sayde vnto them/ I have done won worke/ and ye all marvayle. Moses therefore gave vnto you circumcision/ not because it is of Moses/ but of the fathers. And yet ye on the saboth daye circumeise a man. Yf a man on the saboth daye receave circumcision with out breakynge of the lawe off Moses: Disdayne ye at me/ because I made a man every whit whoale on the saboth daye? Judge not after the vtter aperaunce: but iudge rightewes iudgement.

Then sayd sum of them of Jerusalem: Is nott this he whom they went aboute to kill? beholde he speaketh boldly/ and they saye nothyng to him. Do not oure ruelars knowe in dede/ that this is very Christ? But we knowe this man whence he is/ but when Christ commeth/ no man shall knowe whence he is.

Then cryed Jesus in the temple as he taught sayinge: And me ye knowe/ and whence I am ye knowe: and I am nott come off my silfe/ Butt he thatt sent me is true/ whom ye knowe nott. I knowe hym: For I am off hym/ and he hath sent me. Then sought the iewes to take hym: butt no man layde hondes on hym/ because hys tyme was nott yett come. Many off the people beleved on hym/ and sayde: When Christ commeth: Will he do moo myracles then this man hath done?

The pharises herde that the people murmured suche thynges about hym: and the pharises and scribes sent ministers forthe to take hym. Then sayde Jesus vnto them: Yett am I a lytell whyle with you/ and then goo I vnto hym that sent me. Ye shall seke me/ and shall nott fynde me: And where I am/ thither can ye nott come. Then sayde the iewes betwene them selves: Whither will he goo? that we shall nott fynde hym. Will he goo amonge the gentyls/ which are scattered all a broade/ and teache the gentyls? What maner off sayinge ys thys that he sayde: ye shall seke me/ and shall nott fynde me: And where I am thither can ye nott come.

In the last daye/ that grett daye off the feaste: Jesus stode and cryed sayinge: Yf eny man thyrst/ lett hym come vnto me and drynke. Whosoever beleveth on me/ as sayeth the scripture/ out off his belly shall flowe ryvers off water off lyfe. This spake he off the sprete/ which they that beleved on hym shulde receave. For the holy gost was not yet there/ because that Jesus was nott yett glorified. Many off the people/ when they herde this sayinge sayde: This is/ no doute/ a prophet. Wother sayde: This is Christ. Some sayde: shall

Christ come out off galile? Sayeth nott the scripture that Christ shall come off the seed off David: and out off the toune off Bethleem where David was? So was there dissencion amonge the people for hys sake. And some off them wolde have taken hym: butt noo man layde hondes on hym.

Then cam the ministers to the hye prestes / and pharises. And they sayde vnto them: Why haue ye not brought hym? The seruauntes answered: never man spake as thys man speaketh. Then answered them the pharises: Are ye alsoo disceaved? Doth eny of the ruelers / or off the pharises beleve on hym? butt the commen people whyche knowe not the lawe are a cursed. Nicodemus sayde vnto them (He that cam to Jesus by nyght whych was one off them) Doth oure lawe iudge eny man / before it be herde / and knowen / what he hath done? They answered / and sayde vnto hym: Arte thou alsoo off Galile? Searche and loke / for out of Galile aryseth noo prophet. And every man went vnto his awne housse.

The viij. Chapter.

JESUS went vnto the Mounte Olivete / and erly in the mornynge cam agayne into the temple / and all the people cam vnto hym. And he sate doune / and taught them. The scribes and pharises brought vnto hym a woman taken in advoutry / and sett her in the middes and sayde vnto hym: Master thys woman was taken in advoutry / even as the dede was a doying. Moses in the lawe commaunded vs that suche shulde be stoned: What sayst thou therfore? And thys they sayde to tempt hym: that they myght have / wher off to accuse hym. Jesus stouped doune / and wyth hys fynger wrote on the grounde. And whill they continued axynge hym / he lyfte hym sylfe vppe / And sayde vnto them: lett hym thatt ys a monge you wyth out synne / cast the fyrst stone at her. And agayne he stouped doune and wrote on the grounde. As sone as they herde that / they went out won by won the eldest fyrst. And Jesus was lefte a lone / and the woman stondynge in the myddes. When Jesus had lifte vppe hym sylfe agayne / and sawe noo man butt the woman: He sayde vnto her: Woman / where are those thyne accusars? Hath no man condempned the? She sayde: Syr no man. Jesus sayde: Nether do I condempne the. Goo hence and synne no moare.

Then spake Jesus agayne vnto them / sayinge: I am the light off the worlde: He that foloweth me shall not walke in

dareknes: butt shall have the light of lyfe. The pharises sayde vnto hym: thou bearest recorde of thy sylfe: thy recorde ys not true/ Jesus answered and sayde vnto them: And yf I beare recorde off my sylfe/ my recorde is true for I know whence I cam/ and whither I goo. Ye cannot tell whence I come/ and whither I goo. Ye iudge after the flesshe. I iudge no man/ and yff I iudge/ then ys my iudgment true. For I am not a lone: butt I and my father that sent me. Itt ys also written in youre lawe/ that the testimony of two men ys true/ I am won that beare witnes off my sylfe/ and my father that sent me beareth witnes off me. Then sayde they vnto hym: Where is thy father? Jesus answered: ye nether knowe me/ nor yet my father. Yff ye had knowen me/ ye shulde have knowen my father alsoo. These wordes spake Jesus in the treasury/ as he taught in the temple. And no man layde hondes on hym. For hys tyme was nott yett come.

Then sayde Jesus agayne vnto them: I goo my waye/ and ye shall seke me/ and shall deye in youre synnes. Whither I goo thither can ye not come. Then spake the iewes: wyll he kyll him sylfe/ be cause he sayth: whither I goo/ thither can ye not come? And he sayde vnto them: ye are from beneth/ I am from above. Ye are of this worlde/ I am not off thys worlde. I sayde therfore vnto you/ that ye shall deye in youre synnes/ For except ye beleve that I am he/ ye shall deye in youre synnes.

Then sayde they vnto hym/ who arte thou? And Jesus sayde vnto them: Even the very same thyng that I saye vnto you. I have many thynges to saye/ and to iudge of you. But he that sent me is true. And I speake in the worlde/ those thynges whych I have herde of hym. They vnderstode not that he spake of his father.

Then sayde Jesus vnto them: When ye have lift oppe an hye the sonne off man then shall ye knowe that I am he/ and thatt I do nothyng off my silfe/ Butt as my father hath taught me/ even soo I speake. And he that sent me ys with me. My father hath nott lefte me alone/ For I do alwayes those thynges that please him. As he spoke these wordes/ many beleved on hym.

Then sayde Jesus to those iewes which beleved on hym: Yff ye continue in my sayinge/ then are ye my very disciples: and ye shall knowe the trueth: And the trueth shall make you free. They answered hym: We are Abrahams seede/ and were never bonde to eny man: why sayest thou then: Ye shalbe made fre.

Jesus answered them: verely verely I saye vnto you/ that

whosoever committeth synne / is the servaunt of synne. And the servaunt abydeyth nott in the housse for ever: Butt the sonne abydeyth ever. Yf the sonne therfore shall make you fre / then are ye fre in dede. I knowe that ye are Abrahams seed: butt ye seke meanes to kyll me be cause my sayinges have noo place in you. I speake that I have sene wyth my father: And ye do that whych ye have seen wyth youre father.

They answered and sayde vnto hym: Abraham is oure father. Jesus sayde vnto them. Yf ye were Abrahams children / ye wolde do the dedes of Abraham. But nowe ye goo about to kill me / a man that have tolde you the truthe / which I have herde off my father. This did not Abraham. Ye do the dedes of youre father. Then sayde they vnto hym: we were nott borne of fornicacion. We have won father that is god. Jesus sayde vnto them: Yf god were youre father / then wolde ye have loved me. For I procede forth and come from god. Nether cam I of my sylfe / butt he sent me. Why do ye nott knowe my speache? Be cause ye cannot abyde the hearynge off my wordes.

Ye are of youre father the devyll / and the lustes off youre father / ye will folowe: He was a murtherer from the begynnyng / And aboode nott in the trueth / be cause there ys noo trueth in hym. When he speaketh a lye / then speaketh he off his awne. For he ys a lyar / and the father therof. And because I tell you the trueth / therfore beleve ye nott me.

Which of you can rebuke me off synne? If I saye the trueth / why do not ye beleve me? He that is of God / heareth goddes wordes. Ye therfore heare them not / be cause ye are nott of God.

Then answered the iewes and sayde vnto hym: Saye we nott well that thou arte a Samaritan and hast the devyll? Jesus answered: I have not the devyll: butt I honour my father / and ye have dishonoured me. I seke nott myne awne prayse: There is won that seketh it and iudgeth.

Verely verely I saye vnto you / yf a man kepe my sayinges / he shall never se deeth. Then sade the iewes to hym: Nowe knowe we that thou hast the devyll. Abraham is deed / and also the prophettes / and yett thou sayest: Yf a man kepe my sayinge he shall never tast deeth. Arte thou greater then oure father Abraham? which is deed? and the prophettes are deed. Whome makest thou thy sylfe?

Jesus answered: Yf I prayse my sylfe / my prayse is nothyng worth. Hit is my father that prayseth me / which ye saye is youre God. And yet have ye not knowen hym: butt I knowe

hym. And yf I shulde saye / I knowe hym nott / I shulde be a lyare lyke vnto you. but I knowe hym / and kepe is sayinge.

Yourre father Abraham was glad to se my daye / and he sawe it and reioysed. Then sayde the iewes vnto hym : Thou arte not yet .l. yere olde / and hast thou sene Abraham ? Jesus sayd vnto them : Verely verely I saye vnto you : yer Abraham was I am. Then toke they yppe stones / to caste at hym. but Jesus hid hym silfe / and went out of the temple.

The ix. Chapter.

AND as Jesus passed by / he sawe a man which was blynde from his birth / And his disciples axed hym sayinge : Master who did synne : this man / or his father and mother / that he was borne blynde ? Jesus answered : Nether this man hathe synned / nor yet his father and mother : but that the workes of God shulde be shewed on hym I must worke the workes off hym that sent me / whill it is daye. The nyght commeth / when no man can worke. As longe as I am in the worlde / I am the light of the worlde.

As sone as he had thus spoken / he spote on the grounde / and made claye of the spetle / and rubbed the claye on the eyes off the blynde / and sayde vnto hym : Goo wesshe the in the pole of Siloe (which bey in terpretacion / signifieth sent) He went his waye and wesshed / and cam agayne seinge. The neighbours / and they that had sene hym before howe that he was a begger sayde : Is not this he that sate and begged ? Some sayde : this is he. other sayd : he is lyke hym. He hym silfe sayde : I am even he. They sayde vnto hym : Howe are thyne eyes openned then ? He answered and sayde : The man that is called Jesus / made claye / and anoynted myne eyes / and sayd vnto me : Goo to the pole Siloe / and wesshe. I went and wesshed and receaved my sight. They sayde vnto hym : where is he ? He sayde : I cannot tell.

Then brought they to the pharises / him that a litell before was blynde (Hit was the saboth daye when Jesus made the claye / and opened his eyes) Then agayne the pharises also axed hym howe he had receaved his sight. He sayde vnto them : He putt claye apon myne eyes / And I wasshed / and I se. Then sayde some of the pharises : This man is not of god / be cause he kepeth not the saboth daye. other sayde : howe can a man that is a synner do suche myracles ? And there was stryfe amonge them. Then spake they vnto the blynde agayne : What sayst thou of

hym / be cause he hath openned thyne eyes? And he sayd: He ys a prophet.

The iewes did nott beleve off the felowe / howe that he was blynde / and had receaved hys sight: vntill they had called the father and mother off him that had receaved his sight. And they axed them saying: Ys this youre sonne / whome ye saye was borne blynde? Howe doth he now se then? His father and mother answered them and sayde: we wote wele that this is oure sonne / and that he was borne blynde: Butt by what meanes he now seyth / that can we not tell or who hath openned his eyes can we nott tell. He is olde ynough / axe hym / lett hym answer for hym sylfe / off thynges that pertayne to hym silfe. Suche wordes spake his father / and mother / be cause they feared the iewes / for the iewes had conspyred allredy that yff eny man did confesse that he was Christ / he shulde be excommunicat out of the Sinagoge. Therefore sayde his father and mother: he is olde ynough / axe hym.

Then agayne called they the man that was blynde and sayd vnto hym: Geve God the prayse / we knowe thatt thys man ys a synner. He answered and sayde: Whither he be a synner or noo / I cannot tell: Won thyng I am sure off / that I was blynde / and now I se. Then sayde they to him agayne: What did he to the? Howe opened he thyne eyes? He answered them / I tolde you yerwhyle / And ye did nott heare. Wherefore wolde ye heare ytt agayne? Wyl ye alsoo be hys disciples? Then rated they hym / and sayde: Thou arte hys disciple. We are Moses disciples. We are sure that God spake wyth Moses. Thys felowe we knowe not from whence he ys.

The man answered / and sayde vnto them: this is a marvelous thyng that ye wote nere whence he is / and yet hath he openned myne eyes. We knowe wele ynought that God heareth noo synners: But yf eny man be a worshipper of God: and do what his will is / him heareth he. Sence the worlde began was it nott herde that eny man openned the eyes off won that was borne blind. if this man were not of god / he coulde have done noo thyng. They answered and sayd vnto him: thou arte altogedder borne in synne: and dost thou teache vs? And they cast hym out.

Jesus herde that they had excommunicate him / and as sone he had founde hym he sayd vnto hym: doest thou beleve on the sonne of God? He answered and sayde: And who ys yt lorde / that I myght beleve on hym? And Jesus sayde vnto hym: Thou hast both sene hym / and he it is that talketh with the.

And he sayde : Iorde I beleve. And worshipped hym. Jesu sayde : I am come vnto iudgement / into this worlde : that they which se nott myght se / and they which se myght be made blynde. And some off the pharises whych were wyth hym / herde these wordes / and sayde vnto hym : Are we then blynde ? Jesus sayde vnto them / yf ye were blynde / ye shulde have noo synne : but nowe ye saye we se / therfore youre synne remayneth.

The i. Chapter.

VERELY verely I saye vnto you : Whosoever entreth not in by the dore / into the shepe folde / but clymeth vppe some other waye : he is a thefe and a robber. He thatt goeth in by the dore / is the shepheard of the shepe. To this man the porter openneth the dore / and the shepe heare hys voyce / And he calleth hys awne shepe by name / and leadeth them out / and when he hath sent forthe hys awne shepe / he goeth before them and the shepe folowe hym. For they knowe hys voyce. A straunger they will nott folowe / butt wyll flye from hym. For they knowe nott the voyce of straungers. This manner of sayinge spake Jesus vnto them. And they vnderstode nott / what thynges they were / whych he spake vnto them.

Then sayde Jesus vnto them agayne : Verely verely I saye vnto you : thatt I am the dore of the shepe. All even as many as cam before me / are theves and robbers : but the shepe did not heare them. I am the dore. by me / yf eny man enter in / he shalbe safe / and shall goo in and out / and fynde pasture. The thefe commeth not but for to steale and kyll / and destroye. I cam that they myght have lyfe / and have yt more abundantly.

I am a goode shepheard / a goode shepheard geveth his lyfe for his shepe. An heyred servaunt which is not the shepheard / nether the shepe are his awne / seith the wolfe commynge / and levethe the shepe / and flyeth / and the wolfe / catcheth / and scattereth the shepe. The heyred servaunt flyeth be cause he is an heyred servaunt / and careth not for the shepe. I am that goode shepheard / and knowe my shepe / and am known of myne. As my father knoweth me : even so knowe I my father. And I geve my sylfe for my shepe / and other shepe I have / which are not off this folde. Them also must I bringe / and they shall heare my voyce. And there shalbe won flocke / and won shepheard.

Therfore doth my father love me / be cause I put my lyfe from me / that I myght take it agayne. No man taketh it from me : butt I put ytt awaye off my silfe. I have power to put it from me / and power I have to take it agayne. Thys commaundment

have I receaved of my father. Agayne there was dissencion amonge the iewes for these sayinges / and many of them sayd : He hath the devyll / and is madde : why heare ye hym ? other sayde these are nott the wordes off hym that hath the devyll : Can the devyll open the eyes off the blynde ?

Hit was at Jerusalem the feaste of the dedicacion / and itt was wynter : And Jesus walked in Solomons hall. Then cam the iewes rounde aboute hym / and sayde vnto hym : Howe longe dost thou make vs doute ? Yf thou be Chryst / tell vs playnly. Jesus answered them. I tolde you and ye beleve nott : The workes that I do in my fathers name / beare witnes off me : butt ye beleve not / because ye are not of my shepe. As I sayde vnto you : my shepe / heare my voyce / and I knowe them / and they folowe me / and I geve vnto them eternall lyfe. and they shall never perisshe / nether shall eny man plucke them out off my honde. My father wich gave them me / is greater then all men / and no man is able to take them out off my fathers honde / and I and my father are one.

Then the iewes agayne toke vppe stones / to stone hym with all. Jesus answered them : many goode workes have I shewed you from my father : for which off them wyll ye stone me ? The iewes answered hym sayinge : For thy goode workes sake we stone the not : but for thy blasphemy. and be cause that thou beinge a man / makest thy silfe God. Jesus answered them : Is it not written in youre lawe : I have sayde / ye are goddes ? Yf he called them goddes vnto whom the worde of God was spoken (and the scripture can nott be broken) saye ye then to hym / whom the father hath sanctified / and sent into the worlde : Thou blasphemest / because I sayd I am the sonne of god ? Yf I do not the workes off my father / beleve me not. Butt though ye beleve not me / yett beleve the workes / that ye maye knowe and beleve that the father is in me / and I in hym.

Agayne they went aboute to take hym / but he escaped out of their hondes / and went awaye agayne beyonde Jordan / into the place where Jhon before had baptised / and there aboode. and many resorted vnto hym / and sayd : Jhon did no miracle. Butt all thynges that Jhon spake of this man are true. And there many beleved on hym.

The xj. Chapter.

A CERTAYNE man was sicke / named Lazarus of Bethania the toune off Mary and her sister Martha. It was that Mary which annoynted Jesus with oyntment / and wept his fete with

her heere / whose brother Lazarus was sicke / and his sister sent vnto hym sayinge : Lorde beholde / he whom thou lovest is sicke. When Jesus that herde he sayd : this infirmite is not vnto deth But for the laude of god / that the sonne off god myght be praysed by the reason of it. Jesus loved Martha and her sister / and Lazarus. After he herde thatt he was sicke / then aboode he two dayes still in the same place where he was.

Then after that sayd he to his disciples : lett vs goo into iewry agayne. His disciples sayde vnto hym : Master / the iewes lately sought meanes to stone the : and wilt thou goo thither agayne ? Jesus answered : are there not twelve houres in the daye ? Yf a man walke in the daye he stobleth not / because he seith the light of this worlde. yf a man walke in the nyght he stobleth / be cause there is no light in hym. This sayd he. And after that he sayde vnto them : oure frende Lazarus slepeth / but I goo to wake hym outt of slepe. Then sayde his disciples : Lorde iff he slepe : then shall he do wele ynough. Jesus spake of his deeth : but they thought that he had spoken of the naturall slepe. Then sayde Jesus vnto them playnly / Lazarus is deed / and I am gladde for youre sakes / that I was not there / be cause ye maye beleve. Neverthesse let vs goo vnto hym. Then sayde Thomas (which is called Didimus) vnto the disciples : let vs also goo / that we maye deye with him.

Then went Jesus / and founde / that he had lyne in his grave foure dayes alredy. Bethani was nye vnto Jerusalem / aboute .xv. furlonges of / And many of the iewes cam to Martha and Mary / to conforte them over their brother. Martha as sone as she herde that Jesus was commynge / went / and met hym. Mary sate stille at home.

Then sayde Martha vnto Jesus : Lorde yff thou haddest bene her / my brother had not bene deed : but neverthesse / I knowe that whatsoever thou axest of God / God will geve it the. Jesus sayde vnto her : Thy brother shall ryse agayne. Martha sayde vnto hym : I knowe well / he shall ryse agayne in the resurreccion att the last daye. Jesus sayde vnto her : I am the resurreccion and lyfe. Whosoever beleveth on me : ye though he were deed / yet shall he lyve : and whosoever liveth / and beleveth on me / shall never deye. Belevest thou this ? She sayde vnto hym / ye lorde : I beleve thatt thou arte Christ the sonne off God / which shall come in to the worlde.

And as sone as she soo had sayde she went her waye / and called her sister secretly sayinge : The master is come and calleth for the. She as sone as she herde thatt / arose quickly / and cam vnto hym. Jesus was not yet come into the toune : but

was in the place were Martha mett hym. The iewes then which were with her in the housse / and comforted her (when they sawe Mary that she rose vppe hastily / and went out) folowed her sayng: She goeth vnto the grave / to wepe there.

Then when Mary was come / where Jesus was and sawe hym she fell doune at his fete / sayinge vnto hym: Lorde if thou haddest bene here / my brother had not bene deed. When Jesus sawe her wepe / and the iewes also wepe / whych cam with her. He groned in his spret / and vexed hym silfe and sayde: Where have ye layed hym? They sayde vnto hym: Lorde come and se. And Jesus wept. Then sayde the iewes: Beholde howe he loved hym. Some off them sayde: Coulede not he which opened the eyes of the blynde / have made also / that this man shulde not have deyed? Jesus agayne gronyng in hym silfe cam to the grave / it was a cave / and a stone layde on it.

Jesus sayd: Take ye awaye the stone. Martha (the sister of hym that was deed) sayde vnto him: Lorde by this tyme he stenketh. For he had bene deed foure dayes. Jesus sayde vnto her: Sayde I not vnto the / that if thou diddest beleve / thou shuldest se the glory of God. Then they toke awaye the stone from the place where the deed was layde. Jesus lifte vppe his eyes and sayd: Father I geve the thankes be cause that thou hast herde me / I knewe wele that thou hearest me all wayes: but because of the people that stonde by I sayde it / that they myght beleve / that thou hast sent me.

And when he thus hed spoken / he cryed with a loud voyce / Lazarus come forth / and he that was deed cam forth bounde hand and fote / with bondes after the manner as they were wonte to bynde their deed with all. And his face was bounde with a napkyn. Jesus sayde vnto them: loose hym / and lett hym goo. Then many of the Jewes which cam to mary / and had sene the thynges which Jesus did / beleved on hym. But some off them went their wayes to the pharises / and tolde them what Jesus had done.

Then gadered the hye prestes and pharises a counsell and sayde: what do we? This man doeth many miracles. Yf we lett hym scape thus all men will beleve on hym. And the romaynes shall come and take awaye oure countre and people. And won of them named Cayphas: which was the hye prest that same yeaere / sayde vnto them: Ye perceave nothyng att all nor yett consider that it is expedient for vs / that won man deye for the people / and not that all the people perisshe. This spake he nott of hym silfe: butt beyng hye preste that same yeaere / prophesied he that Jesus shulde deye for the people / and not for

the people only : but what he shulde gadder to gedder in won the children of God which were scattered abroode. From that day kept they a counsell to gedder for to put hym to deeth.

Jesus therfore walked no more openly amonge the iewes : butt went his waye thence vnto a countre ny to a wildernes into a cite called effraym / and there haunted with his disciples.

The iewes ester was nye att hond / and many went out of the countre vppe to Jerusalem before the ester to purify them selves. Then sought they for Jesus. and spake bitwene them selves as they stode in the temple : What thynke ye seynge he commeth not to the feast. The hye prestes and pharises had geuen a commaundment that yf eny man knew where he were / he shulde shewe it that they myght take hym.

The xij. Chapter.

THEN Jesus before sixe dayes of ester / cam to bethany where Lazarus (which was deed) was / whom Jesus raysed from deeth. There they made him a supper / and Martha served : butt Lazarus was won of them that sate at the table with hym. Then toke Mary a pounce off oyntment called nardus / perfecte and precious / and anoynted Jesus fete / and wept his fete with her heer / and all the housse smelled off the savre off the oyntment. Then sayde won of his disciples named Judas iscariot / Simons sonne / which afterwarde betrayed hym : why was not this oyntment solde for thre hondrede pence / and geuen to te povre ? This sayde he / not that he cared for the pover : butt be cause he was a thefe / and kept the bagge / and bare that which was geuen. Then sayde Jesus : Lett her alone / agaynst the daye off my buryinge she kept it. The povre all wayes shall ye have with you / butt me shall ye nott all wayes have.

Moche people off the iewes had knowledge that he was there. And they cam nott for Jesus sake only / butt that they myght se Lazarus also whom he raysed from deeth. The hye prestes held a counsell that they myght put Lazarus to deeth also / be cause that for his sake many of the iewes went awaye / and beleved on Jesus.

On the morowe moche people which cam to the feast (when they herde that Jesus shulde come to Jerusalem) toke braunches off palme trees and went and mett hym / and cryed Hosanna / blessed is he that in the name of the lorde commeth / kynge of israhell. Jesus gott a yonge asse and sate thereon / acordyng to that wich was written : feare nott doughter of Sion : beholde

thy kynge commeth sittynge on an asses coolte. These thynges vnderstode not his disciples at the fyrst: but when Jesus was glorified/ then remembryd they that soche thynges were written of hym/ and that soche thynges they had done vnto hym.

The people that was with hym/ when he called Lazarus out off his grave/ and rayسد hym from deeth/ bare recorde. Therefore met hym the peple/ because they herde that he had done soche a myracle. The pharises therfore sayde amonge them selves: Ye se that we prevayle no thyng: loo all the worlde goth after hym.

There were certayne grekes amonge them/ which cam to praye at the feast/ the same cam to Philip which was of Bethsayda a cite in galile/ and desired hym sayinge: Syr we wolde fayne se Jesus. Philip cam and tolde Andrew. and agayne Andrew and Philip tolde Jesus. And Jesus answered them sayinge: the houre is come that the sonne of man must be glorified.

Verely verely I saye vnto you/ except the wheate corne fall into the grounde and deye/ it bydeth alone. yf it deye/ it brengeth forth moche frute. He that loveth his life shall destroye it: And he that hateth his lyfe in this worlde/ shall kepe it vnto lyfe eternall. Yf eny man mynister vnto me/ lett hym folowe me/ and where I am there shall also my minister be. And if eny man minister vnto me/ hym will my father honoure.

Nowe is my soule troubled/ and what shall I saye? Father delyvre me from this houre: but therfore cam I vnto this houre. Father glorify thy name. Then cam there a voyce from heven/ I have glorified it/ and will glorify it agayne. Then sayde the people that stode by and herde/ it thoundreth. O ther sayde: an angell spake to hym. Jesus answered and sayde: this voyce cam nott be cause of me: but for youre sakes.

Nowe is the iudgement of this worlde. nowe shall the prynce off this worlde be cast out a dores. And I (yf I were lifte vppe from the erthe) will drawe all men vnto me. This sayde Jesus signifyinge what deeth he shulde deye. The people answered hym: We have herde of the lawe that Christ bydeth ever: and howe sayest thou then that the sonne of man must be lifte vppe? who is that sonne of man? Jesus sayde vnto them: yet a lytell whyle is the light with you: walke whill ye have light/ lest the darcknes come on you. He that walketh in the darke/ wotteth not whither he goeth. Whyll ye have light/ beleve on the light that ye may be the children of light.

These thynges spake Jesus and departed/ and hid hym silfe from them. And though he hade done soo many myracles before

them/ yet beleved not they on hym/ that the sayinge of Esayas the prophet myght be fulfilled/ that he spake. Lorde who shall beleve oure sayinge? And to whom ys the arme off the lorde declared? Therefore coulde they not beleve/ be cause that Esaias sayth agayne: He hath blinded their eyes/ and hardened their hertes/ that they shulde not se with their eyes/ and vnderstonde with their hertes/ and shulde be converted and I shulde heale them. Soche thynges sayde Esaias when he sawe liys glory/ and spake of him. Neverthelesse amonge the chefe rulers many beleved on hym/ but be eause of the pharises they wolde not be knowen off it/ lest they shulde be excommunicate. For they loved the prayse that is geven off men/ more then the prayse/ that commeth of god.

Jesus cryed and sayd: he that beleveth on me beleveth nott on me/ butt on hym that sent me. And he that seeth me/ seeth hym that sent me. I am come a light into the worlde that whosoever beleveth on me shulde nott byde in darcknes/ and yf eny man heare my wordes and beleve nott/ I iudge hym not. For I cam not to iudge the worlde: but to save the worlde. He that putteth me awaye/ and receaveth nott my wordes/ hathe won that iudgeth hym. The wordes that I have spoken shall iudge hym in the last daye. For I have not spoken off my silfe: but my father which sent me gave me a commaundment what I shulde saye/ and what I shulde speake. And I knowe wele that his commaundment ys lyfe everlastynge. Whatsoever I speake therfore/ even as my father bade me/ so I speake.

The xiiij. Chapter.

BEFORE the feast off ester when Jesus knewe that hys houre was come/ thatt he shulde departe out of this worlde vnto the father. When he loved his which were in the worlde/ vnto the ende he loved them. And when supper was ended/ after that the devyll had put in the hert off Judas iscariot Simons sonne/ to be traye him. Jesus knowynge that the father had geven him all thinges into his hondes. And that he was come from God/ and went to God/ he rose from supper/ and layde a syde hys vpper garmentes/ and toke a towell/ and gyrd hym silfe. After that poured he water into a basyn/ and began to washe hys disciples fete/ and to wyppen them with the towell/ where with he was gyrd.

Then cam he to Simon Peter. And Peter sayde to him:

Lorde shalt thou wesshe my fete? Jesus answered and sayde vnto hym: what I do thou wottest nott nowe/ thou shalt knowe here after. Peter sayd vnto hym: Thou shalt nott wesshe my fete whill the worlde stondeth. Jesus answered him: yff I washe not thy fete/ thou shalt have no part with me. Simon Peter sayde vnto hym: Lorde nott my fete only/ butt also my hondes and my heed. Jesus sayde to hym: he that is wessed/ nedeth not but to wesshe his fete/ but is clene every whit/ And ye are clene: butt nott all. For he knewe his betrayer. Therefore sayde he: ye are not all clene.

After he had wessed their fete/ and receaved his clothes/ and was sett doune agayne/ he sayde vnto them: wot ye what I have done to you? ye call me master and lorde/ and ye saye well/ for soo am I. Yf I then youre lorde and master have wessen youre fete/ ye alsoo ought to wesshe one anothers fete. For I have geuen you an ensample/ that ye shulde do as I have done to you. Verely verely I saye vnto you/ the servaunt is not gretter then hys master. Nether the messenger gretter then he that sent hym.

Yf ye vnderstonde these thynges/ happy are ye yf ye do them. I speake not off you all/ I knowe whom I have chosen. But that the scripture be fulfilled: he that eateth breed with me/ Hath lifte vppe his hele againste me. Nowe tell I you before it come: that when yt is come to passe/ ye myght beleve that I am he. Verely verely I saye vnto you: He that receaveth whomsoever I sende/ receaveth me. And he that receaveth me/ receaveth hym that sent me.

When Jesus had thus sayde/ he was troubled in his sprete/ and testified sayinge: verely verely I saye vnto you/ that won off you shall betraye me. Then the disciples loked won on another doutinge of whom he spake. There was one of his disciples which leaned on Jesus besome/ whom Jesus loved. To hym beckened Simon Peter that he shulde axe who it was off whome he spake. He then as he leaned on Jesus brest sayde vnto hym: Lorde who ys it? Jesus answered/ he yt ys to whom I geve a soppe/ when I have dept hit. And he wet a soppe/ and gave ytt to Judas iscarioth Simons sonne. And after the soppe Satan entred into hym.

Then sayde Jesus vnto hym: thatt thou dost do quycly. That wist noo man at the table/ for what intent he spake vnto hym. Some off them thought/ be cause Judas had the bagge/ thatt Jesus had sayd vnto hym/ by those thynges that we have nede of against the feast: or that he shulde geve somethynge

to the povre. As sone then as he had received the soppe / he went immediatly out. And it was nyght. When he was gone out / Jesus sayde : nowe is the sone of man glorified. And God is glorified by hym. Yf God be glorified by him / God shall also glorify him / in him sylfe : and shall strayght waye glorify hym.

Deare children / yet a lytell whyle am I with you. Ye shall seke me / and as I sayde vnto the iewes whither I goo / thither can ye nott come. Alsoo to you saye I nowe. A newe commandment geve I vnto you / that ye love to gedder / as I have loved you / that even soo ye love one another. By thys shall men knowe that ye are my disciples / yf ye shall have love won to another. Simon Peter sayd vnto hym : lorde whither goest thou ? Jesus answered hym : whither I goo thou canst not folowe me nowe / thou shalt folowe me afterwarde. Peter sayd vnto hym lorde why cannot I folowe the nowe ? I will geve my lyfe for thy sake. Jesus answered hym : Wilt thou geve thy lyfe for my sake ? Verely verely I saye vnto the / the cocke shall nott crowe / till thou have denyed me thryse.

The xiiij. Chapter.

AND he sayde vnto hys disciples : Lett nott youre hertes be trubled / beleve in God / and beleve in me. In my fathers housse are many mansions. If it were not soo / I wolde have tolde you. I goo to prepare a place for you. I will come agayne / and receve you even vnto my selfe / that where I am / there maye ye be also. And whither I goo ye knowe / and the waye ye knowe.

Thomas sayde vnto him : Lorde we knowe not whyther thou goest. Also howe is it possible for vs to knowe the waye ? Jesus sayde vnto hym I am the waye / verite / and lyfe. No man cometh vnto the father / but by me. Yf ye had knowen me ye had knowen my father alsoo. And nowe ye knowe hym. And ye have sene hym.

Phillip said vnto him : lorde shew vs thy father and it suffiseth vs. Jesus sayde vnto hym : have I bene so longe time with you : and yet hast thou not knowen me ? Philip / he that hath sene me / hath sene the father. And howe sayest thou then : shewe vs the father ? Belevest thou nott that I am in the father / and the father in me ? The wordes that I speake vnto you / I speake not of my silfe : but the father dwellinge in me is he that doeth the workes. Beleve that I am in the father / and the father in me. Att the leest beleve me for the very workes sake.

Verely verely I saye vnto you whosoever beleeveth on me / the workes that I doo / the same shall he do / and gretter workes then these shall he do / be cause I go vnto my father. And whatsoever ye axe in my name / that will I do / that the father might be glorified by the sonne. Yf ye shal axe eny thyng in my name I will do it.

Yf ye love me kepe my commaundmentes / and I will praye my father / and he shall geve you a nother comforter / that he maye byde with you ever / which is the sprete of truthe whome the worlde cannot receave / be cause the worlde seyth him not / nether knoweth hym. Butt ye knowe him / For he dwelleth with you / and shalbe in you. I will nott leave you comfortlesse : I will come vnto you.

Hit is yet a litell whyle and the worlde seyth me noo moare : but ye shall se me. For I live / and ye shall live. That daye shall ye knowe that I am in my father / and my father in me / and I in you.

He that hath my commaundmentes and kepeth them / the same is he that loveth me / and he that loveth me shalbe loved of my father / and I will love him / and will shewe myne awne silfe vnto him. Judas sayd vnto him (not Judas iscarioth) lorde what is the cause that thou wilt shewe thy silfe vnto vs / and not vnto the worlde ? Jesus answered and sayde vnto hym : yf a man love me and wyll kepe my sayinges / my father also will love him / and we woll come vnto hym / and wyll dwell wyth hym. He that loveth me not / kepeth nott my sayinges. And the wordes which ye heare are nott myne / but my fathers / which sent me.

This have I spoken vnto you beyng yett present with you. But that comforter which ys the holy gost (whom my father will sende in my name) shall teache you all thynges / and brynge all thynges to youre remembraunce / whatsoever I have tolde you.

Peace I leve with you / my peace I geve vnto you. Nott as the worlde geveth / geve I vnto you. Lett not youre hertes be greved / nether feare ye. Ye have herde howe I saide vnto you : I goo and come agayne vnto you. Yf ye loved me / ye wolde verely reioyce / be cause I sayde / I goo vnto the father. For the father is gretter then I / And nowe have I shewed you / before it come / that when it is come to passe / ye myght beleve.

Here after will I not talke many wordes vnto you. For the chefe ruelar off thys worlde commeth / and hath nought in me.

But that the worlde maye knowe that I love my father / And as my father gave me commaundment / even soo do I. Ryse lett vs goo hence.

The xv. Chapter.

I AM the true vyne / and my father ys an husbände man. Every braunche that beareth nott frute in me / He will take awaye. And every braunce that beareth frute will he pource that it maye bringe moare frute. Nowe are ye cleane / be the meanes of the wordes which I have spoken vnto you. Byde in me / and I in you. As the braunche cannot beare frute off it sylfe / excepte it byde in the vyne : no more can ye excepte ye abyde in me.

I am the vyne / and ye are the braunches. He that abydeth in me / and I in hym / the same bryngeth forth moche frute. For without me can ye do nothyng. Yff a man byde nott in me / he ys cast forth as a braunche / and is widdred : and men gadder them / and cast them into the fyre / and they burne. Yff ye byde in me / and my wordes also bide in you : axe what ye will / and it shalbe geven you. Heare in is my father glorified / that ye beare moche frute / and be made my disciples.

As my father hath loved me / even soo have I loved you. Continue in my love. Yf ye shall kepe my commaundmentes / ye shall byde in my love / even as I have kept my fathers commaundmentes / and byde in his love. These thinges have I spoken vnto you / that my ioye myght remayne in you / and that youre ioye myght be full. Thys ys my commaundment / that ye love togedder as I have loved you. Gretter love then this hath no man / then that a man bestowe his lyfe for his frendes. Ye are my frendes / yf ye do whatsoever I commaunde you. Hence forth call I you nott servautes : For the servaunt knoweth nott what hys lorde doeth. Butt you have I called frendes : For all thynges that I have herde of my father / I have openned to you.

Ye have not chosen me / but I have chosen you and ordeyned you that ye goo / and bringe forth the frute / and that youre frute remayne / that whatsoever ye shall axe off my father in my name he shulde geve it you.

This commaunde I you / that ye love to gedder. Yf the worlde hate you / ye knowe that he hated me before he hated you. Yf ye were of the worlde / the worlde wolde love his awne. Be cause ye are not of the worlde / but I have chosen you out of the worlde / therfore hateth you the worlde. Remember my sayinge / that I sayde vnto you : the servaunte is not gretter then his lorde.

yf they have persecuted me / so will they persecute you Yff they have kept my sayinge / so will they kepe youres.

Butt all these thynges will they do vnto you for my names sake / be cause they have nott knowen hym that sent me. Yf I had not come and spoken vnto them / they shulde have no synne : butt nowe have they nothyng to cloke theyr synne with all. He that hateth me / hateth my father. If I had nott done workes amonge them which none other man did / they shulde be with oute synne. Butt nowe have they sene / and yet have hated bothe me and my father : Even thatt the sayinge myght be fulfilled that is written in theyre lawe. They hated me with outt a cause. Butt when the comforter is come / whom I will sende vnto you from the father / wich is the sprete of verite / which procedeth off the father / he shall testifie off me. And ye shall beare witnes also / because ye have bene with me from the begynnynge.

The xij. Chapter.

THESE thynges have I sayde vnto you be cause ye shulde nott be hurte in youre fayth. They shall excommunicat you / ye the tyme shall come / thatt whosoever killeth you / will thinke that he doth God true service. And suche thynges will they do vnto you / be cause they have not knowen the father nether yet me. These thynges have I tolde you / that when that houre is come / ye shulde remember them / that I tolde you so. These thynges sayde I not vnto you at the begynnynge / be cause I was present with you.

Butt nowe goo I my waye to hym thatt sent me / and none of you axeth me : whither goest thou ? but be cause I have sayde suche thynges vnto you / youre hertes are full off sorowe. Nevertheless I tell you the trueth it is expedient for you that I goo a waye. For yf I goo nott awaye / that comforter will nott come vnto you. Yff I de parte I will sende hym vnto you. And when he is come / he will rebuke the worlde off synne / and of rightwesnes / and of iudgement. Of synne / because they beleve not on me : Of rightwesnes / be cause I goo to my father / and ye shall se me no moare : And of iudgement / be cause the chefe rueler of this worlde / is iudged alredy.

I have yet many thynges to saye vnto you : but ye cannot beare them awaye nowe. When he is wons come (I meane the sprete of verite) he will leade you into all trueth. He shall nott speake of hym silfe : but whatsoever he shall heare / that shall

he speake / and he will shewe you thynges to come. He shall glorify me / for he shall receave of myne / and shall shewe vnto you. All thynges that my father hath ar myne. Therefore sayd I vnto you that he shal take of mine and shewe vnto you.

After awhyle ye shall not se me / and agayne after a whyle ye shall se me: For I goo to my father. Then sayd some of his disciples bitwene them selves: what is this that he sayth vnto vs / after a whyle ye shall not se me / and agayne after a whyle ye shall se me: and that I goo to my father. They sayde therefore: what is this that he sayth after a while? we cannot tell what he saith. Jesus perceaved / that they wolde axe hym / and sayde vnto them: This is it that ye enquire of bitwene youre selves / that I sayd / after a whyle ye shall nott se me / and agayne after a whyle ye shall se me. Verely verely I saye vnto you: ye shall wepe and lament / and the worlde shall reioyce. Ye shall sorowe: but youre sorowe shalbe tourned to ioye.

A woman when she traveyleth hath sorowe / be cause her houre is come: but as sone as she is delivered off her chylde she remembreth no moare her anguysshe / for ioye that a man is borne in to the worlde. And ye nowe are in sorowe: butt I will se you agayne: and youre hertes shall reioyce / and youre ioye shall no man take from you. And in that daye shall ye axe me no question. Verely verely I saye vnto you / whatsoever ye shall axe the father in my name / he will geve it you. Hetherto have ye axed no thinge / in my name. Axe and ye shall receave it: that youre ioye maye be full.

These things have I spoken vnto you in proverbes. The tyme will come when I shall no moare spake to you in proverbes: but I shall shewe you playnly from my father. At that daye shall ye axe in myne name. And I saye not vnto you that I will speake vnto my father for you. For my father hym silfe loveth you / be cause ye have loved me. and belevd that I cam out from god. I went out from the father / and cam into the worlde: I leve the worlde agayne / and go to the father.

His disciples sayd vnto hym: loo nowe speakest thou playnly / and thou vset no proverbe. Nowe knowe we that thou vnderstondest all thinges / and nedest not that eny man shulde axe the eny question. Therefore beleve we that thou camst from god. Jesus answered them: Nowe ye do beleve. Beholde the houre draweth nye / and ys alredy come / that ye shalbe scatered every man his wayes / and shall leave me alone. And yet am I not alone. For my father is with me.

These wordes have I spoken vnto you that in me ye myght have peace. In the worlde shall ye have tribulacion: but be of good cheare / I have overcome the worlde.

The xviij. Chapter.

THESE wordes spake Jesus and lifte vppe his eyes to heven / and sayde: father the houre is come glorify thy sonne that thy sonne maye glorify the. As thou hast geuen hym power over all flesshe / that he shulde geve eternall life to as many as thou hast geuen him. This is life eternall that they myght knowe the that only very God: and whom thou hast sent Jesus Christ.

I have glorified the on the erth. I have fynyssheed the workes whych thou gavest me to do. And nowe glorify me thou father in thyne awne presence / with the glory which I had with the yerre the worlde was. I have declared thy name vnto the men whych thou gavest me out off the worlde. Thyne they were / and thou hast geuen them me / and they have kept thy sayinges. Nowe have they knowen that all thinges whatsoever thou hast geuen me / are of the. For I have geuen vnto them the wordes which thou gavest me / and they have receaved them / and have knowen surely that I cam out from the: and have beleved that thou diddest send me.

I praye for them. I praye not for the worlde: but for them which thou hast geuen me / for they are thyne / and all myne are thyne / and thyne are myne / and I am glorified in them. And now am I no moare in the worlde / but they are in the worlde / and I come to the. Wholy father kepe in thyne awne name them which thou hast geuen me / that they maye be one as we are. Whyll I was with them in the worlde / I kepte them in thy name. Those that thou gavest me / have I kepte / and none of them is lost / but that lost chylde / that the scripture myght be fulfilled.

Nowe come I to the / and these wordes speake I in the worlde that they myght have my ioye full in them. I have geuen them thy doctryne / and the worlde hath hated them / be cause they are nott off the worlde / even as I am not of the worlde. I desyre not that thou shuldest take them out of the worlde: but that thou kepe them from evyll. They are not off the worlde / as I am not of the worlde. Sanctify them in thy trueth. Thy sayinge is verite. As thou diddest send me into the worlde / even soo have I sent them into the worlde / and for their sakes sanctify I my silfe / thatt they also myght be sanctified thorowe the trueth.

I praye not for them alone: butt for them also which shall beleve on me thorowe their preachynge / that they all maye be one / as thou father arte in me / and I in the / that they maye be alsoo one in vs / that the worlde maye beleve that thou hast sent me. And that glory that thou gavest me I have geven them / that they maye be wone / as we are wone. I am in them and thou arte in me / that they maye be made perfecte in won / and that the worlde maye knowe that thou hast sent me / and hast loved them / as thou hast loved me.

Father I will that they which thou hast geven me / be with me where I am / that they maye se my glory which thou hast geven me. For thou hast loved me before the makynge of the worlde O righteous father the very worlde hath nott knowen the: butt I have knowen the / and these have knowen that thou hast sent me. And I have declared vnto them thy name / and will declare it / that the love wher with thou lovedst me / be in them / and that I be in them.

The xviij. Chapter.

WHEN Jesus had spoken these wordes / he went forth with his disciples over the broke Cedron / where was a garden / into the which he entered with his disciples (Judas also wiche betrayed hym knewe the place / for Jesus often tymes resorted thither with his disciples) Judas then after he had receaved a bonde off men / and ministers of the hy prestes / and of the pharises cam thither with lanterns / and fyerbrondes / and wepens. Then Jesus knowynge all thynges that shulde come on hym / went forth and sayde vnto them: whom seke ye? They answered hym: Jesus off nazareth. Jesus sayde vnto them: I am he.

Judas also which betrayed him stode by with them. As sone as he had sayd vnto them I am he / they went backe wardes and fell to the grounde. He axed them agayne: whome seke ye? They sayde: Jesus off Nazareth. Jesus answered / I sayde vnto you / I am he. Iff ye seke me / lett these goo theyr waye / That the sayinge myght be fulfilled which he spake: of them which thou gavest have I not lost one.

Simon Peter had a swearde / and drue hym out / and smote the hye prestes servaunt / and cut off his right eare. The servautes name was Malchas. Then sayde Jesus vnto Peter: put vppe thy swearde into the sheath: shall I not drynke of the cuppe which my father had geven me? Then the company /

and the Captayne/ and the ministers off the iewes/ toke Jesus and bounde hym/ and ledde hym away to Anna fyrst : For he was fatherelawe vnto Cayphas/ which was the hye preste thatt same yeare. Cayphas was he that gave counsell to the iewes that it was expedient that won man shulde deye for the people.

Simon Peter folowed Jesus/ and another disciple/ that disciple was knowen of the hye preste/ and went in with Jesus into the pallys of the hye preste. Peter stode att the dore with outt. Then wentt outt thatt other disciple which was knowen vnto the hye preste/ and spake to the damsell thatt kept the dore/ and brought in Peter. Then sayde the damsell that kept the dore vnto Peter : Arte nott thou wone off this mannes disciples? He sayde : I am nott. The servauntes and the ministers stode there/ and had made a fyre off coles. For it was colde/ and they warmed them selves. Peter also stode amonge them and warmed hym silfe.

The hye preste axed Jesus of his disciples/ and of his doctrine. Jesus answered hym : I spak openly in the worlde. I ever taught in the sinagoge and in the temple whither all the iewes resorted : and in secrete have I sayde nothyng : why axest thou me? Axe them whiche herde me what I sayde vnto them. Beholde they can tell what I sayde. When he had thus spoken/ one off the ministers which stode by/ smote Jesus on the face sayinge : Answrest thou the hye preste soo? Jesus answered hym : Yf I have evyll spoken/ beare witnes of the evyll : yf I have well spoken/ why smytest thou me? Annas sent hym bounde vnto Cayphas as the hye preste.

Simon Peter stode and warmed hym silfe/ and they sayde vnto hym : Arte not thou also won of his disciples? He denyed itt/ and sayde : I am not. Won of the servauntes of the hye preste (his cosyn whose eare Peter smote of) sayde vnto hym : did not I see the in the garden with hym? Peter denyed it agayne. And immediatly the cocke crewe.

Then ledd they Jesus from Cayphas into the housse of iudgement. Hit was in the mornyng/ and they them selves went not into the iudgement housse lest they shulde be defyled/ butt that they myght eate Pascha. Pilate then went oute vnto them and sayde : What accusacion brynge ye agaynste this man? They answered and sayd vnto hym : If he were nott an evyll doar/ we wolde not have delyvered hym vnto the. Then sayd Pilate vnto them : take hym vnto you/ and iudge hym after youre awne lawe. The iewes sayde vnto hym. It is nott lawfull for vs to putt eny man to deeth. That the wordes of Jesus

myght be fulfilled which he spake/ signifyinge what deeth he shulde deye.

Then Pilate entred into the iudgement housse agayne/ and called Jesus/ and sayd vnto him : Arte thou kynge of the iewes? Jesus answered : sayst thou that off thy sylfe/ or did other tell ytt the of me? Pilate answered : Am I a iewe? Thyne awne nacion an hye prestes have delivered the vnto me. What hast thou done? Jesus answered : my kyngdome is not of this worlde. Yff my kyngdome were of this worlde then wolde my ministers suerly fight/ that I shulde not be delyvered to the iewes/ but nowe is my kyngdome not from hence. Pilate sayde vnto hym : Arte thou a kynge then? Jesus answered : Thou sayst that I am a kynge. For this cause was I borne/ and for this cause cam I into the worlde/ that I shulde beare witnes vnto the trueth. All that are of the trueth heare my voice. Pilate sayde vnto hym : what is trueth.

And when he had sayde that/ he went out agayne vnto the iewes/ and sayde vnto them : I fynde in him no cause at all. Ye have a costome amonge you/ that I shulde delyvre you won loose at ester. will ye that I loose vnto you the kynge of the iewes. Then cryed they all againe sayinge : Not him/ but Barrabas. Barrabas was a Robber.

The xix. Chapter.

THEN Pilate toke Jesus and scourged hym. And the soudiers wonde a croune off thornes and put it on his heed. And they did put on hym a purple garment/ and sayd : hayl kynge off the iewes. And they smote hym on the face. Pilate went forth agayne/ and sayde vnto them : beholde I brynge him forth to you/ that ye maye knowe that I fynde no faute in hym. Then cam Jesus forth wearynge a croune of thornes/ and a robe of purple. And Pilate sayd vnto them : Beholde the man. When the hye prestes and ministers sawe him/ they cryed sayinge : crucify him/ crucify hym. Pilate sayde vnto them. Take ye hym and crucify hym : For I fynde no cause in hym. The iewes answered hym : We have a lawe/ and by oure lawe he ought to deye : be cause he made hym silfe the sonne of God.

When Pilate herde that sayinge/ he was the moare afrayde/ and went agayne in to the iudgment house/ and sayde vnto Jesus : whence arte thou? Jesus gave hym none answer. Then sayde Pilate vnto hym : Speakest thou not vnto me? Knowest thou nott that I have power to crucify the/ and have power to

loose the? Jesus answered: Thou couldest have no power att all agaynst me/ except it were geven vnto the from above. Therefore he that delivered me vnto the/ is moare in synne. And from thence forth Pilate meanes to loose hym: but the iewes cryed sayinge: yf thou lett hym goo/ thou arte not Cesars frende. Whosoever maketh him silfe a kynge/ is agaynst Cesar.

When Pilate herde that sayinge he brought Jesus forth/ and sate downe to geve sentence/ in a place called the pavement: Butt in the he brue tonge/ Gabbatha. (Hitt was the saboth even which falleth in the ester fest/ and aboute the sixte houre) And he sayde vnto the iewes: Beholde youre kynge. They cryed/ awaye with hym/ awaye with hym/ Crucify hym. Pilate sayde vnto them: Shall I crucify youre kynge? The hye prestes answered: We have noo kynge but Cesar. Then delivered he hym vnto them to be crucified.

And they toke Jesus and ledde hym awaye. And he bare his crosse/ and went forth into a place called the place off deed menns sculles (which is named in hebrue/ Golgatha) where they crucified hym. And with hym two other: on ether syde won/ and Jesus in the myddes. Pilate wrote his title/ and put it on the crosse. The wrytynge was/ Jesus off nazareth/ kynge off the iewes. This tyle reed many off the iewes. For the place where Jesus was crucified/ was nye to the cite. And it was written in hebrue/ greke/ and latyn. Then sayde the hye prestes off the iewes to Pilate: wryte nott/ kynge off the iewes: butt that he sayde/ I am kynge of the iewes. Pilate answered: what I have written/ that have I written.

The soudiers/ when they had crucified Jesus/ toke his garmetes and made foure partes/ to every soudier a parte/ and also his coote. The coote was with out seme woven vppon thorowe and thorowe. And they sayde won to another: Let vs nott devyde it: butt east lootes who shall have it. That the scripture myglit be fulfilled which sayth: They parted my rayment amonge them/ and on my coote did cast lottes. And the soudiers did soche thynges in dede.

There stode by the cross of Jesus his mother/ and his mothers sister/ Mary the wyfe off Cleophas/ and Mary magdalene. When Jesus sawe his mother/ and the disciple stondynge whom he loved/ he sayde vnto his mother: Woman beholde thy sonne. Then sayde he to the disciple: beholde thy mother. And from that houre the disciple toke her for his awne.

After that when Jesus perceaved that all thynges were performed/ that the scriptures myght be fulyfled: he sayde: I

thyrst. There stode a vessell full off veneger by. They filled a sponge with venegre/ and wonde it about with ysoppe/ and put it to his moughth. As sone as Jesus had receaved of the venegre/ he sayd : It is fynnesshed/ and bowed his heed/ and gave vppe the goost.

The iewes then be cause it was the saboth even that the bodyes shuld not remayne apou the crosse on the saboth daye (For that saboth daye was an hye daye) besought Pilate that their legges myght be broken and that they myght be taken doune. Then cam the soudiers and brake the legges of the fyrst/ and of the other which was crucified with Jesus. When they cam to Jesus and sawe that he was deed alredy/ they brake not his legges : butt one off the soudiers with a speare/ thrust hym into the syde/ and forth with cam there out blide and water.

And he that sawe it bare recorde/ and his recorde is true. And he knoweth that he sayth true that ye myght beleve also. These thinges were done that the scripture shulde be fulfilled : Ye shall not breake a boone of him. And agayne another scripture sayeth : They shall loke on hym / whom they pearsed.

After that/ Joseph off Aramathia (whyche was a disciple of Jesus : but secretly for feare off the iewes) besought Pilate that he myght take doune the boddy off Jesus. And Pilate gave him licence. And there cam also Nicodemus which att the begynnyng cam to Jesus by nyght/ and brought of mirre and aloes mingled to gedder aboute an hundred pounde wayght. Then toke they the body of Jesu and wonde it in linnen clothes with those confections as the manner of the iewes is to bury. In the place where Jesus was crucified/ was a garden/ and in the garden a newe sepulchre/ wherein was never man layde. There layde they Jesus be cause of the iewes saboth even/ for the sepulchre was nye at honde.

The xx. Chapter.

THE morowe after the saboth daye cam Mary magdalene erly when it was yet dareke/ vnto the sepulchre/ and sawe the stone rowled awaye from the tounge. Then she ranne/ and cam to Simon Peter/ and to the other disciple whom Jesus loved/ and sayde vnto them : They have taken awaye the lorde out off the tounge and we cannot tell where they have layde hym. Peter went forth and that other disciple/ and cam vnto the sepulchre. They ranne bothe to gether/ and that other disciple did out runne Peter/ and cam fyrst to the sepulchre. And

he stouped doune and sawe the linnen clothes / yet went he not in. Then cam Simon Peter folowyng hym / and went into the sepulcre / and sawe the linnen clothes lye / and the napkyn that was aboute hys heed nott lyinge wyth the linnen clothes / but wrapped togedder in a place by yt sylfe. Then went in also that other disciple whych cam fyrst to the sepulcre / and he sawe and beleved. For as yett they knew nott the scriptures / that he shulde ryse agayne from deeth. And the disciples went awaye agayne vnto their awne home.

Mary stode with out att the sepulcre wepyng: As she wept / she bowed her sylfe into the sepulcre and sawe two angels clothed in whyte sitting the one att the heed / and the other att the fete / where they had layde the body of Jesus. They sayde vnto her: woman why wepest thou? She sayde vnto them: They have taken awaye my lorde / and I wote not where they have layde him. When she had thus sayde / she turned her sylfe backe and sawe Jesus stondynge / and knewe not that it was Jesus. Jesus sayde vnto her: woman why wepest thou? Whom sekest thou? She suppoosynge that he had bene the gardener / sayde vnto hym: Syr if thou have borne him hence tell me where thou hast layde him / and I will take hym awaye. Jesus sayde vnto her: Mary. She turned her sylfe / and sayde vnto hym: Raboni which is to saye master. Jesus sayde vnto her: touche me not / for I have nott yet ascended to my father. Butt goo to my brethren and saye vnto them / I ascende vnto my father / and youre father: my God / and youre god. Mary magdalene cam and tolde the disciples that she had sene the lorde / and that he had spoken soche thinges vnto her.

The same daye at nyght / whych was the morowe after the saboth daye / when the dores were shutt (where the disciples were assembled to gedder for feare of the iewes) cam Jesus and stode in the myddes / and sayd to them: peace be with you. And when he had so sayde / he shewed vnto them his hondes and his fete / and his syde. Then were the disciples glad when they sawe the lorde. He sayde vnto them agayne: peace be with you. As my father sent me / even so sende I you. When he had sayde that / he blewe on them / and sayde vnto them: Receave the holy goost: whosoovers synnes ye remyt / they are remitted vnto them: And whosoovers synnes ye retayne / they are retayned.

Thomas one off the twelve / called didimus / was not with them when Jesus cam. The other disciples sayd vnto hym: we have sene the lorde. And he sayde vnto them: except I se in his

hondes the prent of the neyles / and put my fynger in the holes off the nayles / and thruste my honde into hys syde / I will not beleve.

And after viij. dayes agayne / the disciples were within / and Thomas was with them. Jesus cam when the dores were shet / and stode in the myddes and sayde : peace be with you.

Then sayde he to Thomas : put in thy fynger here / and se my hondes / and putt forth thy honde and thrust hym into my syde / and be nott wyth out fayth : but beleve. Thomas answered and sayde vnto hym : my lorde / and my God. Jesus sayde vnto hym : Thomas because thou hast sene me / therfore hast thou beleved : Happy are they that have not sene / and yet have beleved.

And many other signes did Jesus in the presence of his disciples / which are not written in this boke. These are written that ye myght beleve that Jesus is Christ the sonne of God. and that ye in belevyng myght have life thorewe his name.

The xxj. Chapter.

AFTER thatt Jesus shewed hym silfe agayne at the see of tiberias. And on this wyse shewed he him silfe. There were to gedder Simon Peter and Thomas / which is called Didimus : and Nathanael of Cana a cite of galile / and the sonnes off Zebedei / and two other off the disciples / Simon Peter sayde vnto them : I goo afysshyng. They sayde vnto hym / we also wyll goo wyth the. They went their waye and entred into a shippe strayght waye / and that nyght caught they noo thyng. When the mornynge was nowe come / Jesus stode on the shore / Neverthelesse the disciples knewe not that it was Jesus. Jesus sayde vnto them : Syrs / have ye eny meate ? They answered hym noo. And he sayde vnto them : cast out youre nett on the right syde of the shippe / and ye shall fynde. They cast out / and anon they were not able to drawe it for the multitude of fysshes. Then sayde the disciple whom Jesus loved vnto Peter : It is the lorde. When Simon Peter herde that it was the lorde / he gyrde his mantell to hym (for he was naked) and sprange into the see. The other disciples cam by shippe : For they were nott farre from londe / butt as it were two hondred cubites / And they drew the net with fisshes. As sone as they were come to londe / they sawe hoot coles layde and fische laye ther on / and breed. Jesus sayde vnto them : brynge of the fisshes which ye have nowe caught. Simon Peter stepped forth and drew the nett to londe full of greate fisshes / an hondred and .liij. And for all

there were so many / yet was not the net broken. Jesus sayde vnto them: come and dyne. And none of the disciples durste axe hym: what arte thou? For they knewe that it was the lorde. Jesus then cam and toke breed / and gave them / and fisse lykwyse. And this is nowe the thyrde tyme that Jesus apered to his disciples / after that he was rysen agayne from deeth.

When they had dyned / Jesus sayde to Simon Peter. Simon Joanna / lovest thou me more then these? He sayde vnto hym: ye lorde / thou knowest / that I love the. He sayde vnto hym: fede my lambes. He sayde to hym agayne the seconde tyme: Simon Joanna / lovest thou me? He sayde vnto hym: ye lorde thou knowest that I love the. He sayde vnto hym: fede my shepe. He sayde vnto hym the thyrde tyme: Simon Joanna / lovest thou me? Peter sorowed because he sayde the thyrde tyme / lovest thou me / and sayde vnto hym: Lorde / thou knowest all thynge / thou knowest that I love the. Jesus sayde vnto hym. fede my shepe.

Verely verely I saye vnto the / when thou wast yonge / thou gerdest thy silfe / and walkedst whither thou woldest. but when thou arte olde / thou shalt stretche forthe thy bondes / and a nother shall gyrde the / and leade the whither thou woldest not. That spake he signifyinge by what deeth he shulde glorify God.

And when he had sayde thus / he sayd to hym Folowe me. Peter turned about / and sawe that disciple whom Jesus loved folowyng (which also lened on his brest at super) and sayde: lorde which is he that shall betraye the? When Peter sawe hym / he sayde to Jesus: Lorde what shall he here do? Jesus sayde vnto hym: Yf I will have hym to tary tyll I come / what is that to the? folowe thou me. Then went this sayinge a broode amonge the brethren / that that disciple shulde nott deye.

And Jesus sayde nott to hym / he shall not deye / butt yff I will that he tary tyll I come / what is that to the? The same disciple is he / which testifieth off these thynges / and wrote these thynges. And we knowe / thatt hys testymony is true. There are also many other thynges which Jesus did: the which yff they shulde be written every won / I suppose the worlde coulde not contayne the bokes that shulde be written.

Here endeth the Gospell
off Sainct Iohn.

The Actes off the Apostles.

The fyrst Chapter.



In my fyrst treatise (Deare frende Theophilus) I have written off all that Jesus began to do and teache / vntill the daye in the whiche he was taken vp / after that he thorowe the holy goost / had geven commaundementes vnto the Apostles / whiche he chose : to whom also he shewed hym silfe alive / after his passion by many tokens / aperyng vnto them fourty dayes / and spake vnto them off the kyngdom of god / and gaddered them togedder / and commaunded them / that they shulde

not departe from Jerusalem : but to wayte for the promys of the father / wher of ye have herde off me. For Jhon baptised wyth water butt ye shalbe baptised with the holy goost / and that wyth in this feawe dayes.

When they were come togedder / they axed of hym / sayinge : Master wilt thou at this tyme restore agayne the kyngdom of israhel ? He sayde vnto them : It is not for you to knowe the tymes or the seasons which the father hath putt in hys awne power : butt ye shall receave power off the holy goost which shall come on you. And ye shalbe witnesses vnto me in Jerusalem / and in all iewery / and in samary / and even vnto the worldes ende.

And when he had spoken these thynges / whyll they behelde he was taken vp / and acloude receaved hym vp out of their sight. And as they fastenned their eyes in heven / as he went / loo two men stode by them in white clothynge / which also sayde : ye men of galile / why stonde ye gasyng vnto heven ? This same Jesus which is taken vp from you in to heven / shall soo come / even as ye have sene hym goo into heven.

Then returned they vnto Jerusalem from mount olivete / which is neye to Jerusalem / conteynynge a saboth dayes iorney. And when they were come in / they went vp into a parler / where abode both Peter and James / Jhon and Andrew / Phillip and Thomas / Bartlemew and Mathew / James the sonne off Alpheus / and Simon Zelotes / and Judas James sonne. These all continued with one acorde / in prayer / and supplicacion with the wemen / and Mary the mother off Jesu. And with his brethren.

And in those dayes Peter stode vp in the myddes of the disciples and sayde (The noumbre off names were aboute an hundred and twenty) Ye men and brethren / thys scripture must nedes be fulfilled which the holy goost thorow the mough of David spake before of Judas / which was gyde to them that toke Jesus. For he was noumbred with vs and obtayned fellship in this ministracion. And he hath nowe possessed a plott of ground with the rewarde off iniquyte. And when he was hanged / brast a sondre in the myddes / and all his bowels gushed out. And it is knowen vnto all the inhabiteurs off Jerusalem. In somoche that that felde is called in their mother tonge / Acheldema / that is to saye the bloud felde.

Hit is written in the boke off psalmes / His habitacion be voyde / and noo man dwellynge therein : and his bishopricke lett another take. Wherefore off these men which have companied with vs (all the tyme that the lorde Jesus went out and in amonge vs / begynnynge att the baptim of Jhon vnto that same daye that he was taken vp from vs) must one be ordeyned to be a witnes with vs of his resurreccion.

And they apoynted two / Joseph called Barsabas (whose syrname was Justus) and Mathias. And they prayed saynge : Thou lorde whiche knowest the hertes of all men / shewe whether thou hast chosen of these two / that the one maye take the rounge of this ministracion / and apostleshippe from the which Judas by transgression fell / that he myght goo to his awne place. And they gave forthe their lottes / and the lott fell on Mathias. And he was counted with the eleven apostles.

The seconde Chapter.

WHEN the fyfth daye was come / they were all with one accorde gaddered togedder in won place. And sodenly there cam a sounde from heven as it had bene the commynge off a myghty wynde / and it filled all the housse where they sate. And there apered vnto them cloven tonges / as they had

bene fyre/ and it sate apon eache off them: and they were all filled with the holy goost/ and began to speake with other tonges/ even as the sprete gave them vtteraunce.

There were dwellynge at Jerusalem iewes/ devoute men/ which were off all nacions vnder heven. When this was noyed aboute/ the multitude cam togedder and were astonyed/ be cause that every man herde them speake in his awne tounge. They wondred all/ and marveyllled sayinge amonge them selves: Loke/ are not all these which speake off galile? And howe heare we every man his awne tounge wherein we were boren? Parthians/ Medes/ and Elamytes and the inhabiters of Mesopotamia/ off Jury/ Capadocia/ Ponthus/ and of Asia/ Phrigia/ Pamphlia/ and of Egipte/ and off the parties off Libia/ which is besyde Syrene/ and straungers off Rome/ Jewes and Proselites/ Grekes and Arabians: We have herde them speake with oure awne tounge the greate workes off god. They were all amased/ and wondred sayinge won to another: what meaneth this? O ther mocked them sayinge: They are full of new wyne.

Peter stepped forth with the eleven/ and lift vp his voyce/ and sayde vnto them: Ye men off Jewry/ and all ye that inhabit Jerusalem: be this knowen vnto you/ and with youre eares heare my wordes. these are nott dronken/ as ye wene/ For itt is yet butt the thyrde houre off the daye: but this is that which was spoken by the prophet Johell: Hit shalbe in the last dayes (sayth God) of my sprete I will poure out apon all flesshe. And youre sonnes/ and youre doughters shall prophesy/ youre yonge men shall se visions. And youre olde men shall dreme dremes. And on my servauntes/ and on my honde maydens I will poure out off my sprete in those dayes/ And they shall prophesy. And I will shewe wonders in heven a bove/ and tokens in the erth be nethe/ bloud and fyre/ and the vapour off smoke. The sun shalbe turned into darknes/ and the mone into bloud/ before that greate/ and that notable daye of the lorde come. And the tyme shall come that whosoever shall call on the name of the lorde/ shalbe saved. Ye men off Israhel/ heare these wordes. Jesus of Nazareth/ a man approved off God amonge you with myracles and wondres/ and signes which God did by hym in the myddes off you/ as ye youre selves knowe: hym have ye taken by the hondes of vnrightewes persones/ after he was delivered by the determinat counsell and fore knoweledge of God/ and have crucified and slayne hym/ whom god hath raysed vpp and lowsed the sorowes of deeth/ be cause it was vnpossible that he shulde be holden of it. David speaketh of hym: Afore honde/ sawe

I God alwayes before me : For he is on my right honde / that I shulde nott be moved. Therefore did my hert reioyce / and my tonge was glad. Morover also / my flesshe shall rest in hope be cause thou shalt not leue my soul in hell / nether shalt suffre thy saynt to se corrupcion. Thou hast shewed me the wayes of lyfe / Thou shalt make me full off ioye with thy countenance.

Men and brethren / lett me frely speake vnto you of the patriarke David : For he is both deed and buryed / and his sepulchre remayneth with vs vnto this daye. Therefore sence he was a prophet / and knewe that God had sworne with anothre to hym / that the frute of his loynes shulde sit on his seate : He sawe before / and spake of the resurreccion of Christ / that his soule shulde not be lefte in hell : nether his flesshe shulde se corrupcion. This Jesus hath God raysed vppe / where of we all are witnesses.

Sence nowe that he by the right honde of god exalted is / and hath receaved off the father the promys off the holy goost / he hath sheedforthe that which ye nowe se and heare. For David is not ascended into heven / but he sayde : The lorde sayde to my lorde sit on my right honde / vntill I make thy foes / thy fote stole. So therfore lett all the housse of Israhel knowe for a suerty / that God hath made the same Jesus whome ye have crucifyed / Lorde and Christ.

When they herde this / they were pricked in their hertes / and sayd vnto Peter / and vnto the other apostles : Ye men and brethren / what shall we do ? Peter sayde vnto them : Repent and be baptised every one off you in the name of Jesus Christ / For the remission off synnes / and ye shall receave the gyfte off the holy goost. For the promys was made vnto you / and to youre chyldren / and to all that are asfarre / even as many as oure lorde God shall call. And with many other wordes bare he witness / and exhorted them saying : Save youre selves from this vntowarde generacion. They that gladly receaved hys preaching were baptised / And the same daye / there were added vnto them aboute a thre thousande soules.

And they continued in the Apostles doctrine and fellyshippe / and in breakynge of breed / and in prayer. And feare cam over every soule. And many wondres and signes were shewed by the apostles. All that beleved gaddered them togedder / and had all thynges commen. And solde their possessions and goddes / and parted them to all men / as every man had nede. And they continued dayly with one acorde in the temple / and brake breed in every housse / and ate their meate to gedder with

gladnes / and singlenes of hert praysynge god / and had faueour with all people / and the lorde added to the congregacion dayly them that shulde be saved.

The iij. Chapter.

PETER and Jhon went vp to gedder into the temple at the nynthe houre of prayer : and there was a certayne man halt from his mothers wombe / whom they brought and layde at the gate of the temple called beautifull / to axe his almes of them that entred in to the temple. When he sawe Peter and Jhon / that they wolde in to the temple / he desyred to receave an almes / Peter fastened his eyes on hym with Jhon and sayde : loke on vs / and he gave hede vnto them / trustinge to receave some thyng of them. Then sayd Peter : Silver and golde have I none / suche as I have geve I the. In the name of Jesu Christ off Nazareth / ryse vppe and walke. And he toke hym by the right honde / and lifte him vppe. And immediatly his fete and anclebones receaved strenght / and he sprange / stode / and also walked / and entred with them into the temple walkinge / and leapyng / and laudyng god.

And all the people sawe hym walke and laude God. And they knewe hym / thatt ytt was he whiche sate and begged at the beautifull gate of the temple. And they wondred / and were sore astonnyed at that which had happened vnto him. As the halt whych was healed helde Peter and Jhon / all the people ranne amased vnto them in Solomons hall.

When Peter sawe that / he answered vnto the people : Ye men off Israhell / why marvayle ye at this ? Or why loke ye soo stedfastly on vs / as though by oure awne power / or holynes we had made thys man goo ? God off Abraham / Ysaac / and Jacob / the God off oure fathers hath glorified hys sonne Jesus / whom ye betrayed / and denyed in the presence of Pilate / when he had iudged hym to be lowsed : but ye denyed the holy and iust / and desyred that he shulde geve you a mortherer / and kyllled the lorde off lyfe whom god hath raised from deeth / of the which we are witnesses : And hys name thorow the fayth off hys name hath made thys man sounde whom ye se and knowe. And the fayth which ys by him / hath to thys man geven thys health / in the presence of you all.

And nowe brethren I wote wele that thorow ignoraunce ye have done ytt / as did also youre heddes. Butt God which shewed before by the moughth off all hys prophetes that Christ

shulde suffre / hath thus wyse fulfilled it. Repent ye therfore and turne that youre synnes maye be done awaye when the tyme of comforte commeth / which we shall have of the presence of the lorde / and when god shall sende him / which before was preached vnto you / that is to wite Jesus Christ / whych must heven receave vntill the tyme that all thynges be restored agayne / which god hath spoken by the moughth off all hys holy prophetes sence the worlde began.

For Moses sayd vnto the fathers: A prophet shall youre lorde god rayse vp vnto you / won of youre brethren / lyke vnto me / hym shall ye heare in all thinges whatsoever he shall saye vnto you. For the tyme will come / that every soule which shall not heare that same prophet / shalbe exyled from the people. Also all the prophetes from Samuell / and thence forth as many as have spoken / have in lykwyse tolde of these dayes. Ye are the chyl dren of the prophetes / and to you pertayneth the testament that god hath made vnto oure fathers saying to Abraham: Even in thy seede shall all the kynredes of the erth be blessed. Fyrst vnto you hath god raysed vp his sonne Jesus / and him he hath sent to blysse you / that every one off you shulde turne from his wickednes.

The iiij. Chapter.

AS they spake vnto the people / the prestes and the ruelar off the temple / and the saduces cam apon them / takynge greueously that they taught the people and preached in the name off Jesus the resurreccion from deeth. And they layde hondes on them / and put them in holde vntill the nexte daye. For itt was nowe even tyde. Many of them which herde the wordes beleved / and the noumbre off the men was aboute fyve thousande.

Hytt chaunsed on the morowe that their ruelers / and seniours / and scribes / as Annas the chefe prest / and Cayphas / and Jhon and Alexander / and as many as were off the kynred off the hye prest / were gaddered to gedder at Jerusalem / and set them in the myddes / and axed by what power / or in what name have ye done this syrs? Then Peter full of the holy goost sayd vnto them. Ye ruelars of the people / and seniours of israhel / if we this daye are examined of the goode dede done to the sycke man by what meanes he is made whoale: be ytt knowen vnto you all / and to all the people of israhel / that in the name of Jesus Christ of nazareth / whom ye crucified / and whom god raysed from deeth agayne / thys man stondeth heare present

before you whoale. This is the stone cast a syde of you bylders which is sett in the chiefe place of the corner. Nethier is there health in eny other. Nor yet also is there eny other name geuen to men wherin we must be saved.

When they sawe the boldnes off Peter and Jhon / and knew that they were vnlearned men and laye people / they marveyll'd / and they knew them / that they were with Jesu. Seinge also the man whych was healed stondynge wyth them / they coude nott saye agaynst yt / but commaunded them to goo a syde out of the counsell / And commened amonge them selves sayinge : what shall we do to these men ? For a manyfest signe is done by them / and is openly knowen to all them that dwell in Jherusalem / and we cannott denye it : But that it be noysed no father amonge the people / lett vs threaten and chaurge them that they speake hence forth to noo man in this name.

And they called them / and commaunded them that in noo wyse they shulde speake or teache in the name off Jesu. Butt Peter and Jhon answered vnto them and sayde / whither yt be right in the syght of god to obeye you moare then god iudge ye. For we cannott butt speake that which we have sene and herde. Soo threatened they them and lett them goo / And founde noo thynge howe to punnysshe them / be cause of the people : For all men lauded God for the myracle whych was done. For the man was above forty yere olde / on whom this myracle of healinge was shewed.

As sone as they where let goo they cam to their felowes / and shewed all thatt the hye prestes and seniours had sayde. When they herde that / with one mynde they lyfte vp their voyces to god and sayde : Lorde / thou arte God which hast made heven and erth / the see and all thatt in them ys / whych by the moughth off thy seruaunt David hast sayd : Why did the hethen grudge / and the people immagen vayne thynges. The kynges off the erth stode vp and the ruelars cam to gedder agaynst the lorde / And agaynst his Christ.

For off a trueth agaynst thy holy chylde Jesus / whom thou hast annoynted / bothe Herode and also Poncius Pilate wyth the gentyls / and the people off Israhel / gaddered them selves to gedder for to do whatsoever thy honde and thy counsell determened before to be done. And nowe lorde beholde their threatenynges / and graunte vnto thy seruauntes wyth all confydence to speake thy worde. So that thou stretche forth thy honde that healyng / and signes / and wonders be done by the name off thy holy chylde Jesus. And as sone as they had prayed /

the place moved wheare they were assembled to gedder / and they were all filled with the holy goost / and they spake the worde of god boldely.

The multitude of them that beleved / were off won hert / and off won soule. Also none off them sayde / that eny thyng off those whych he possessed was his awne : Butt had all thynges commen. And with greate power gave the Apostles witnes off the resurreccion off the lorde Jesu. And grett grace was with them all. Nether was there eny amonge them thatt lacked. For as many as were possessers of londes or housses / solde them and brought the pryce off tho thynges whych were solde / and layed ytt doune att the Apostles fete. And distribucion was made vnto every man accordynge as he hade nede.

And Joses which was also called of the apostles Barnabas (that is to saye the sonne of consolacion / beyng a levite / and off the cowntre off Cipers) had londe / and solde itt / and layde the pryce doune at the apostles fete.

The 6. Chapter.

A CERTAYNE man named Ananias with Saphira his wyfe solde a possession / and kepte awaye parte of the pryce (his wyfe also beyng of counsell) and brought a certayne parte and layde itt doune att the apostles fete. Then sayde Peter : Ananias how is it that satan hath filled thyne hert / thatt thou shuldest lye vnto the holy goost / and kept awaye parte off the pryce off the lyvelod : Pertayned it not vnto the only ? And after it was solde / was not the pryce in thyne awne power ? Howe is it that thou hast conceived this thyng in thyne herte ? Thou hast nott lyed vnto men / but unto God. When Ananias herde these wordes / he fell doune and gave up the goost. And grett feare cam on all them that these thynges herde. And the yonge men roose vp and put hym a parte / and caryed him out / and buryed hym.

Hit fortunéd as it were aboute the space of iij. houres after / that his wyfe cam in ignoraunt of that which was done. Peter sayde vnto her : Tell me / solde ye the londe for so moche ? And she sayde : ye for so moche. Peter sayd vnto her : why have ye agreed to geder / to tempt the sprete off the lorde ? Loo / the fete off them which have buryed thy husbände are at the dore / and shall cary the oute / then she fell doune strayght waye at his fete and yelded up the goost. The yonge men cam in and founde her ded / and caryed her out and buryed her by her

husbande. And grett feare cam on all the congregacion. And on as many as herde it.

By the hondes of the Apostles were many signes and wondres shewed amonge the people. And they were all togedder wyth one acorde in Solomons hall. And of other durst noo man ioyne hym silfe to them : but the people magnifyed them. The noumbre of them that beleved in the lorde bothe of men and wemen grewe moare and moare in somoche that they brought their sicke into the strettes/ and layde them on beddes and palettes/ that at the lest waye the shadowe off Peter when he cam by/ myght shadowe some of them. There cam also a multitude out off the cites round about vnto Jerusalem/ bryngyng with them their sicke and them whych were vexed with vnclene sprettes. And they were healed every won.

The chefe preste arose vp and they thatt were with hym (which is the secte of the Saduces) and were full off indignacion/ and layde hondes on the apostles/ and put them in the commen preson : but the angell of the lorde by night openned the preson dore/ and brought them forth/ and sayde : goo steppe forth/ and speake in the temple to the people all the wordes of this lyfe. When they herde that/ they entred into the temple erly in the mornynge and taught.

The chefe prest cam and they that were with him and called a counsel togedder/ and all the seniours off the chyldren off israhel/ and sent to the preson to fett them. When the ministers cam and founde them nott in the preson/ they cam agayne and tolde sayinge : The preson founde we shut with all diligence/ and the kepers stondynge with out before the dores : but when we had openned we founde no man with in. When the chefe prest of all and the rueler of the temple/ and the hye prestes herde these thynges/ they doubted off them/ where vnto this wolde growe.

Then cam won and shewed them : Loo the men thatt ye putt in preson stonde in the temple/ and preache to the peple. Then went the rueler of the temple with ministers/ and brought them with out violence. For they feared the people lest they shulde have bene stoned. And when they had brought them/ they sett them before the counsell. And the chefe preste axed them sayinge : Did nott we straytely commaunde you that ye shulde not teach in this name? And beholde ye have filled Jerusalem with youre doctrine/ and ye intende to brynge this mans bloud upon vs.

Peter and the other apostles answered/ and sayde : We ought

moare to obey God then men. The God of oure fathers raysted vp Jesus / whom ye slewe and hanged on tre. Hym beinge a ruler and a savioure hath god exalted with his right honde / for to geve repentaunce to Israhell and forgevenes of synnes. And we are his recordes as concernynge these thynges : and also the holy goost / whom God hath geven to them that obey hym. When they herde that they clave asunder / and sought meanes to slee them. Then stode there vp won in the counseill / a pharisey named Gamaliell / a doctour off lawe / had in auctorite amonge the people and commaunded to put the apostles a syde a lytell space / and sayde vnto them : Men of Israhell take hede to youre selves what ye entende to do as touchinge these men. Before these dayes rose vp one Theudas bostynge hym silfe / to whom resorted a nombre off men / about a foure hundred / which was slayn / and they all which beleved hym were scatred a broode / and brought to nought. After this man arose there vp won Judas off Galile / in the tyme when tribute began / and drewe awaye moche people after him. He also perished : and all even as meny as harkened to hym are scattered a brood.

And nowe I saye vnto you : refrayne youre selves from these men / and let them alone : For yff this counsell or werke be of men / itt will come to nought : but if it be of God / ye cannot destroye it / lest haply ye be founde to stryve agaynst god. And to hym they agreed / and called the apostles / and bett them / and commaunded that they shulde not speake in the name of Jesu / and lett them goo.

And they departed from the counsell reioysynge that they were counted worthy to suffre rebuke for his name. And dayly in the temple / and in every housse they ceased nott / teachynge and preachynge Jesus Christ.

The vij. Chapter.

IN those dayes as the nombre of the disciples grewe / there arose a grodge amonge the grekes agaynste the ebrues / because theyr wyddowes wer despysed in the dayly mynystracion. Then the twelve called the multitude of the disciples to gedder and sayde : it is nott mete that we shulde leave the worde of god and serve at the tables / wherfore brethren loke ye out amonge you seven men of honest reporte / full of the holy goost and wisdom / which we maye apoynte to this nedfull busines : but we woll geve oure selves continually to prayer / and to the ministration off the worde. And the sayinge pleased the whoale

multitude wele. And they chose Steven a man full off fayth / and off the holy goost / and Philip / and Prochorus / and Nichanor / and Simon / and Permenas / and Nicholas a proselite of antioche / which they sett before the apostles / and they prayed and layde their hondes on them.

And the worde of god increasyd / and the noubre of the disciples multiplied in Jerusalem greatly / And a grett company of the prestes were obedient to the faythe. Steven full off faythe and power did grett wonders / and myracles amonge the people. Then there arose certayne off the Sinagoge / which are called lebertines / and Sirenens / and Alexandrians / and Cicilians / and Asians / and disputed with Steven. And they coulde not resist the wisdom / and the sprete / with which sprete he spake. Then sent they in men which sayd: we have herde hym speake blasphemous wordes agaynst Moses / and against god / and they moved the people / and the seniours / and the scribes: and they cam apon hym and caught hym / and brought him to the counsell / and brought forth falce witnesses whych sayde: This man ceasith not to speake blasphemous wordes agaynst thys holy place and the lawe / for we herde hym saye / This Jesus off Nazareth shall destroye this place / and shall chaunge the ordinances whych Moses gave vnto vs. And all that sate in counsell looked stedfastly on hym / and sawe hys face as it had bene the face off an angell.

The vii. Chapter.

THEN spake the chefe prest: ys ytt even soo? And he sayde: ye men / brethren / and fathers / harken to. The God off glory apered vnto oure father Abraham whill he was yet in mesopotamia / before he dwelt in charran / and sayd vnto hym: come oute of thy contre / and from thy kynred: and come into the londe whych I shall shewe vnto the. Then cam he out off the londe of caldey: and dwelt in charran. And after that as sone as his father was deed / he brought him into this lande / where in ye nowe dwell / and he gave him none inheritaunce in it / no not one fote of grounde. And promised that he wolde geve it to hym and to hys seed after hym / when as yet he had no chyde.

God verele spake on thys wyse / thy seed shalbe a dweller in a straunge londe / and they shall put them in bondage / and shall entreate them evyll .iiij. c. yeares. And the nacion to whom they shalbe in bondage / will I iudge (sayde god) and after that shall they come forthe / and serve me in this place. And gave

hym the testament of circumcision / and he begat Isaac / and circumcised hym the viij. daye / and Isaac begat Jacob. and Jacob the twelve patriarkes.

And the patriarkes havinge indignacion solde Joseph into Egipte / and God was wit hym and delivered hym out off all his adversites. and gave hym faveour and wisdom in the sight off Pharao kynge off Egipte / And Pharao made hym governer over Egipte / and over all his housholde.

Then cam there a derth over all Egipt / and Canaan / and grett affliction / and our fathers founde no sustenance. When Jacob herde that there was corne in Egipte / he sent oure fathers fyrst / and when he had sent them the secounde tyme / Joseph was knowne off his brethren / and Josephs kynred was made knowne vnto Pharao. Then sent Joseph and caused his father to be brought and all his kynne / thre score and .xv. soules. And Jacob descended into Egipte / and deyed bothe he and oure fathers / and were translated into Sichem / and were put in the sepulcre that Abraham bought for money of the sonnes of Emor / at Sichem.

When the tyme off the promes drue nye (which God had promysed with an othe to Abraham) the people grewe and multiplied in Egipte till another kynge arose which knewe nott off Joseph. The same dealte suttelly with oure kynred / and evyll intreated oure fathers / and made them to cast awaye their chyl-dren / that they shulde not remayne alyve. The same tyme was Moses borne / and was a propper childe in the sight of God / which was norisshed vp in his fathers housse thre monethes. When he was cast out Pharoes doughter toke hym vp / and norisshed hym vp for her awne sonne. And Moses was learned in all manner off wisdom of the Egipcians / and was mighty in dedes and in wordes.

When he was full forty yeare olde / it cam into his hert to visit his brethren / the chyl dren off Israhel. And when he sawe one off them suffre wronge / he defended hym / and avenged his quarell that had the harme done to hym / and smote the egipcian. For he supposed hys brethren wolde have vnderstoude howe that God by his hondes shulde geve them health: butt they vnderstode nott.

And the next daye he shewed hym silfe vnto them as they strove / and wolde have sett them atone agayne saynge: Syrs ye are brethren why hurte ye won another? but he that did his neighbour wronge / thrust hym awaye sayinge: Who made the a ruelar and a iudge amonge vs? What wilt thou kill me / as thou diddest the egipcian yester daye? Then fled Moses at

that worde / and was a stranger in the londe off Madian / Where he begat two sonnes.

When .xl. yeares were expired / there apered to hym in the wildernes of mounte Sina the angell off the Lorde in a flam off fyre in a busshe. When Moses sawe itt he wondred at the sight / and drue neare to beholde it. And the voyce off the Lorde spake vnto hym : I am the God of thy fathers / the God of Abraham / the God of Isaac and the God off Jacob. Moses trempled and durst not beholde. Then sayde the Lorde to hym Putt off thy shewes from thy fete / for the place where thou stondest is holy grounde. I have perfectly sene the affliction off my people whych is in Egipte / and I have herde theyr gronyng / and am come doune to deliver them. And now come and I will sende the into Egipte.

The same Moses whom they forsoke sayinge : who made the a ruelar and a iudge : God sent bothe a ruelar and a deliverer / by the hondes of the angell which apered to hym in the bousshe This man brought them outt shewynge wonders and signes in Egipte / and in the reed see / and in the wildernes xl. yeares. This is that Moses which sayde vnto the chyl dren off Israhell : A prophet shall youre lorde God rayse vp vnto you of youre brethren lyke vnto me / hym shall ye heare.

This is he that was in the congregacion / in the wildernes with the angell which spake to him in the mounte Syna. And with oure fathers. Thys man receaved the worde of lyfe to geve vnto vs / to whom oure fathers wolde not obeye : But cast it from them / and in their hertes turned backe agayne into Egipte / sayinge vnto Aaron : Make vs goddes to goo before vs. For we wote nott what is be come of this Moses that brought vs out of the londe off Egipte. And they made a calfe in those dayes / and offered sacrifice vnto the ymage / and reioysed in the workes of theyr awne hondes.

Then God turned hym silfe / and gave them vp / that they shulde worshipp the starres of the skye / as it is written in the boke of the prophetes : O ye off the housse off Israhell : have ye geven vnto me offerynge or sacrifice / by the space off xl. yeares in the wildernes ? And ye toke vnto you the tabernacle off Moloch / and the starre off youre god Remphan / figures which ye made to worshippe them. And I will translate you beyonde Babilon.

Oure fathers had the tabernacle of testimony in wildernes / as he had apoynted them speakynge vnto Moses / that he shulde make it acordynge to the fassion that he had sene / which taber-

nacle oure fathers receaved / and brought it in with Josue into the possession of the gentyls / which gentyls god drave out before the face of oure fathers vnto the tyme of David / which founde favour before god / and desired that he myght fynde a tabernacle for the God off Jacob. And Solomon bylt hym an housse.

But he that is hiest of all dweleth not in temples made with hondes / as sayth the prophete : Heven is my seate / and erth is my fote stole / what housse will ye bylde for me sayth the lorde ? or what is my restynge place ? hath nott my honde made all these thynges ?

Ye stiffenecked and of vncircumcised hertes and eares : ye have all wayes resisted agaynste the holy goost : as youre fathers did / so do ye. Which off the prophetes have not youre fathers persecuted ? And they have slayne them / which shewed before off the commynge off that iust / whom ye have betrayed and mordred. And ye also have receaved a lawe by the ordinance off angels / and have not kept itt.

When they herde these thynges / their hertes clove a sunder / and they gnasshed on hym with their tethe. He beyng full of the holy goost lokd up with his eyes into heven and sawe the maieste off God / and Jesus stondynge on the ryght honde of god / and sayde : loo / I se the heavens open / and the sonne off man stonde on the ryght honde of god. Then they gave a shute with a loude voyce / and stopped their eares and raine apon hym all at once / and caste hym out off the cite / and stoned hym. And the witnesses layde doune their clothes att a yonge mannes fete named Saul. And they stoned Steven callynge on and sayinge : Lorde Jesu receave my sprete. And he kneled doune and cryed with a loude voyce : lorde impute not this synne vnto them / For they wote not what they do. And when he had thus spoken he fell a slepe.

The viii. Chapter.

SAUL had pleasure in his deeth. At that tyme was there a grett persecucion agaynst the congregacion which was att Jherusalem / and they were all scattered abroad thorowout the regions of Jury and Samaria / except the apostles. Then devout men dressed Steven / and made grett lamentacion over hym. Saul made havocke off the congregacion entrynge into every housse / and drewe out bothe man and woman / and thrust them into preson. They that were scattered abroad went every where preachynge the worde. Then cam Philip into a cite off

Samaria and preached Christ vnto them. And the people gave hede vnto those thynges whych Philip spake wyth one acorde / in thatt they herde and sawe the miracles which he did. For vnclene spretes cryinge with loude voyce cam out of many which were possessed off them / Many taken with palseys / and many that halted were healed. And there was gret ioye in that cite. There was a certayne man called Simon / which before tyme in the same cite / vsed witchcrafte and bewitched the people / sayinge that he was a man that coulde do greate thynges. Whom they regarded / from the lest to the grettest sayinge : thys ys that power of god / which is called grett. Hym they sett moche by / because of longe tyme wyth sorcery he had deluded their wittes. As sone as they beleved Phillipes preachynge off the kyngdome off God and off the name of Jesu Christ / they were baptised bothe men and wemen. Then Simon hym sylfe beleved and was baptised / and continued with Phillip / and wondered beholdynge the miracles and signes / which were shewed.

When the Apostles which were at Jerusalem herde saye that Samaria had receaved the worde of god : they sent vnto them Peter and Jhon / which when they were come / prayed for them / that they myght receave the holy goost. For as yet he was come on none off them. Butt they were baptised only in the name off Christ Jesu. Then layde they their hondes on them / and they receaved the holy goost.

When Simon sawe thatt thorowe layinge on off the Apostles hondes on them / the holy goost was geuen : he offered them money sayinge : Geve me also this power / that on whomsoever I laye hondes / he maye receave the holy goost. Then sayde Peter vnto hym : Perissh thou and thy money togedder. For thou wenest that the gyfte of god may be obteyned with money ? thou hast nether parte nor fellowship in this busines. For thy hert is not right in the sight of god. Repent therfore of this thy wickednes / and praye God that the thought off thyne hert maye be forgiven the. For I perceave that thou arte full of bitter gall / and wrapped in iniquyte.

Then answered Simon and sayde : Praye ye to the lorde for me that none off these thynges whiche ye have spoken fall on me. And they when they had testified / and preached the worde of the lorde returned to Jerusalem and preached the gospell in many cites of the Samaritans.

The angell of the lorde spake unto Phillip sayinge : Aryse and goo towards midde daye vnto the waye which leadeth from Jerusalem vnto Gaza / which is in the desert. He arose and

went on / and beholde a man off ethiopia which was gelded / and of grete auctorite with Candace quene of the ethiopians / which had the rule off all her treasure / cam to Jerusalem for to praye. as he returned home agayne sittynge in his charett he redde Esay the prophet.

The sprete sayde vnto Philip : Goo neare and ioynе thy silfe to yonder charet. Philip ranne to hym / and herde hym rede Esay the prophet and sayde : Vnderstondest thou what thou redest ? And he sayd : how can I / except I had a gyde ? And he desyred Philip that he wold come vp and sit with hym. The tener off the scripture which he redde was this. He was ledde as a shepe to be slayne : and lyke a lambe dom before his sherer / so opened he nott his mowth / in that he submitted hym silfe / his iudgement was exalted : who shall declare his generation ? for his life is taken from the erthe. The gelded man answered Philip and sayde : I praye the off whom speaketh the prophet this ? of hym silfe ? or off some other man ?

Philip opened his mowth / and began at the same scripture / and preached vnto hym Jesus. And as they went on their waye / they cam vnto a certayne water / and the gelded man sayde : Se here is water / what shall lett me to be baptised ? Philip sayde vnto hym : Yf thou beleve with all thyne hert / thou mayst. He answered sayinge : I beleve that Jesus Christe is the sonne of God and commaunded the charet to stonde still. And they went doune bothe into the water : bothe Philip and also the gelded man. And he baptised hym. As sone as they were come out off the water the sprete off the lorde caught Philip. And the gelded man sawe hym no moore. And he went on his waye reioysynge : butt Philip was founde at Azotus. And he walked thorowe out the countre preachynge in their cites / till he cam to Cesarea.

The ix. Chapter.

SAUL yet brethynge out threatnynges and slaughter agaynst the disciples of the lorde / went vnto the hye preste / and desired of hym letters to damascon / to the sinagoges : that yf he founde eny of this waye whether they wer men or wemen / he myght brynge them bounde vnto Jerusalem. As he went on his iorney / hit fortunед that he drue nye to damascon / and sodenly there shyned rounde about hym a lyght from heven. And he fell to the erth / and herde a voyce saynge to him : Saul / Saul / why persecutest thou me ? And he sayde what arte thou Lorde ?

The lorde sayd / I am Jesus whom thou persecutest / it shalbe harde for the to kycke against the pricke. He bothe tremblyng and astonyed sayde : Lorde what wilt thou have me to do ? And the lorde sayde vnto hym : Aryse and goo into the cite / and ytt shalbe tolde the what thou shalt do.

The men which acompanyed him on his waye stode amased / for they herde a voyce / butt sawe no man. Saul arose from the erth / and when he had openned his eyes he sawe noo man. Then ledde they hym by the honde / and brought him into damascon. And he was iij. dayes wyth out sight / and nether ate nor dranke.

There was a certayne disciple att Damascon named ananias / to hym spake the lorde in a vision : Ananias. And he sayde : I am here lorde. And the lorde sayde vnto hym : aryse and goo into the strete whych ys called strayght / and seke in the housse off Judas after one called Saul of the cite of Tharsus. For beholde he prayeth / and hath sene in a vision a man named Ananias commynge in vnto hym / And puttyng hys hondes on hym / thatt he myght receave his sight.

Ananias answered : Lorde I have herde by many off thys man / howe moche hurte he hath done to thy sanctes att Jherusalem / and in thys place he hath auctorite off the hye prestes to bynde all that call on thy name. The lorde sayde vnto him : Goo thy wayes : for he is a chosen vessell vnto me / to beare my name before the gentyls / and kynges / and the chyl dren off israhel. For I wyll shewe hym howe grett thynges he must suffer for my names sake.

Ananyas went hys waye and entryd into the housse and putt his hondes on hym and sayde : brother Saul the lorde that apperyd vnto the in the waye as thou camst / sent me vnto the / that thou myghtest receve thy sight and be filled with the holy goost. And immediatly there fell from his eyes as ytt had bene scales and he receaved his sight / and arose and was baptised. And receaved meate and was comforted.

Then was Saul a certayne dayes wyth the disciples which wer at Damascon. And streight waye he preached Christ in the Sinagoges howe that he was the sonne off God. All that herde hym wer amased and sayde : ys nott this he that spoylled them whych called on this name in Jerusalem ? And cam hydder for the entent that he shulde brynge them bounde vnto the hye prestes ? Saule encreased in strengthe / And confounded the iewes which dwelte at damascon affirminge that this was very Christ.

After a good while/ the iewes toke counsell amonge themselves to kyll him. But there awayte wer knowne of Saul. And they watched att the gates daye and nyght to kyll hym. Then the disciples toke hym by nyght/ and putt hym thorowe the wall and lett hym doune in a basket.

When Saul cam to Jernusalem he assayde to cople hym silfe with the apostles/ and they wer all afrayde of hym and beleved not that he was a disciple. But Bernabas toke hym and brought hym to the apostles and tolde them howe he had sene the lorde in the waye and had spoken wyth hym : and how he had done boldely at damascon in the name off Jesu/ And he had his conversacion with them att Jherusalem/ and quitt hym silfe boldly in the name off the lorde Jesu. And he spake and disputed wyth the grekes and they went aboute to slee hym. When the brethren knew of that/ they brought hym to cesarea/ and sent hym forth to tharsus. Then had the congregacions rest thorowoute all iewry and galile and samary/ and wer edified/ and walked in the feare of the lorde/ And multiplied by the comforte of the holy gost.

Hit chaunsed that as Peter walked throughoute all quarters/ he cam to the saintes which dwelt at lydda and there he founde a certaine man namyd Eneas/ whych had kepte hys bed viij. yere sicke of the palsey. Then sayde Peter vnto hym : Eneas/ the lorde Jesus Christ make the whole. Aryse and make thy beed. And he arose immedyatly. And all that dwelt at lydda and assaron/ sawe hym/ and tourned to the lorde.

Ther was at Joppa a certayne woman (which was a disciple named Tabitha/ which by interpretacion is called dorcas) she was full off good warkes and almes dedes/ which she did. Hit chaunsed in those dayes thatt she was sicke and dyed. When they had wesshed her and layd her in a chamber : Be cause lydda was nye too Joppa/ and the disciples had herde that Peter was there/ they sent vnto hym/ desyrynge him that he wolde not be greved to come vnto them.

Peter arose and cam with them : when he was come they brought hym in to the chamber/ and all the widdoos stode rounde aboute hym wepynge and shewyng the coottes and garmentes whych dorcas made whill she was with them. Peter putt them all forth and kneled doune and prayde and turned hym to the body/ and sayde : Tabitha aryse. She opened her eyes/ and when she sawe Peter she sat vppe/ And he gave her his honde and lyft her vppe/ and called the saintes and wyddoos and shewed her alyve. And hit was knowne throwout all

Joppa/ and many beleved on the lorde. And hit fortunèd that he taryed many days in Joppa with one Simon a tanner.

The x. Chapter.

THERE was a certayne man in Cesarea called Cornelius/ a capitaine of the souldyers of ytaly/ a devoute man/ and won that feared God with all his housholde/ which gave moche almes to the people/ and prayde God alwaye. The same man sawe in a vysion evydently aboute the nynthe houre of the daye the angell of god commynge in vnto hym/ and sayinge vnto hym: Cornelius. when he loked on hym/ he was afrayde/ and sayde: what is it lorde? He sayde vnto hym: Thy prayers and thy almeses ar come vppe in to remembraunce in the presence of God. And nowe sende men to Joppa/ and call for one Simon named also Peter. he lodgeth with won Simon a tanner/ whose housse is by the see syde. He shall tell the/ what thou oughtest to doo. When the angell which spake vnto Cornelius was departed/ he called two of his housholde/ and a devoute souldier off them thatt wayted on hym/ to whom he tolde all the mater/ and sent them to Joppa.

On the morowe as they went on their iorney and drewe nye vnto the cite/ Peter went vppe in to the vpermost parte of the housse to praye/ aboute the vj. houre. Then wexed he an hongred/ and wolde have eaten. whill they made redy for hym He fell into a traunce/ and sawe heven openned/ and a certayne vessell come doune vnto hym/ as it had bene a greate shete/ knytt at the iiij. corners/ and was lett doune to the erth/ where in wer all maner of iiij. foted beastes of the erth and vermen and wormes/ and foules off the ayer. And a voyce spake vnto hym from heven: Ryse Peter Kyll and eate. Peter sayde: God forbyd lorde/ for I have never eaten eny thyng that is comen or vnclene. And the voyce spake vnto hym agayne the seconde tyme: What God had clensed thatt make thou not comen. This was doune thryse And the vessell was receaved vppe agayne into heven.

Whyle Peter mused in hym silfe what this vision which he had sene meant/ beholde/ the men which were sent from Cornelius/ had made inquyrance for Simons housse/ and stode befor the dore. And called oute won and axed whether Simon which was also called Peter/ were lodged there. Whyll Peter thought on this vysion/ the sprete sayde vnto hym: Loo/ men seke the. aryse therfore/ get the doune/ and goo with them/ and doute

not. For I have sent them. Peter went doune to the men which were sent vnto hym from Cornelius/ and sayde: Loo/ I am he/ whom ye seke. what is the cause wherfore ye are come? They sayde vnto hym: Cornelius the captayne a iuste man/ and won that feareth God/ and off good reporte amonge all the people of the iewes was warned by an holy angell/ to sende for the in to his housse/ and to heare wordes of the. Then called he them in/ and lodged them.

On the morowe Peter went with them/ and certayne brethren from Joppa accompanied hym. And the thyrde daye entred they into Cesaria. Cornelius wayted for them/ and had called to gedder his kynsmen/ and speciall frendes. And as it chaunsed Peter to come in/ Cornelius met hym/ and fell doune at his fete/ and worshipped hym. Peter toke hym vppe/ sayinge: Evyn I my silfe am a man. And as he talked with hym he cam in/ and founde many that were come to gedder/ And he sayde vnto them: Ye dooe knowe howe thatt hytt ys an vnlawefull thyng for a man beyng a iewe to company or come vn to an alient: But god hath shewed me that I shulde not call eny man commen or vnclene: therfore cam I vnto you with outen scruple/ as sone as I was sent for. I axe you therfore: for what intend/ have ye sent for me?

And Cornelius sayde: This daye nowe .iiij. dayes I fasted/ and at the nynthe houre I prayde in my housse/ and beholde/ a man stode before me in bright clothynge/ and sayde: Cornelius/ thy prayer is herde/ and thyn almes dedes are had in remembraunce in the sight of God. sende therfore to Joppa/ and call for Simon which is also called Peter. He is lodged in the housse off won Simon a tanner by the see syde/ the which as sone as he is come/ shall speake vnto the. Then sent I for the immediatly/ and thou hast well done for to come. Nowe are we all here/ present before god to heare all thynges that are commaunded vnto the of God.

Peter opened his mought and sayde: Of a trueth I perseave/ that God is not parciall/ but in all people he that feareth hym and worketh rightewesnes/ is accepted with hym.

Ye knowe the preachynge that God sent vnto the chyldren off Israhell/ preachynge them peace by Jesus Christe (which is lorde over all thynges) which preachynge was publisshed thorow oute all iewery/ and began in galile/ after the baptim preached by Jhon/ After thatt God had annoynted Jesus off Nazareth with the holy goost/ and with power/ he went aboute doinge goode/ and healyng all that were oppressed with dyvles/ for God was

with hym. And we are witnesses off all thynges which he did in the londe of the iewes and at Jerusalem/ whom they slew/ and hounge on tree. Hym God reysed vppe the thyrde daye/ and shewed hym openly/ not to all the people/ butt vnto vs witnesses chosyn before off God/ which ate and dronke with hym/ after he arose frome deeth. And he commaunded vs to preache vnto the people and to testifie/ that it is he that is ordered of God a iudge off quycke and deed. To hym geueth all the prophetes witnes/ that throwe his name shall receave remission of synnes all that beleve in hym.

While Peter yet spake these wordes/ the holy gost fell on all them which herde his preachynge And they of the circumcision which beleved were astonyed/ as many as cam with Peter/ because that on the gentyls also was sheed oute the gyfte of the holy gost. For they herde them speake with tonges/ and magnify God. Then answered Peter: can eny man forbyd water that these shulde not be baptised/ which have receaved the holy gost as well as we? And he commaunded them to be baptised in the name of the lorde. Then prayde they hym/ to tary a feawe dayes.

The xj. Chapter.

HIT cam to the eares of the opostles and brethren which were in iewry/ that the hethen also had receaved the worde of God. When Peter was come vppe to Jerusalem/ they off the circumcysion disputed wyth hym/ sayinge: Thou wentest in vnto men vncircumcised/ and arest with them.

Peter began and expounde the thyng in order to them saynge: I was in the cite of Joppa prayinge/ and in a traunce I sawe a vision/ A certen vessell descende as it had bene a large lynnyn clothe/ lett doune from heuyn by the fower corners/ And hit cam to me: into the which when I hade fastened myn eyes I consydered and sawe fowere foted beastes off the erth/ and vermen and wormes/ and foules off the ayer. I herde also a voyce/ sayinge/ vnto me: Arise Peter/ sley and eate. And I sayd: God forbyd lorde/ for nothyng comen or vnclene hath att eny tyme entred into my mought. The voyce answered me agayne from heven count not thou those thynges comen/ which God hath clensed. And this was done threy tymes. And all were takyn vppe agayne into heven.

And beholde immediatly wer thre men come vnto the housse where I was/ sent from Cesarea vnto me. And the sprete sayde

vnto me/ that I shulde goo with them/ with out doutinge. morover these sixe brethren accompanied me. And we entred into the mans housse. and he shewed us/ how he had sene an angell in his housse/ which stod and sayde to hym: Send men to Joppa/ and call for Symon/ named also Peter he shall tell the wordes/ wher by both thou and all thyn housse shalbe saved. As I began to preach/ the holy goost fell on them/ as he dyd on vs at the begynnyng. Then cam to my remembrance the wordes of the lorde/ howe he sayde: Jhon verily baptised with wather/ butt ye shalbe baptised with the holy goost. For as moche then as God gave them lyke giftes/ as he dyd vnto us/ when we beleved on the lorde Jesus Christ: what was I that I shulde have withstoude God? when they herde this/ they helde their peace and gloryfied God/ saynge: Then hath God also to the gentylles graunted repentaunce unto lyfe.

The which were scattyrd abroad thorowe the affliccion that arose aboute steven/ walked thorowe oute tyll they cam vnto Phenices and Cypers and Antioche/ preachynge the worde to no man/ butt vnto the iewes only. Some off them were men off Cypers and off Syrene/ which when they were come into Antioche/ spake vnto the grekes/ and preached the lorde Jesus. And the honde off the Lorde was with them/ and a greate nombre beleved and turned vnto the lorde.

Tydynges off this cam vnto the eares off the congregacion/ which was in Jerusalem/ and they sente forth Barnabas thatt he shulde goo vnto Antioche. Which when he was come/ and had sene the grace off the lorde/ was glad/ and exhorted them all/ thatt with purpose off hertt they wolde continually cleave vnto the lorde. For he was a perfaicte man/ and full of the holy goost and off faithe. And moche people was added vnto the lorde. Then departed Barnabas to Tarsus/ for to seke Saul/ and when he had founde him/ he brought him vnto Antioche. Yt chauned thatt a whole yere they had their conversacion with the congregacion there/ and taught moche people in somoche thatt the disciples off Antioche wer the fyrst that wer called Christen.

In those dayes cam prophetes from Jerusalem vnto Antioche/ Ther stode vppe won off them named Agabus/ and signified by the sprete/ that there shulde be grett dertth throughout all the worlde/ which cam tu passe in the emproure claudius dayes. Then the disciples every man accordinge to his habilitie/ purposed to sende socour vnto the brethren which dwelt in iewry/ whych

thyng they also did / and sent it to the seniours / by the hondes of Barnabas and Saul.

The xij. Chapter.

IN that tyme Herode the kynge layed hondes on certayne of the congregacion / to vexen them. He kylled James the brother off Jhon with a swerde : and because he sawe that it pleased the iewes / he proceded forther / to take Peter also. Then wer the dayes of vntended breed / and when he had caught him / he put hym in preson / and delyvered hym to iij. quaternions off soudiers to be kepte / entendynge after ester to brynge hym forth to the people. Then was Peter kepte in preson. But prayer was made with out ceasynge off the congregacion vnto god for hym. When herod wolde have brought hym oute vnto the people / the same nyght slepte Peter bitwene ij. soudiers / bounde with two chaynes / And the keepers before the dore kepte the preson.

And beholde the angell off the lord was there present / and a light shyned in the lodge. And he smote Peter on the syde / and steryd him vppe sayinge : aryse vppe quicly. And the cheynes fell off from his hondes. and the angell sayd vnto him : gyrde thy silfe and bynde on thy sandalles / And so he dyd. And he sayde vnto hym : cast on thy mantle aboute the / and folowe me. And he cam oute and folowed him / and wist not / that it was truth which was done by the angell / butt thought he had sene a vision. When they were past the fyrst and the seconde watche / they cam vnto the yeron gate / thatt ledeth vnto the cite / which opened to them by his awne accorde. And they went oute and passed thorowe won stret / and by and by the angell departed from hym.

And when Peter was come to hym silfe / he sayde : nowe I knowe off a surety / that the lorde hath sent his angell / and hath delyvered me from the honde off Herode / and from all the waytynge fore of the people of the iewes. And as he consyded the thyng / he came to the housse of Mary the mother of one Jhon / which was called marke also / where many were gaddered to gedder in prayer. As Peter knocked at the entry dore / a damsell cam forth to herken / named Rhoda. And when she knewe Peters voyce / she opened nott the entry for gladnes / but ran in and told howe Peter stode before the entrey. And they sayd vnto her : thou arte mad. and she bare them doune that hit was even so. Then sayde they : it is hys angell. Peter

contynued knockynge. When they had openned the dore / and sawe him / they were astonyd. He bekened vnto them with his honde to holde their peace / and tolde them by what meanes the lorde had brought hym oute of preson. And sayde : goo shewe thys vnto James and to the brethren. And he departed and went into a nother place.

As sone as ytt was daye there was not lytell a doo amonge the souldiers / what was becum off Peter. When Herode had called for hym / and founde him not / he examyned the keepers / and comaunded to departe. And he descended from Jewry to Cesarea / and there abode. Herode was displeased with them off Tyre and Sydon. And they cam all at once / and made intercession vnto blastus the kynges chamberlein / and desired peace / because their countrey was norryshed be the kynges londe. Apon a daye apoynted / the kynge arayed hym in royall apparell / and set hym in his seate / and made an oracion vnto them. And the people gave a shute / sayinge : It is the voyce of a god and not of a man. And immediatly the angell of the lorde smote him / be cause he gave not God the honoure / and he was eatyn of wormes / and gave vppe the goost.

The worde off God grewe and multiplied. And Barnabas and Saul returned to Jerusalem / and fulfilled their office / and toke with them Jhon / which was also called Marcus.

The xiiij. Chapter.

THERE were at antioche / in the congregacion / prophetes and doctours / as Barnabas and Symon / called Nyger / And lucius of cerene / and Manahen Herode the tetrarkes norsfelowe / and Saul. As they served God / and fasted / The holy gost sayd : seperat me Barnabas and Saul / for the worke where vnto I have called them. Then fasted they and prayed / and put their hondes on them / and let them goo. And they after they were sent of the holy gost / cam vnto seleutia / and from thence they sayled to cyprus. And when they wer come to salamine / they shewed the worde off god in the sinagoges / vnto the iewes. And they had Jhon to their minister.

When they had gone over all the yle vnto the cite of Paphos / they founde a certayne sorserer / a falce prophet which was a iewe / named Bariesu / which was with the rueler off the countrey won Sergius Paulus a prudent man. the same ruler called vnto hym Barnabas and Saul / and desired to heare the worde of god The Sorserar Elcmas (for so was his name by interpretacion)

with stode them/ and sought to turne away the rueler from the faith. Then Saule which also is called Paul beinge full off the holy goost/ set hys eyes on hym/ and sayde: O full off all sutelte and disseytfulnes the chylde off the devyll/ and the enemye of all righteousnes thou ceapest not to pervert the strayght wayes off the lorde. And now beholde the honde off the lorde is upon the/ and thou shalt be blinde and not se the sunne for a season/ And immediatly fell on hym a myste and a darknes/ And he went about sekyng/ them that shulde leade hym by the honde. Then the rueler when he sawe what had hapened/ beleved/ and wondred at the doctryne of the lorde.

When Paule and they that were with hym/ had shynned from Paphus/ they cam to Perga a cite of Pamphilia. There departed Jhon from them/ and returned to Jerusalem. Butt they wandred thorowe the countres/ from Perga to Antioche a cite in the countre of Pisidia/ and went in to the synagoge on the saboth daye/ and sate doune. After the lectur of the lawe and the prophetes/ the ruelers of the synagoge sent vnto them saynge: Ye men and brethren/ yf ye have eny sermon to exhorte the people/ say on

Paul stode vppe and bekened with his honde and sayde: Men off Israhel/ and ye that feare God/ geve audience. The God off this people chose oure fathers/ and exalted the people/ when they dwelt as straungers in the londe of Egypt/ and with a mighty arme brought them outt off it/ and aboute the tyme off .xl. yeres suffred he their maners in the wildernes. And destroyed vij. nacions in the londe of Canaan/ and devided their londe to them by Lott. And afterwarde he gave vnto them iudges aboute the space of .iiij. c. and .l. yeres vnto the tyme off Samuel the prophet. And after that they desyred a kynge/ and God gave vnto them Saul the sonne off Cis/ a man off the tribe of Beniamin/ by the space off xl. yeres. And after he had putt hym doune/ he set vppe David to be their kynge/ to whome he gave witnes/ saynge: I have founde David the sonne of Jesse/ a man after myne awne hert/ he he shall fulfyll all my will.

Of this manes sede hath God (according to his promes) brought forth to the people off Israel a savour/ won Jesus/ when Jhon had fyrst preached before his commynge the baptim off repentaunce to Israhel. When Jhon had fulfyllid his course/ he sayde: Whome ye thynke that I am? the same am I not/ but beholde there cometh won after me/ whose shewes of his fete I am not worthy to lose.

Ye men and brethren / childeren off the generacion of Abraham / and whosoever amonge you feareth God / to you is this worde of helth sent. The inhabiteurs of Jerusalem / and their ruelers because they knewe hym nott / nor yet the voyces of the prophetes which are redde every saboth day / have fulfilled them in condempnyng hym And when they founde no cause of deeth in hym / yet desired they Pilate to kyll him. And when they had fulfilled all that were written of hym / they toke hym doune from the tree and putt him in a sepulcre : But God raysted him agayne from deeth / and he was sene many dayes of them / which cam with hym from galile to Jerusalem which are his witnesses vnto the people.

And we declare vnto you / howe that the promes made vnto the fathers / god hath nowe fulfilled vnto vs the children / in that he reysed vppe Jesus agayne / even as it is written in the fyrste psalme : Thou arte my sonne / this same daye begat I the. As concernynge that he so reysed hym vppe from deeth / nowe no more to returne to corrupcion / he sayd on this wyse : The holy promyses made to David I will kepe faithfully. Wherefore he saith also in another place : Thou shalt not soffre thy saincte to se corrupcion. For David after he had in his tyme fulfilled the will of god / he slepte / and was layd with hys fathers / and sawe corrupcion. Butt he whom god reysed agayne / sawe no corrupcion.

Be lit knowne vnto you therfore ye men and brethren / that thorowe this man is preached vnto you the forgevenes of sinnes / And by him are all that beleve iustified from all thynges from the which ye coulde nott be iustified by the lawe off Moses. Be ware therfore lest that fall on you / which is spoken off in the prophetes : Beholde ye despisers / and wonder / and perishe ye : for I do a worke in youre dayes / which ye shall not beleve / yf a man wolde declare it you.

When the Jewes wer gone oute of the Sinagog / the gentyls besought them that they wolde preache the worde of god to them bitwene the saboth dayes. When the congregacion was broken vppe / many of the iewes and verteous proselites folowed Paul and Barnabas / which spake to them and exhorted them to continue in the grace off God. And the nexte saboth daye cam Almoste the whole cite to gedder to heare the worde off God. When the iewes sawe the people / they were full off indignacion and spake agaynst those thinges which wer spoken off Paul / They spake agaynst it / and disprayed it / raylinge on it. Then Paul and Barnabas waxed bolde / and sayde : it was mete that

the worde off God shulde fyrst have bene preached to you / Butt seinge ye putt it from you / and thynke youre selves onworthy off everlastynge lyfe / loo / we tourne to the gentyls. For so hath the lorde commaunded vs: I have made the a lyght to the gentyls / that thou be helth vnto the ende of the worlde.

The gentyls herde / and were glad and glorified the worde of the lorde / and beleved even as many as wer ordered vnto eternall lyfe. And the worde off the lorde was puplissed thorowe oute all the region. Butt the iewes moved the worshypfull and honorable wemen / and the chiefe men of the cite. And reysed persecucion agaynst Paul and Barnabas / And expelled them oute off their costes. But they shuke of the duste of their fete agaynst them / and cam vnto Iconium. And the disciples wer fylled with ioie and with the holy goost.

The xiiij. Chapter.

HIT fortun'd in iconium that they went both to gedder in to the Sinagoge of the iewes / and so spake / that a gret multitude both off the iewes and also off the grekes beleved. Butt the vnbelevinge iewes / steryd vppe and vnquyeted the myndes off the gentyles agaynste the brethren. Longe time a bode they their and quit them selves boldly with the helpe of the lorde / the which gave testimony vnto the worde off hys grace / and causyd signes and wonders to be done by their hondes. The people off the cite were devided : and parte helde with the iewes / and parte wyth the apostles.

When there was a saute made both of the gentyls and also of the iewes with their rulers / to put them to shame and to stone them / they wer ware of it / and fled vnto listra and derba / cites off Licaonia / and vnto the region that lyeth rounde aboute / and there preached the gospell. And there sate a certayne man at listra weake in his fete / beinge halt from his mothers wombe / and never walkyd. The same herde Paul preache / which behelde hym and perceaved that he had faith to be whole / and sayd with a loude voyce : stonde vppe right on thy fete. And he stert vppe / and walked. when the people sawe what Paul had done / they lifte vp their voyces / sayinge in the speache of Lycaonia : "Goddess are come doune to vs in the lyknes off men. And they called Barnabas / Jupiter / And Paul Mercurius / be cause he was the preacher. Then Jupiters preste / which dwelt before their cite / brought oxen and garlondes vnto the church porch / and wolde have done sacrificise with the people.

When the apostles / Barnabas and Paul herde that / they rent

their clothes/ and ran in amonge the people/ cryinge and sayinge: Syrs/ why do ye this? We are men lyke vnto you/ and preache vnto you/ that ye shulde turne from these vanities vnto the lvyngge god/ which made heven and erth and the see and all that in them is/ the which in times past suffred all nacions to walke in their owne wayes. Neverthelesse he lefte not hym silfe with outen witnes/ in that he shewed his benefaictes/ in gevyngge vs rayne from heven and frutfull ceasons/ fyllinge oure hertes with fode and gladnes. And with these sayinges/ scase refrayned they the people/ thatt they had not done sacrifice vnto them.

Thether cam certayne iewes from Antioch and Iconium/ and optayned the peoples consent and stoned Paul/ and drew hym oute of the cite/ supposynge he had bene deed. As the disciples stode rounde aboute hym/ he arose vppe and cam into the cite. And the nexte daye departed with Barnabas to Derba. After they had preached to that cite/ and taught many/ they returned agayne to Listra/ and to Iconium and Antioche/ and strengthened the disciples soules/ exhortinge them to continue in the faith/ affyrminge that we muste throwe moche adversite entre into the kyngdom of god. And when they had ordered them seniours by eleccion in every congregacion/ after they had preyde and fasted/ they commended them to god on whom they beleved.

And they went over all Pisidia and cam into pamphilia/ and when they had preached the worde of god in perga/ they descended in to Attalia/ and thence departed by shippe to Antioche/ from whence they wer delyvered vnto the grace of god/ to the worke whiche they had fulfilled. When they wer come and had gaddered the congregacion to gedder/ they reharsed all that god had done by them/ and howe he had opened the dore of faith vnto the gentyls. And there they abode longe tyme with the disciples.

The xv. Chapter.

AND there cam certayne from iewry and taught the brethren: excepte ye be circumeysed after the maner of Moses ye can not be saved. Then arose there dissencion and disputyngge not a little vnto Paul and Barnabas agaynste them. And they determined that Paul and Barnabas and certayne other of them shulde ascende to Jerusalem vnto the apostles and seniours aboute this question. After they were brought on their waye by the congregacion/ they passed over Phenices and Samaria/ declaryngge the conversacion off the gentyls/ and they brought gret ioye vnto all the brethren. When they were come to Jeru-

salem they were receaved of the congregacion and of the apostles and seniours. And they declared what thynges God had done by them. Then arose there vppe certayne of the secte of the pharises/ which dyd beleve sayinge thatt itt was nedfull to circumcise them and to inioyne them to kepe the lawe of Moses. The apostles and seniours cam to gedder to reason of this matter.

When there was moche disputyng/ Peter rose vppe and sayd vnto them: Ye men and brethren/ ye knowe howe that a goode while agoo/ God chose amonge vs that the gentyls by my mouthe shulde here the worde off the gospell and beleve. And God which knoweth the herte/ bare them witnes/ and gave vnto them the holy gost even as he dyd vnto vs/ And he putt no difference betwene them and vs/ and with fayth purified their hertes. Nowe therfore why tempte ye God/ thatt ye wolde putt a yoke on the disciples neckes which nether oure fathers nor we wer able to beare: Butt we beleve thatt thorow the grace of the Lorde Jesu Christ we shalbe saved as they doo. Then all the multitude was peased and gave audience to Barnabas and Paul which tolde what signes and wondres God had shewed amonge the gentyls by them.

As sone as they helde their peace/ James answered sayinge: Men and brethren herken vnto me/ Simeon tolde howe God at the beginnynge dyd visit the gentyls/ and receaved of them people vnto his name. and to this agreith the wordes of the prophetes/ as it is written: After this I will returne/ and will bylde agayne the tabernacle of David which is fallen doune/ and that wich is fallen in dekey of it will I bilde a gayne and I will set it vppe/ that the residue of men myght seke after the Lorde/ and also the gentyls vppon whom my name is called on sayth the lorde/ which doth all these thynges: knowne vnto God are all hys werkes from the beginnyng of the worlde. Wherefore my sentence is/ that we trouble not them which of the gentyls are turned to God: but that we write vnto them that they abstayne them selves from filthines of ymages/ from fornicacion/ from stranglyd/ and from bloude. For Moses of olde tyme in every cite hath them that preache hym/ and he is reede in the synagoges every saboth daye.

Then pleased it the apostles and seniours with the whole congregacion to send chosyn men of their owne company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas and Silas which were chefe men among the brethren and gave them letters in their hondes after this maner.

The apostles/ seniours and brethren send gretynge vnto the brethren which are of the gentyls in Antioche Siria and cilicia/

For as moche as we have herde thatt certayne wich departed from vs/ have troubled you with wordes/ and combred youre myndes sayinge : Ye must be circumcised/ and kepe the lawe/ to whom we gave no soche commaundment. It semed therfore to vs a good thyng/ when we were come to gedder with won accorde/ to sende chosyn men vnto you/ with oure beloved Barnabas and Paul/ men that have ieoperded theyr lives/ for the name of oure lorde Jesus Christ. We have sent therfore Judas and Syllas/ which shall alsoo tell you the same thynges by mouth. Forthitt semed goode to the holy gost and to vs to putt no grevous thyng to you more then these necessary thynges/ that is to saye that ye abstayne from thynges offered vnto the ymages/ from bloud/ from strangled/ and fornicacion. From which if ye kepe youre selves/ ye shall do well. Soo fare ye well.

when they were departed/ they cam to Antioche and gathered the multitude to gedder and delivered the pistle. When they had redde it/ they reioysed off that consolacion. Judas and Syllas beinge prophetes/ exhorted the people with moche preachynge/ and strengthened them. After they hadde taryed there a certayne space/ they were lett goo in peace off the brethren vnto the apostles. Notwithstondynge it pleasyd Syllas to abyde there still. Paul and Barnabas continued in Antioche teachynge/ and preachynge the worde of the lorde whith other many.

Butt after a certayne space Paul sayde vnto Barnabas : Lett vs goo agayne and visite oure brethren in every cite/ where we have shewed the worde of the lorde/ and se howe they do. Barnabas gave counsell/ to take with them Jhon called also Marke : But Paul thought it not mete to take him vnto theyr company whiche departed from them at Pamphylia/ and went nott with them to the worke. Soo sharp was the dissencion bitwene them/ thatt they departed asunder won from the other. And Barnabas toke Marke and sayled vnto Cypers. Paul chose Syllas and departed delivered off the brethren vnto the grace of God. And he went thorowe all Cyria and Cilicia/ stablissynge the congregacions.

The xvj. Chapter.

THEN cam he to Derba and to Listra/ and beholde a certayne discypyle was there named Thimotheus a womans sonne whych was a iewas and beleved/ but his father was a greke of whom reported well the brethren of Listra/ and Iconium. Paul wolde thatt he shulde goo forth with hym/ and toke and circum-

cised hym because of the iewes which were in those quarters/ for they knewe all thatt his father was a greke. As they went thorow the cites/ they delivered them the decrees for to kepe/ ordeyned off the apostles and seniours which were at Jerusalem. So were the congregacions stablissed in the faith/ and increased in noubre dayly.

When they had goone thorowe out Phrigia and the region of Galacia/ and were forbidden off the holy goost to preach in Asia/ they cam to Misia/ and sought to goo into Bethinia/ and the sprete soffered them not. When they had gone over Misia/ they cam doune to Troada and a vision apered to Paul in the nyght. There stode a man off Macedonia and prayed hym saynge : Come into Macedonia and helpe vs. After he had sene the vision immediatly we prepared to goo into Macedonia certified that the lorde had called vs forto preache the gospell vnto them. Then losed we forth from Troada/ and with a strayght course cam we to Samothracia/ the nexte daye to Neapolim/ and from thence to Philippos/ which is the chefest cite in the parttes of Macedonia and a fre cite.

We were in that cite abidinge a certayne dayes/ and on the saboth dayes we went out of the cite besydes a river where men were wont to praye/ and we sate doune and spake vnto the women which thither resorted. And a certayne woman named Lidia/ a seller off purple/ of the cite off Thiatira which worshipped God/ gave vs audience/ whose hert god opened that she attended vnto the thynges which Paul spake. When she was baptised/ and her houssolde/ she besought vs sayinge : Yf ye thynke thatt I beleve on the lorde come into my housse/ and abide there. And she constrayned vs.

Hit fortunéd as we went to prayer/ a certayn dam sell possessed with a sprete that prophesied met vs/ which brought her master and mastres moche vauntage with prophesyinge. The same folowed Paul and vs sayinge : These men are the seruauntes of the most hyc god/ which shewe vnto vs the waye of helth. And this did she many deyes. Butt Paul nott content turned about and sayd to the sprete : I commaunde the in the name off Jesu Christ that thou come out off her. and he cam out the same houre.

When her master and mastres sawe that the hope of their gaynes was gone/ they caught Paul and Silas/ and brought them into the market place vnto the ruelars/ and delivered them to the officers sayinge : These men trouble oure cite/ which are iewes and shewe newe decrees/ which are nott laufull for vs to receave/ nether to observe seinge we are romains. And the

people ranne on them / and the officers rent their clothes / and commaunded them to be beaten with rodde / and when they hadde beaten them sore / they cast them into preson commaundynge the ioyler to kepe them surely. Which when he had receaved suche commaundment thrust them into the inner preson / and made their fete fast in the stockes.

At mydnyght Paul and Silas prayed / and lauded god. and the presoners herde them. Sodenly there was a greate erth quake / soo that the foundation of the preson was shaken / and by and by all the dores opened / and every mannes bondes were lowshed. When de keeper off the preson waked out off hys slepe / and sawe the preson dores open / he drue outt his swearde and wolde have killed hym silfe supposynge the presoners had bene fledde. Paul cryed with a lowde voyce sayinge: Do thy silfe no harme for we are all heare.

He called for a light and sprange in / and cam tremblynge / and fell doune before Paull and Silas / and brought them out and sayde / Syrs what must I doo to be saved? And they sayde: beleve on the lorde Jesus / and thou shalt be saved and thy houssolde. And they preached vnto hym the worde of the lorde / and to all that were in his housse. And he toke them the same houre off the nyght and wasshed their wondes / and was baptised with all that belonged vnto hym straight waye. When he had brought them into his housse / he sett meate before them / and ioyed that he with all his houssholde beleved on God.

And when it was daye the officers sent the ministers sayinge: Lett those men goo. The keeper off the preson tolde this sayinge to Paul: the officers have sent worde to lose you. Now therfore gett you hence and goo in peace. Then sayde Paul vnto them: They have beaten vs openly vncondempned / for all that we are Romans / and have cast vs into preson: and nowe wolde they sende vs awaye prevely? Naye nott so / butt lett them come them selves and fett vs out. The ministers tolde these wordes vnto the officers and they feared when they herde that they were Romans / and cam and besought them and brought them out / and desired them to departe out of the cite. They went out of the preson and entred into the housse of Lidia / and when they had sene the brethren / they comforted them and departed.

The xviij. Chapter.

AS they made their iorney thorowe Amphipolis / and Apolonia / they cam to Thessalonica where was a sinagoge off the

iewes. Paul as his maner was went in vnto them. and thre saboth dayes declared of the scripture vnto them / openynge and alegynge that Christ must nedes have suffered and rysen agayne from deeth. And thatt this Jesus was Christ / whom (sayde he) I preache to you. And some off them beleved and cam and companyed with Paul and Silas. Also off the honourable grekes a greate multitude / and of the chefe wemen / not a feawe.

The iewes which beleved not havyng indignacion toke vnto them evyll men wiche were vagabondes / and gadered a company / and sett all the cite on a roore / and made asaute vnto the housse off Jason / and sought to brynge them out to the people / and when they founde them not / they drue Jason and certayne brethren vnto the heedes of the cite crying: These that trouble the worlde are come hidder also / which Jason hath receaved prevely. and these all do contrary to the ordinacions off Cesar / affirmynge another kynge / won Jesus. And they troubled the people and the officers of the cite when they herde these thynges. And when they were sufficiently answered of Jason / and of the other they lett them goo.

The brethren immediatly sent away Paul / and Silas by nyght vnto Berrea. When they were come thither they entred into the synagoge off the iewes. These were the noblest amonge them off Thessalonia / which receaved the worde with all diligence of mynde / and searched the scriptures dayly whether those thynges were even soo. And many of them beleved / and of worshipfull wemen which were grekes / and off men nott afeawe. When the iewes off thessalonia had knowledge that the worde off God was preached off Paul att berrea / they cam thither and moved the people / and then by and by the brethren sent away Paul to goo vnto the see: butt Silas and Timotheus abode there still. They that gyded Paul brought hym vnto Attens / and receaved a commaundment vnto Silas and Timotheus forto come to hym at once. And cam their waye.

Whill Paul wayted for them at Attens / hys sprete was moved in hym to se the cite geven to worshippinge of ymages. Then he disputed in the Synagoge with the iewes / and with the devout persones / And in the market dayly wyth them that cam vnto him. Certayne philosophers of the Epicures / and of the stoyckes disputed with hym. And some there were which sayde: what wyll thys babler saye. O ther sayd: he semeth to be a tydynges brynger off newe devyls / because he preached vnto them Jesus / and the resurreccion / and they toke hym / and brought

hym into Marce strete sayinge: maye we nott knowe what ys thys newe doctrine wher off thou speakest. For thou bryngest straunge tydynges to oure eares. We wolde knowe therfore what these thynges meane. For all the Attensians an straungers whych were there gave them selves to nothyng els/ but other to tell or to heare newe tydynges.

Paul stode in the myddes of Marce strete and sayde/ ye men of Attens/ I perceave that in all thynges ye are somewhat superstitious. For as I passed by and behelde the manner howe ye worship youre goddes/ I founde an aultre wher in was written: vnto the vnknownen god. Whom ye then ignorantly worship/ hym shewe I vnto you. God that made the worlde/ and all that are in it/ seyng that he is lorde off heven and erth/ he dwelleth nott in temples made with hondes nether is worshipped with mennes hondes/ as though he neded of eny thyng. For as moche as he geueth to all men lyfe and breth every where/ and hath made of one bloud all nacions off men/ for to dwell on all the face of the erthe. And hath asigned tymes apoynted before/ And the endes of their in habitacion/ that they shulde seke god/ yf they myght fele and fynde hym/ though he be nott farre from every one off vs. For in hym we live/ move/ and have oure beyng/ as certayne of youre awne poetes sayde. For we are also his generacion. For as moche then as we are the generacion off God/ we ought nott to thynke that the godhed is lyke vnto golde/ silver/ or stone/ graven by crafte and ymaginacion of man.

And the tyme of this ignoraunce god regarded nott: butt now he biddeth all men every where repent/ be cause he hath apoynted a daye/ in the which he woll iudge the worlde acordyng to rightewesnes/ by that man/ whom he hath apoynted/ and hath geuen faith to all men/ after that he had raysed hym from deeth.

When they herde off the resurreccion from deth/ some mocked/ and other sayde: we will heare the agayne of this matter. So Paul departed from amonge them. Certayne men clave vnto Paul and beleved/ amonge the which was Dionisius a senatour/ and a woman named Damaris/ and other with them.

The xbiij. Chapter.

AFTER that/ Paul departed from Attens/ and cam to Corinthum/ and founde a certayne iewe named Aquila/ borne in Ponthus/ latly come from Itali with his wyfe Priscilla (be

cause that the Emperour Claudius had commaunded all iewes to departe from Rome) and he drewe vnto them. And be cause he was of the same crafte he abode with them and wrought (their crafte was to make tentes) and he preached in the sinagoge every saboth daye/ And exhorted the iewes and the gentyls.

When Silas and Timotheus wer come from macedonia Paul was payned in the sprete/ as he testified to the iewes that Jesus was Christ. when they sayde contrary and blasphemed/ he shoke his rayment and sayde vnto them: youre bloud upon youre awne heeddes. for hence forth I goo vnto the gentyls/ and departed from thens/ and entred into a certayne manes housse named Justus which worshipped god. whose house ioyned harde to the sinagoge. Won Crispus a ruelar of the Sinagoge belevd on the lorde with all hys housholde. And many of the Corinthians gave audience and belevd/ and were baptised.

Then spake the lorde to Paule in the nyght by a vision: be nott afraide/ but speake/ and holde not thy peace: for I am with the/ and noo man shall invade the that shall hurte the. For I have moche people in this cite. And he rested there a yeare and sixe monethes/ and taught them the worde of God.

When Gallio was ruelar of the countre of Acaia. The iewes made insurreccion with one acorde agaynst Paul/ and brought him to the iudges seate saying: This man teacheth to worship god contrary to the lawe. As Paul was about to open his moughth Gallio sayde vnto the iewes: yf itt were a matter off wronge/ or an evyll dede (o ye iewes) reason wolde that I shulde heare you: but yf it be a question off wordes/ or off names/ or of youre lawe/ loke ye to it youre selves. For I wilbe noo iudge in soche maters/ and hedrave them from his seate. Then toke all the grekes Sostenes a ruelar of the sinagoge and smote him before the iudges seate. And Gallio cared for none of the thynges.

Paul after thys/ taried there yet a goode whyle/ and then toke his leave of the brethren/ and sayled thence into Ciria/ Priscilla and Aquila accompanyinge hym after thatt he had schorne his heed in Cenchrea. For he had a vowe. And he cam to Ephesus and lefte them there: but he him silfe entred into the sinagoge/ and reasoned with the iewes. When they desyred hym to tary longer tyme with them/ he consented nott/ butt bad them feare wele sayinge: I must nedes att this feast that cometh be in Jerusalem: but I will returne agayne vnto you yff God will. And departed from Ephesus and cam vnto Cesarea: and ascended and saluted the congregacion/ and departed vnto

Antioche / and when he had taried there a whyle / he departed / and went over all the countre off Galacia and Phrigia by order / strengthynge all the disciples.

A certayne iewe named Apollos / borne at Alexandria cam to Ephesus. An elequent man / and myghty in the scriptures. The same was informed in the waye off the lorde / and he spake fervently in the sprete / and taught diligently the thynges off the lorde / and knewe but the baptim of Jhon only. And began to speake boldely in the Synagoge. When Priscilla and Aquila had herde hym : they toke hym vnto them / and expounded vnto hym the waye off God more perfectly.

When he was disposed to goo into Acaia / the brethren exhorted hym therto / and wrote vnto the disciples that they shulde receave hym. After he was come thither he holpe them moche / which had beleved thorowe grace. And myghtely he overcam the iewes openly shewing by the scriptures that Jesus was Christ.

The xij. Chapter.

IT fortuned / whill apollos was at Corinthum / that Paul passed over the vpper costes / and cam to Ephesus / and founde certayne disciples and sayd vnto them : have ye receaved the holy gost after ye beleved ? And they sayde vnto him : Noo / nether have we herde yf there be eny holy gost or noo. And he sayd vnto them : wher with were ye then baptised ? And they sayd : with Jhons baptim. Then sayde Paul : Jhon verely baptised with the baptim off repentaunce / sayinge vnto the people that they shulde beleve on hym / which shulde come after hym. That ys on Christ Jesus. When they herde that / they were baptised in the name of the lorde Jesu / and when Paul layde his hondes apon them / the holy gost cam on them. And they spake with tonges and prophesied. All the men were aboute xij.

And he went into the synagoge / and behaved hym silfe boldely for the space of thre monethes / disputynge / and gevyng them exhortacions of the kyngdom off God. When divers waxed harde herted / and beleved nott / but spake evyll off the waye off the lorde before the multitude : he departed from them / And severed the disciples awaye / And taught dayly in the scole off won called Tiranus. And this continued by the space of two yeares. So that all they which dwelt in Asia herde the worde off the lorde Jesu / bothe Jewes and grekes. And god wrought

not smale myracles by the hondes of Paul. So that from his body were brought vnto the sicke/ napkyns or partlettes/ and the diseases and evyll spretes departed from them.

Certayne of the vagabounde iewes exorcistes/ toke apou them to call over them which had evyll spretes the name of the lorde Jesus sayinge: We adiure you by Jesu whom Paul preacheth. There were seven sonnes off one Sceva a ruelar off the sinagoge which did soo: and the evyll sprete answered and sayde: Jesus I knowe/ and Paul I knowe: but who are ye? And the man in whom the wicked devyll was/ ranne on them/ and overcam them/ and prevayled agaynst them/ soo that they fledde out of the house naked and wounded. Thys was knowen to all the iewes and grekes also/ which dwelt at Ephesus/ and feare cam on them all. And they magnified the name of the lorde Jesus.

And many that beleved cam/ and confessed and shewed their workes. Many of them which vsed curious craftes/ brought their bokes and burned them before all men/ and they counted the price of them and founde it fifty thousande silverlynges. So myghtely grewe the worde of god/ and prevayled. After these thinges were ended Paul purposed in the sprete/ to passe over Macedonia and Acaia/ and to goo to Jerusalem saying: After I have bene there I must also se Rome. Soo sent he into Macedonia two of them that ministered vnto hym: Timotheus and Erastus: butt he hym silfe remayned in Asia. For a season.

The same tyme there arose no litell a do aboute that waye. For a certayne man named Demetrius/ a goldsmith/ which made silver schrynes for Diana/ was not a litell beneficiall vnto the craftes men: which he called togedder with the worke men of lyke occupacion/ and sayd: Syrs ye knowe that by this crafte we have vantage. Moreover ye se and heare thatt nott alone at Ephesus: but almost thorowe oute all Asia/ thys Paul entyseth/ and turned away moche people saying: that they be not goddes which are made with hondes: so that not only this oure crafte commeth into parell to be sett at nought: but that also the temple of greate Diana shulde be despyed. And her maieste shulde be destroyed/ which all Asia/ and the worlde worshippeth.

When they herde these sayinges/ they were full of wrathe/ and cryed out saying: Greate is Diana of the Ephesians. And all the cite was on a roore/ and they russed into the commen hall with one assent/ and caught Gayus/ and Aristarcus/ men of Macedonia/ Pauls companions. When Paul wolde have entred in vnto the people/ the disciples suffered hym not. Certayne

also off the chefe of Asia which were his frendes / sent vnto hym desyrynge him that he wolde not preace into the commen hall. Some cryed won thinge / and some another and the congregacion was all out of quyetē / and the moare parte knewe not wherefore they were come togedder.

Some of the company drue forth Alexander (the iewes thrustynge him forwardes) Alexander beckened with his honde / and wolde have geuen the people an answer. When they knewe that he was a iewe / there arose a shute almost for the space of two houres off all men cryinge / greate is Diana of the Ephesians.

When the tounē clarcke had ceased the people he sayd : ye men of Ephesus : what man is it that knoweth nott howe that the cite of the Ephesians is a worshipper of the grett goddes Diana / and off the ymage which cam from heven. Seynge then that no man sayth here agaynst / ye ought to be content / and to do nothyngē rasshly / For ye have brought hider these men / whiche are nether robbers off churches / nor yett despisers of youre goddes. Wherefore if Demetrius and the craftes men which are wyth hym / have eny sayinge to eny man / the lawe is open / and there are ruelars / lett them accuse won another. Yf ye go about eny other thyngē / itt maye be determined in a lawfull congregacion. For we are in ieoperdy to be accused off this dayes busines. For as moche as there is noo cause wherby we maye geve a rekenyngē off this concourse off people. And when he had thus spoken / he let the congregacion departe.

The xx. Chapter.

AFTER the rage was ceased / Paul called the disciples vnto hym / and toke his leave off them / and departed for to goo into Macedonia. And when he had gone over those parties / and geuen them large exhortacions / he cam into grece And there abode .iiij. monethes. When the iewes layde wayte for hym as he was aboutt to sayle into Syria / He purposed to retourne thorowe Macedonia. There accompanied hym into Asia Sopater of Beroen : and of Tessalonía Aristarcus and Secundus / and Gaius of Derba / and Timotheus : Out of Asia Tichicus / and Trophimos. These went before / and taried vs at Troas We sayled awaye from Philippos after the ester holidayes / and cam vnto them to Troas in five dayes / and there abode seven dayes.

On a saboth daye the disciples cam to gedder forto breake breed / and Paul preached vnto them (redy to departe on the morowe) and continued his preachyngē vnto mydnyght. There

were many lightes in the chamber where we were gaddered to gedder/ and there sate in a wyndowe a certayne yonge man named Eutichos/ fallen into a depe slepe. And as Paul declared he was moare overcome with slepe/ and fell doune from the thyrde lofte/ and was taken vp deed. Paul wentt doune and fell on hym/ and embraced hym/ and sayde: Make nothyng a do. For his lyfe is in hym. When he was come vp agayne/ he brake breed/ and tasted/ and commened a longe whyle even till the mornynge/ and soo departed. They brought the yonge man a live and were nott alitell comforted.

Then toke we shippyng/ and departed vnto Asson/ there to receave Paul. For soo had he apoynted/ and wolde hym silfe goo be londe. When he was come to vs vnto Asson/ we toke hym in/ and cam to Mitilenes. and sayled thence/ and cam the nexte day over agaynst Chios. And the day folowinge we aryved at Samos/ and taryed at Trogilion. The nexte daye we cam to Mileton. For Paul had determined to leave Ephesus as they sayled/ because he wolde not spende the tyme in Asia. For he hasted to be (yff itt were possible) at Jerusalem in the feaste off pentecoste.

From Mileton he sent to Ephesus/ and called the seniours off the congregacion. When they were come to hym/ he sayde vnto them: Ye knowe from the fyrst daye that I cam vn to Asia/ after what maner I have bene wyth you at all ceasons/ servynge God with all humbleness off mynde/ and with many teares/ and temtacions/ whiche happened vnto me by the layinges awayte off the iewes/ and howe I kept backe nothyng thatt myght be for youre proffet: but that I have shewed you/ and taught you openly and at home in youre houses/ witnessynge bothe to the iewes/ and also to the grekes/ the repentaunce taward god/ and faith tawarde our lorde Jesu.

And now beholde I goo bounde in the sprete vnto Jerusalem/ and knowe nott what shall come off me there/ butt that the holy gost witnesseth in every cite sayinge: that bondes and trouble abyde me: but none of tho thinges move me. Nether is my lyfe dere vnto my silfe/ that I myght fulfill my course with ioye/ and the ministracion which I have receaved of the lorde Jesu to testify the gospel of the grace of god.

And now beholde/ I am sure that henceforth ye all (thorow whom I have gone preachynge the kyngdom of god) shall se my face noo moore. Whierfore I take you to recorde this same daye/ that I am pure from the bloud of all men. For I have kepte nothyng backe: butt have shewed you all the counsell

off god. Take hede therefore vnto youre selves/ and to all the flocke/ wher of the holy gost hath made you oversears/ to rule the congregacion of god/ which he hath purchased with his bloud. For I am sure off this/ that after my departynge shall greuous wolves entre in amonge you/ which will nott spare the flocke. And off youre awne selves shall men aryse speakynge perverse thynges/ to drawe disciples after them. Therefore awake and remember/ that by the space of iij. yeares I ceased not to warne every one of you/ both nyght and daye with teares.

And nowe dere brethren I commende you to god and to the worde of his grace/ which is able to bylde further/ and to geve you an inheritaunce amonge all them which are sanctified. I have desyred no mans silver/ golde/ or vestur/ Ye ye knowe well that these hondes have ministred vnto my necessites/ and to them thatt were with me. I have shewed you all thynges/ howe that soo laborynge ye ought to receave the weake/ and to remember the wordes off the lorde Jesu/ howe that he sayde: It is more blessed to geve/ then to receave.

When he had thus spoken/ he kneled donne/ and prayed with them all. And they wept all abundantly/ and fell on Pauls necke/ and kissed hym sorowynge/ most of all/ for the wordes/ which he spake/ thatt they shulde se his face noo moore/ And they accompanied hym vnto the shippe.

The xxj. Chapter.

AND it chaunsed that as sone as we had launched forth/ and were departed from them/ we cam with a strayght course vnto Choon/ and the daye folowynge vnto the Rhodes/ and from thence vnto Patara. And we founde a shyppe redde to sayle vnto Phenices. And went a borde and sett forthe. Then apered vnto vs Ciprus/ and we lefte it on the lefte honde/ and sayled vnto Siria. and cam vnto Tire. For there the shippe vnladed her burthen. And when we had founde brethren/ we taried there .vij. dayes. and they tolde Paul thorowe the sprete/ that he shuld not goo vppe to Jerusalem. Ande when the dayes were ended we departed/ and went oure wayes and they all brought cus on oure waye/ with their wyves and children till we were come out off the cite. and we kneled doune in the shore and prayde. and when we had taken oure leave one off another/ we toke shippe/ and they returned home agayne.

When we had full ended the course/ from Tire/ we aryled at

Ptholomaida / and saluted the brethren / and abode with them one daye. The nexte daye / we that were off Paulus company / cam vnto Cesarea. and we entred into the housse of Philip the euangelist / which was one of the seven / and abode with hym. The same man had fower daughters virgens / which did prophesy. And as we taried there a good many dayes / there cam a certayne prophete from iewry / named Agabus. When he was come vnto vs / he toke Pauls gerdell / and bounde his hondes and fete and sayde: Thus sayth the holy goost: Soo shall the iewes at Jerusalem / bynde the man that owneth this gerdell / and shall deliuer him into the hondes of the genthils.

When we herde this / both we and other of the same place / besought hym / that he wolde nott goo vppe to Jerusalem. Then Paul answered / and sayd: What do ye wepyng / and breakyng myne hert? I am redy not to be bound only / but also to deye at Jerusalem for te name off the lorde Jesu. When we coulde nott turne his mynde / we ceased sayinge: The will of the lorde be fulfilled. After those dayes we made oure silfes redy / and went vp to Jerusalem. There went with vs also certayne off the disciples off Cesarea / and brought with them won Mnason off Ciprus / an olde disciple / with whom we shulde lodge. And when we were come to Jerusalem / the brethren receaved vs gladly. On the moreowe Paul went in withe vs vnto James. Ande all the seniours cam to gedder. And when he had saluted them / he tolde by order / what thynges God had wrought amonge the gentyls by his ministracion. When they herde itt / they gloryfied the lorde / and sayde vnto hym: Thou seist brother / howe many thousande Jewes there are which beleve / and they are all zelous over the lawe. and they are informed off the that thou teachest all the Jewes which are amonge the gentyls to forsake Moses / and sayst that they ought not to circuncise their children / nether to live after the customes. What is it therfore? The multitude must nedes come togedder. For they shall heare that thou arte come. Do therfore this that we saye to the.

We have .iiij. men / which have a vowe on them. Them take and purifye thy silfe with them. and do cost on them / that they maye shave their heedes. and all shall knowe that tho thynges which they have herde off the are nothyng: but thatt thou thy silfe also walkest and kepest the lawe. As touchinge the gentyls whyche beleve we have written and concluded / that they observe no soche thynges: but that they kepe them selves from thinges offred to ydoles / from bloud / from strangled / and from fornicacion. Then the nexte daye Paul toke the men and purified hym silfe with them / and entred in to the temple / declarynge

the fulfillingge off the dayes of purificacion / vntyll that an oblation shulde be offered for every one off them.

And as the seven dayes shulde have bene ended / the iewes which were of Asia when they sawe hym in the temple / they moved all the people and layde bondes on hym cryinge: Men of Israhell helpe / This is the man that teacheth all men every where agaynst the people / and the lawe / and this place. Moreover also he hath brought grekes into the temple / and hath polluted this holy place. For they sawe won Trophimus an Ephesian with hym in the cite. Hym they supposed Paul had brought into the temple. And all the cite was moved / and all the people swarmed togedder. And they toke Paul / and drue hym out of the temple / and forth with the dores were shut to.

As they went about to kyll hym / tydynges cam vnto the hie captayne off the soudiers / thatt all Jerusalem was moved. which immediatly toke soudiers and vndercaptynes / and rann doune vnto them. When they sawe the vpper captayne and the soudiers / They lefte smytynge off Paul. Then the captayne cam neare and toke hym / and commaunded hym to be bounde with two chaynes / and demaunded whatt he was / and what he had done. Won cryed this / another that / amonge the people. And when he coulede nott knowe the certayne / for the rage: He commaunded hym to be caried into the castle. When he cam vnto a grece / hit fortunated that he was borne off the soudiers for the violence of the people. The multitude off the people folowed after cryinge: a wave with hym.

And as Paul shulde have bene caried into the castle. He sayde vnto the hie captayne: Maye I speake vnto the? Which sayde: Canst thou speake greke? Arte not thou that Egipcian whych before these dayes / made an vproure / and ledde out into the wildernes about iiij. thousande men that were murtherers? Paul sayde: I am a man which am a iewe of Tharsus a cite in Cicill / a citesyn off noo vyle cite / I beseeche the soffre me to speake vnto the people. When he had geuen him licence / Paul stode on the steppes / and beckned with his honde vnto the people / and there was made a greate silence. And he spake vnto them in Ebrue sayinge:

The xxiij. Chapter.

YE men / brethren / and fathers / heare myne answere which I make vnto you. When they herde that he spake Ebrue vnto them / they kept the moore silence. And he sayde: I am verely a man which am a iewe / borne in Tharsus / a cite in

Cicill/ neverthesse yet broght vppe in this cite/ at the fete off Gamaliel/ and informed diligently in the lawe off the fathers/ and was fervent mynded to God warde/ as ye all are this same daye/ and I persecuted this waye vnto the deeth byndyng/ and delyveryng into preson bothe men and wemen/ as the chiefe prest doth beare me witnes/ and all the seniours: of whom also I receaved letters vnto the brethren/ and went to Damascon to brynge them which were there bounde vnto Jerusalem forto be punysshed.

And it fortuneth that as I made my iorney/ and was come nye vnto Damascon/ aboute none/ sodenly there shone from heven a greate lyght rounde aboute me/ and I fell vnto the erth/ and herde a voice sayinge vnto me: Saul/ Saul/ why persecutest thou me? And I answered: what arte thou lorde? and he sayde vnto me: I am Jesus of Nazareth/ whom thou persecutest. And they that were with me sawe verely a lyght and were a frayde: but they herde nott the voyce of him that spake with me. And I sayd: what shall I do lorde? And the lorde sayde vn to me: Aryse and goo into Damascon and there it shalbe tolde the off all thynges which are apoynted for the to do. And when I sawe no thyng for the brightnes of that light/ I was ledde by the honde off them that were with me/ and cam into Damascon.

Won Ananias a perfecte man/ and as pertaynyng to the lawe havynge goode reporte of all the iewes which there dwelt/ cam vnto me/ and stode and sayd vnto me: Brother Saul receave thy sight. And that same houre I receaved my sight and sawe hym. And he sayde vnto me/ the god off oure fathers hath ordeyned the before/ that thou shuldest knowe his will/ and shuldest se that which is rightfull/ and shuldest heare the voyce off hys mought: for thou shalt be his witnes vnto al men off the thynges which thou hast sene and herde. And now: why tariest thou? Aryse and be baptised/ and wesse awaye thy synnes/ in callynge on the name of the lorde.

And it fortuneth/ when I was come agayne to Jerusalem and prayde in the temple/ that I was in a traunce/ And sawe hym sayinge vnto me: Make haste/ and gett the quicly out of Jerusalem: For they wilnott receave the witnes that thou bearest of me. And I sayde: lorde they know that I presoned/ and bett in every synagoge them that beleved on the. and when the bloud of thy witnes Steven was sheed/ I also stode by/ and consented vnto his deeth. and kept the rayment off them that slewe hym. And he sayde vnto me: departe for I will sende the a farre hence vnto the gentyls.

They gave him audience vnto this worde / and lifte vppe their voyces and saide: a waye with soche a felowe from the erth. yt is pitie that he shulde live. And they cryed and cast of their clothes / and threue dust into the ayer. The captayne bade hym to be brought into the castle / and commaunded him to be scourged / and to be examined / that he myght knowe wherefore they cryed on hym. And as they bounde hym with thonges / Paul sayde vnto an vnder captayne: Ys it lafull for you to scourge a Romain vncondempned? When the vnder captayne herde that / he went to the vpper captayne / and tolde hym sayinge: What intendest thou to do? This man is a Romain.

The vpper captayne cam to hym / and sayde: Tell me / arte thou a Romain? He sayde: Yee And the captayne answered: With moche money obtayned I this fredom. And Paul sayde: I was fre born. Then straight waye departed from hym they wich shulde have examined hym And the captayne also was a frayde / after he knewe that he was a Romain / be cause he had bounde hym.

On the morowe he lowsed hym from hys boundes desyringe to knowe the certaynte for what cause he was accused of the iewes / and commaunded the hye prestes and all the counsell to come togedder / and brought Paul / and sett hym before them.

The xviij. Chapter.

PAUL behelde the counsell and sayde: Men and brethren / I have lived in all goode conscience before god vntill this daye. The hye prest Ananias commaunded them that stode by / to smyte hym on the mought. Then sayde Paul to hym God shall smyte the thou payntyd wall. Sittest thou and iudgest me after the lawe: and commaundest me to be smitten contrary to the lawe? And they that stode by sayde: Revylest thou Goddes hy preste? Then sayd Paul: I wist not brethren / that he was the hye preste. For it is written thou shalt not speake evyll to the ruelar of thy people.

When Paul percaved that the one parte were Saduces / and the other Pharises: He cryed oute in the counsell: Men and brethren I am a pharisaye / the sonne off a pharisaye. Of hope / and of resurreccion from deeth I am iudged. And when he had soo sayde / there arose a debate bitwene the pharisayes and the saduces / and the multitude was devided. For the saduces saye that there is no resurreccion / nether angell / nor sprete But the phariseies graunt bothe. And there arose grett crye / and the

scribes which wer on the pharisais parte strove saynge: We fynde none evyll in this man. Though a sprete/ or an angell hath apered to hym/ lett vs not stryve agaynst God.

And when there arose greate de bate/ the captayne fearynge lest Paul shuld have bene pluckte asondre off them/ commaunded the souldiers to goo doune/ and to take hym from amonge them/ and to brynge hym into the castle. The nyght folowyng god stode by hym and sayd: Be of goode cheare Paul: For as thou hast testified off me in Jerusalem/ soo must thou beare witnes at Rome.

When daye was come/ certayn of the iewes gaddered themselves to gedder/ and made a vowe sainge: that they wolde nether eate nor drynke till they had killed Paul. They were aboute .xl. which had made this conspiracion. And they cam to the chefe prestes and seniours/ and sayde: we have bounde oure selves with a vowe/ that we will eate nothyng vntill we have slayne Paul. Nowe therfore geve knowlege to the vpper captayne/ and to the counsell that he brynge hym forth vnto vs to morow/ as though we wolde knowe some thinge more perfectly of hym. But we (or ever he come neare) are ready in the mean season to kill him.

When Pauls sisters sonne herde of their laying awayte/ he went and entred into the castle/ and tolde Paul. And Paul called one off the vnder captaynes vnto hym/ and sayde: Brynge this younge man vnto the captayne. for he hath a certayne thyng to shewe hym. And he toke him/ and ledde him vnto the hye captayne and said: Paul the presoner called me vnto hym and prayed me to brynge this younge man vnto the/ which hath a certayne matter to shewe the.

The hye captayne toke hym by the hond/ and went a parte with hym out of the waye/ and axed hym: what hast thou to saye vnto me? And he said: the iewes are determined to desyre the that thou woldest brynge forth Paul to morowe into the counsell/ as though they wolde enquire somewhat of him more perfectly. But folowe not their mindes: for there laye awayte for hym off them/ moo then xl. men/ which have bounde them selves with a vowe/ that they will nether eate nor drynke till they have killed hym. And nowe are they redy/ and loke for thy promes.

The vpper captayne lett the yonge man departe and charged: Se thou tell no man that thou hast tolde me this. And he called vnto hym two vnder captaynes/ sayinge: Make redy two hondred souldiers to goo to Cesarea/ and horsmen threscore and ten.

And speare men two hondred / at the thyrde houre off the nyght / And delyvre them beastes that they maye putt Paul on / and brynge hym safe vnto Felix the hye debite / and wrote a letter in this maner.

Claudius Lisias vnto the most mighty ruelar Felix sendeth gretynge. This man was taken of the iewes / and shulde have bene killed of them : Then cam I with soudiers / and rescued him / and perceaved that he was a Romayne. And when I wolde have knowen the cause / wherfore they accused hym / I brought hym forth into their counsell. There perceaved I that he was accused off questions of their lawe : but was not guilty of eny thinge worthy of deeth / or of bondes. After warde when it was shewed me howe that the iewes layde wayte for the man / I sent hym strayght waye to the / and gave commaundment to hys accusars / yf they had aught agaynst hym / to tell it vnto the : fare well.

The soudiers as it was commaunded vnto them / toke Paul and brought hym by nyght to Antipatras. On the morowe they lefte the horsmen to goo with hym / and returned vnto the castle. when they cam to Cesarea / they delivered the pistle to the debite / and presented Paul before him. when the debite had redde the letter / he axed off what countre he was / and when he vnderstode that he was of Cicill / I will heare the (sayde he) when thyne accusars are come also. And commaunded hym to be kepte in Herodes pallys.

The xxiij. Chapter.

AFTER v. dayes / Ananias the hye preste descended / with senioures / and with a certayne oratour named Tartullus / and enformed the ruelar agaynst Paul. when Paul was called forth / Tartullus began to accuse him saying : Seynge that we live in gret quyetnes by the meanes of the and that many goode thynges are done vnto this nacion thorow thy providence : that alowe we ever and in all placis / most myghty Felix with all thanks. Notwithstandynge / lest I be tedeous vnto the / I praye the / thatt thou woldest heare vs of thy curtesy a feawe wordes.

We have founde this man a pestilent felowe / and a mover of debate amonge the iewes thorowe out the worlde / And a mayntayner off the secte off the Nazarens : which also hath enforced to pollute the temple / whom we toke and wolde have iudged acordynge to oure lawe : but the hye captayne Lisias cam apon vs / and with grett violence toke hym out of oure hondes / com-

maundyng his accusars to come vnto the / off whom thou mayst (yff thou wilt enquire) knowe the certaynte of all these thynges wher of we accuse hym. The iewes lyke wyse affermed / sayinge that it was even so.

Then Paul (after that the ruelar him silfe had beckened vnto him that he shulde speake) answered : I shall with a moare quyet minde answer for my silfe / for as moche as I vnderstonde that thou hast bene off many yeaes a iudge vnto thys people / be cause that thou mayst knowe that there are yet but xij. dayes sence I went vppe to Jerusalem for to praye. And that they nether founde me in the temple disputinge with eny man / other raysynge vp the people / nether in the sinagoges nor in the cite. Nether can they prove the thynges wher of they accuse me.

But this I confesse vnto the / that after thatt waye (which they call heresy) so worshippe I the god of my fathers / belevinge all thynges which are written in the lawe and the prophetes / and have hope tewardes god / that the same resurreccion from derth (which they them selves loke for also) shalbe both of iust and vniust. And therefore stody I to have a cleare conscience towarde god / and toward man also.

Many yeres agoo I cam and brought almes to my people and offeringes / in the which they founde me purified in the temple / nether with multitude / nor yett with vnquyetnes. There were certaine iewes out of Asia which ought to be here present before the / and accuse me / yf they had ought agaynst me : or els let the same here saye / if they have founde eny evyll doinge in me / whill I stonde here in the counsell / excepte it be for this one voyce / that I cryed stondynge amonge them off the resurreccion from deeth am I iudged off you this daye.

When Felix herde that he differde them / for he knewe very well of that waye and sayde : when Lisias the captayne is come / I will know the vt most of youre matters. and he commaunded an vndercaptayne to kepe Paul / and that he shuld have rest / and that he shulde forbyd none of his acquayntaunce to minister vnto him / or to come vnto him.

After a certayne dayes cam Felix / and his wyfe Drusilla which was a iewes / and called forth Paul / and herde hym of the fayth which is toward Christ. And as he preached of Justice / temperaunce / and Judgement to come / Felix trembled / and answered : thou hast done ynough att this tyme / departe / when I have a convenient tyme / I will sende for the. He hoped also that money shulde be geven hym off Paul that he myght lowse hym / wherfore he called hym the oftenner / and commened with

hym. After two yeaere cam Festus Porcius into Felix roume/ and Felix willynge to shewe the Jewes a pleasure lefte Paul in preson bounde.

The rrb. Chapter.

WHEN Festus was come into the province/ after thre dayes/ he ascended from Cesarea vnto Jerusalem. Then enformed hym the hye prestes/ and the chefe off the iewes agaynst Paul. and they entreated hym/ and desired faveour agaynst hym that he wold sende for him to Jerusalem/ and layde awayte for hym in the waye to kill him. Festus answered that Paul shulde be kept at Cesarea: but that he hym silfe wold shortly departe thither. Lett them therfore (sayd he) whiche amonge you are able to do it come doune with vs and accuse hym/ if there be eny faute in the man.

When he had taried there moare then ten dayes he departed vnto Cesarea/ and the nexte daye sate doune in the iudgement seate/ and commaunded Paul to be brought. When he was come the iewes which were come from Jerusalem/ cam aboute hym and layde many and greveous complaints agaynst Paul/ which they coulede nott prove aslonge as he answered for hym silfe/ that he had nether agaynst the lawe of the iewes/ nether agaynst the temple/ nor yet agaynst Cesar offended eny thyng att all.

Festus willynge to do the iewes a pleasure/ answered Paul/ and sayde: Wilt thou goo to Jerusalem/ and there be iudged of these thynges before me? Then sayd Paul: I stonde at Cesars iudgement seate/ where I ought to be iudged. To the iewes have I no harme done/ as thou very well knowest. If I have hurte them/ or committed eny thyng worthy of deeth/ I refuse not to deye. Yf none off these thynges are/ where off they accuse me/ no man ought to deliver me to them. I appeale vnto Cesar. Then spake Festus with deliberacion/ and answered: Thou haste appealed vnto Cesar: vnto Cesar shalt thou goo.

After a certayne dayes kynge Agrippa and Bernice cam vnto Cesarea to welcom Festus. And when they had bene there a good ceason/ Festus rehearsed Pauls cause vnto the kynge sayinge: There is a certayne man lefte in preson off Felix about whom when I cam to Jerusalem the hye prestes/ and seniours of the Jewes enformed me/ and desyred to have iudgement agaynst hym. To whom I answered: It is nott the maner off the

Romayns to delivere eny man thatt he shulde perisshe / before that he which is accused / have hys accusars before hym / and have licence to answer for hym silfe / as pertaynyng to the cryme wher of he is accused. when they were come hidder / without delaye on the morowe I sate to geve iudgement / and commaunde the man to be brought forth. agaynste whom when the accusers stode vppe / they brought none accusation off soche thynges as I supposed : But hadde certayne questions agaynst hym off their awne supersticion / and of one Jesus which was ded. whom Paul affirmed to be alive. Be cause I doutted off the questions / I axed hym whither he wolde goo to Jerusalem / and there be iudged of these matters. Then when Paul had appealed to be kept vnto the knowledge off Cesar. I commaunded hym to be kept till I myght sende hym to Cesar.

Agrippa sayd vnto Festus : I wolde also heare the man my silfe. To morowe (sayde he) thou shalt heare hym. On the morowe when Agrippa was come and Bernice with greate pompe / and were entrede into the counsell housse with the captaynes and chiefe men of the cite / at Festus commaundement Paul was brought forth / and Festus sayde : Kynge Agrippa / and all men which are heare present with vs : Ye se this man about whom all the multitude of Jewes hath bene with me / both at Jerusalem and also here / cryinge that he ought not to live eny lenger. Yet founde I nothyng worthy of deeth that he had committed. Neverthelesse seinge that he hath appealed to Cesar / I have determyned to sende hym. Off whom I have no certayne thyng to wryte vnto my lorde. Wherefore I have brought hym vnto you / and specially vnto the / kynge Agrippa / that after examinacion had / I myght have sumwhat to write. For me thynketh it vnreasonoble forto sende a presoner / and not to shewe the causes / which are layde agaynst hym.

The xxvj. Chapter.

AGRIPPA sayde vnto Paul : Thou arte permitted to speake for thy silfe. Then Paul stretched forth his honde / and answered for hym silfe : I thynke my silfe happy kynge Agrippa / be cause I shall answer this daye before the of all the thynges where of I am accused of the iewes / namly be cause thou arte experte in all customes / and questions / which are amonge the iewes. wheerfore I besethe the to heare me paciently.

My livyng off a chyld / which was at the fyrst amonge myne awne nacion att Jerusalem knowe all the iewes which knew me

from the begynnynges/ yf they wolde testifie it. For after the most straytest secte of oure lawe lived I a pharisaye and nowe I stond and am iudged for the hope off the promes made off God vnto oure fathers vnto which promes/ oure .xij. tribes instantly servyng God daye and nyght/ hope to come. For which hopes sake/ kynge Agrippa am I accused off the iewes. why shulde itt be thought a thyng vncredible vnto you/ if God rayse agayne the deed?

I also verely thought in my silfe/ that I ought to do many contrary thynges/ clene agaynst the name off Jesus off Nazareth: which thyng I alsoo did in Jerusalem. And many of the saynctes shut I in preson. morover I receaved auctorite off the hye prestes: And when they were putt to deeth I gave the sentence. And I punnysshed them often in every sinagoge/ and compelled them to blaspheme. and was yett more mad upon them and persecuted them/ even vnto straunge cites. About the which thynges as I went to Damascon whith auctorite/ and commission from the hye prestes/ even at myd daye (kynge Agrippa) I sawe in the waye a lyght from heven/ above the brightnes of the sunne/ shyne rounde about me and them/ which iorneyed with me.

When we wer all fallen to the erth/ I herde a voyce speakyng vnto me/ and sayinge in the ebrue tonge: Saul/ Saul/ why persecutest thou me? Hit is harde for the to kicke agaynste the pricke. And I sayde: Who arte thou lorde? And he sayde: I am Jesus whom thou persecutest: But ryse and stond vppe on thy fete. For I have apered vnto the for this purpose/ to make the a mynister/ and a witnes both off the thynges which thou hast sene/ and off tho thynges in the which I will apere vnto the/ delyveryng the from the people/ and from the gentyls/ vnto the which nowe I sende the/ to open their eyes that they myght turne ffrom darcknes vnto lyght/ and ffrom the power of Satan vnto God/ that they maye receave forgevenes off synnes/ and inheritaunce amonge them which are sanctifyed by fayth in me.

Wherefore kynge Agrippa I was not disobedient vnto the heavenly vysion: butt shewed fyrst vnto them off Damascon/ and att Jerusalem/ and thorow out all the costes off Jewry/ and to the gentyls/ that they shulde repent/ and turne to God/ and do the right werkes off repentance. For this cause the iewes caught me in the temple/ and went about to kill me. Neverthelesse I obtayned helpe off God/ and stond vnto this daye witnessyng bothe to small and to greate/ saying none other

thynges/ then those which the prophetes and Moses did saye shulde come/ that Christ shulde suffre/ and that he shuld be the fyrst that shulde ryse from deeth/ and shulde shewe lightt vnto the people/ and to the gentylys.

As he thus answered for hym silfe : Festus sayde with a lowde voyce : Paul/ thou arte besides thy silfe. Moche learnynge hath made the mad. And Paul sayde : I am not mad most dere Festus : but speake the wordes of trueth and sobernes. The kynge knoweth of these thynges/ before whom I speke frely. nether thynke I that eny of these thynges are hidden from hym. For this thyng was not done in a corner. Kynge Agrippa belevest thou the prophetes? I wote wele thou belevest. Agrippa sayde vnto Paul : Sumwhatt thou bryngest me in mynde ffor to be come christen. And Paull sayd : I wolde to God that not only thou : but also all that heare me to daye/ were not sumwhat only/ but altogedder soche as I am except these bondes. And when he had thus spoken/ the kynge rose vppe/ and the debite/ and Bernice/ and they that sate with them. And when they were gone aparte/ they talked betwene them selves sayinge : This man doeth nothyng worthy of deeth/ nor of bondes. Then sayde Agrippa vnto festus : This man myght have bene lowsed yf he had not apealed vnto Cesar.

The xxiiij. Chapter.

WHEN it was concluded that we shulde sayle into italy/ they delivered Paul/ and certayne other presoners vnto won named Julius/ an vndercaptayne of Cesars soudiars. And we entred into a shippe of Adramicium/ and lowsed from lond/ apoynted to sayle by the costes off Asia/ won Aristarcus out of Macedonia/ of the contre of Thessalia/ beinge with vs. The nexte daye cam we to sidon/ and Julius courteously entreated Paul/ and gave him liberte to goo vnto his frendes/ and to refresshe hym silfe. And from thence lanced we and sayled harde by Cypers/ be cause the wyndes were contrary. Then sayled we over the see off Cicill/ and Pamphylia/ and cam to Myra a cite in Lycia.

And there the vnder captayne founde a shippe off Alexandry redy to sayle in Italy/ and put vs there in/ and when we had sayled slowly many dayes/ and scace were come over agaynst Gnydon (be cause the wynde with stode vs) we saled harde by the costes off Candy/ over agaynste Salmo/ and with moche worke sayled beyonde hytt/ and cam vnto a place called Goode

porte. Neye where vnto was a citte called Lasea. When moche tyme was spent / and saylynge was nowe ieoperdeous / because alsoo thatt we had overlonge fasted / Paul put them in remembraunce / and sayde vnto them : Syrs I perceave that thys vyage wilbe with hurte and damage / not off the ladynge and shippe only : but also off oure lyues. Butt the vndercaptayne beleved the gouerner / and the master better then thoo thynges which were spoken off Paul. And because the haven was nott commodius to wynter in / many toke counsell to departe thence / yff by eny meanes they myght atayne to Phenices and there to wynter / whych haven pertayneth to Candy / and servith to the southwest / and northwest wynde. When the south wynde blew / they supposynge to obtayne theyr purpose lowsed vnto Asson / and sayled paste all Candy.

Butt anon after there arose (agaynste theyr purpose) a flawe off wynde out of the northe. When the shippe was caught / and coude not resist the wynde / we lett her goo and drave with the wedder. We cam vnto an yle named Claudia / And had moche worke to come by aboote / which they toke vppe / and vsed helppes vndergerdyng the shippe / fearynge lest we shulde have fallen into Syrtes / and we let doune a vessell and soo were caryed. The nexte daye when we were tossed with an excedyng tempest / they lightened the shippe / and the thyrde daye we cast out with oure awne hondes the tacklinge of the shippe. When at the last nether sunne nor starre in many dayes apared / And noo smale tempest laye apon vs / all hope thatt we shulde be saved / was taken awaye.

Then after longe abstinence Paul stode forth in the myddes of them and sayde : Syrs ye shulde have herde me / and not have departed from Candy / nether to have brought vnto vs this harme and losse. And nowe I exhorte you to be of goode chere / ffor there shalbe noo losse off eny mans lyfe amonge you : Butt off the shippe only. For there stode by me this nyght the angell off God whose I am / and whom I serve / saying : feare nott Paul / for thou must be brought before Cesar. And loo / God hath geven vnto the all thatt are in the shippe with the / wherfore Syrs be of good chere / for I beleve God that so it shalbe even as it was tolde me / and we must be cast into a certayne ylonde.

But when the fourtenthe nyght was come as we were caryed in Adria / about mydnyght the shipmen demed thatt there apared some countre vnto them / and they sounded / and founde it xx. feddoms. they went a lytell further and sounded agayne / and

founde xv. feddoms. Then fearinge lest they shulde have fallen on some Rocke/ they cast iiij. aneres out of the sterne/ and wysshed for the daye. As the shipmen were about to fle out of the shippe/ and had lett doune the bote into the see/ vnder a colour as though they wolde have cast aneres out off the for-shippe: Paul sayd vnto the vnder captayne and the soudiers: excepte these abyde in the shippe ye cannot be safe. Then the soudiers ent off the rope off the bote/ and lett yt fall awaye.

And in the meane tyme/ bitwixt that and daye/ Paul besought them all to take meate/ sayinge: this is the fourtenthe daye that ye have taried and continued fastynge receavyng no thyng at all/ wherfore I praye you to take meate. for this no dout is for youre helth/ for there shall not an heere fall from the heed of eny of you. And when he had thus spoken he toke breed and gave thanks to God in presence off them all/ and brake it/ and began to eate. Then were they all of Good cheare/ and they also toke meate. We were all togedder in the shippe/ two hondred and thre score and sixtene soules. When they had eaten ynough/ they lightened the shippe and cast out the weate into the see.

When ytt was daye they knew not the lande/ butt they spied a certayne reache with a banke/ in to the which they were mynded (yff ytt were possible) to thrust in the shippe. And when they had taken vppe the aneres/ they committed them selves vnto the see/ and lowsed the rudder bondes and hoysed vppe the mayne sayle to the wynde and drue to londe/ and they fell into a place/ which had the see on bothe the sydes/ and thrust in the snippe/ and the foore parte stucke fast/ and moved not/ and the hynderparte brake with the violence of the waves.

The soudears counsell was to kyll the presoners lest eny off them/ when he had swome out shulde fle awaye: but the vnder captayne willinge to save Paul kept them from their purpose/ and commaunded that they that coulede swym shulde cast them selves fyrst into the see/ and scape to londe. And the other he commaunded to goo/ some on bordes/ and some on broken peces off the shippe. And so cam it to passe/ that they cam all safe to londe.

The xxiiij. Chapter.

AND when they were scaped they knewe that the yle was called Mileta. The people off the cowntre shewed vs no litell kyndnes/ for they kyndled a fyre and receaved vs every

one be cause off the present rayne / and be cause off colde. When Paul had gaddered a boundle off stickes / And putt them into the fyre / a viper (be cause off the heet) creipt out and lept on his honde. When the men off the contre sawe the worme hange on hys honde / they sayde amonge them selves : thys man must nedes be a mortherer / Whom (though he have escaped the see) yet vengeance suffreth nott to live. and he shuke off the vermen into the fyre / and felt no harme. They wayted when he shulde have swolne / or fallen doune deed sodently. But after they had loked a greate whyle / and sawe no harme come to hym / they chaunged their myndes / and sayde that he was a God.

In the same quarters / the chefe man off the yle whose name was Publius / had a lordshippe / whych receaved vs / and lodged vs thre dayes courteously. Hit fortunated that the father of Publius laye sicke off a fever / and of a bluddy flix to whom Paul entred in and prayde / and layde his hondes on hym / and healed hym. when this was done / other also which were diseased in the yle / cam and were healed : and they did vs grett honour. And when we departed / they laded vs with thynges necessary.

After thre monethes we sayled in a shippe off Alexandry / which had wyntred in the yle / whose badge was Castor and pollux. And when we cam to Ciracusa / we taryed there iij. dayes / from whence we sayled about and cam to Regium. and after won daye the sough wynde blewe / and we cam the nexte daye to Putiolus where we founde brethren / and were desyred to tary with them seven dayes / and so cam we to Rome. And from thence / when the brethren herde of vs / they cam to Apiphorum / and thre taverns / and met vs. when Paul sawe them he thanked God / and wexed boolde. When we cam to Rome / the vnder captayne delivered the presoners to the chefe captayne of the host : butt Paul was suffered to dwell alone with wone souldier that kept hym.

Hit fortunated that after thre dayes Paul called the chefe of the iewes togedder. When they were come / he sayde vnto them : Men and brethren / though I have committed noo thyng agaynst the people / or lawes of oure fathers : yett was I delivered presoner from Jerusalem into the hondes of the romains. Which when they had examened me wolde have lett me goo / be cause they founde no cause of deeth in me : but when the iewes cried contrary : I was constrayned to appeale vnto Cesar. Not be cause I had ought to accuse my people of. For this cause have I called for you to se you / and to speake with you. For I be cause off the hope off Israhel / am bounde with this chayne.

And they sayde vnto him: We nether receaved letters out of Jewry pertayninge vnto the: nether cam eny of the brethren thatt shewed or spake eny harme of the. Butt we woll heare of the what thou thynekst. For we have herde off this secte: that every wheare it is spoken agaynst. When they had apoynted hym a daye: there cam many vnto hym into his lodgyng: to whom he expounded and testified the kyngdom off God. and preached vnto them off Jesu: both by the lawe off Moses: and also by the prophetes from mornynge to nyght. And some beleved the thynges which were spoken: and some beleved not.

When they agreed not amonge them selves: they departed: after thatt Paul had spoken one worde: well spake the holy goost by Esay the prophet vnto oure fathers: sayinge: Goo vnto this people and saye: with youre eares shall ye heare: and shall not vnderstonde. and with youre eyes shall ye se and shall not perceave. For the hert off this people is waxed grosse: and their eares waxe thyeke of hearinge: and their eyes have they closed: lest they shulde se with their eyes: and heare with their eares: and vnderstonde with their hertes: and shulde be converted: and I shulde heale them. Be it knowen therfore vnto you: that this consolacion of God is sent to the gentyls: and they shall heare it. And when he had sayde that: the iewes departed from hym: and had grete despicions amonge them selves.

But Paul dwelt two yeaes in his lodgyng. And receaved all that cam to hym: preachynge the kyngdome off God: and teachynge those thynges whych concerned the lorde Jesus wyth all confidence: noo man forbyddynge hym.

Here endethe the Actes off the
Apostles.

The
Epistle off the Apostle Paul
to the Romaynes.

The fyrst Chapter.



PAUL the servaunte off Jesus Christ / called vnto the office off an apostle / putt a parte to preache the gospell of God / which he promysed afore by his prophetes / in the holy scriptures that make mension of his sonne / the which was begotten of the seede of David as pertaynynge to the flesshe : and declared to be the sonne of God with power of the holy goost / that sanctifieth / sence the tyme that Jesus Christ oure lorde rose agayne from deeth / by whom we have receaved grace and apostle shippe / thatt all gentiles shulde obeye to the fayth which is in his name / of the which noubre are ye also / which are Jesus Christes by vocacion.

To all you of Rome beloved of God / and sanctes by callynge. Grace be with you and peace from God oure father / and from the lorde Jesus Christ.

Fyrst verely I thanke my god thorow Jesus Christ for you all / be cause youre faith is publisshed through out all the worlde. For god is my witnes / whom I serve in my sprete / in the gospell of his sonne that with out ceasyng I make mencion of you all wayes in my prayers / besechyng thatt at one tyme or another / a prosperous iorney (by the will of god) myght fortune me to come vnto you. For I longe to see you / that I myght bestowe amonge you some spirituall gifte / to strengthe you with all (thatt

ys) that I myght have consolacion togedder with you / through the common fayth / which bothe ye and I have.

I wolde that ye shulde knowe / brethren / howe that I have often tymes purposed to come vnto you (but have bene lett hidderto) to have some frute amonge you / as I have amonge other of the gentyls. For I am detter both to the grekes / and to them which are no grekes / vnto the learned and also vnto the vnlearned. Lykwyse / as moche as in me is / I am redy to preache the gospell to yon of Rome also.

For I am nott a shamed of the gospell of Christ / because it is the power of God vnto salvacion to all that beleve / namly to the iewe / and also to the gentyle / For by it the rightewesness which commeth of God is opened / from faythe to faythe. As it is writtten : The iust shall live by fayth.

For the wrath of god of heven apereth agaynst all vngodlynnes and vnrightewesnes of men which withholde the trueth in vnrightewesnes / seynge that that / which maye be knowne of god / is manifest amonge them. For God did shewe it vnto them. For his invisible thynges (that is to saye / his eternall power and godhed) are vnderstood and sene / by the werkes from the creacion of the worlde. So that they are with out excuse / in as moche as when they knewe God they gloryfied hym not as god / nether were thankfull / but waxed full of vanities in their imaginations. And their folisshe hertes were blynded. When they counted them selves wyse / they becam foles and turned the glory of the immortall god / vnto the similitude of the ymage of mortall man / and of byrdes / and foure foted beastes and serpentes.

For this cause god gave them vppe vnto their hertes lustes / vnto vnelennes to defile their awne boddies bitwene them selves : which tourned his trueth vnto a lye / and worshipped and served the creatures more then the maker / which is blessed for ever Amen. For this cause god gave them vppe vnto shamfull lustes. For even their women did chaunge the naturall vse vnto the vnnaturall. And lyke wyse also the men lefte the naturall vse of the woman / and brent in lust won on another amonge them selves. And man with man wrought filthynes / and receaved in them selves the rewarde of their error as it was accordynge.

And as it semed not good vnto them to be aknowen of god / even so god deliveryd them vppe vnto a leawde mynd / that they shulde do tho thynges which wer not comly / beyng full of all vnrighteous doyng / off fornicacion / wickednes / coveteousnes / maliciousnes / full off envie / murther / debate / dissaye / evyll condiciond / whisperers / backbyters / haters off God / doers of

wronge/ proude/ bosters/ bryngers vppe of evyll thynges/ disobedient to their fathers and mothers/ with out vnderstandynge/ covenante breakers/ vnlovyng/ stouborne and merciles. which men/ though they knew the rightewesnes of God/ howe that they which soche thynges commyt are worthy off deeth/ yett not only did the same/ but also had pleasure in them that did them.

The Seconde Chapter.

THEREFORE arte thou inexcusable o man whosoever thou be that iudgest. For in that same where in thou iudgest another/ thou condemnest thy silfe. For thou that iudgest doest even the same silfe thynges. But we are sure that the iudgement of God is accordynge to trueth/ agaynst them which commit soche thynges. Thynekst thou O man that iudgest them which do soche thynges and yet dost even the very same/ that thou shalt escape the iudgement of God: Other despisest thou the riches off his goodnes and pacience and longe sufferance and remembreth not how that the kyndnes of God ledith the to repentaunce?

But thou after thyne harde herte that cannott repent/ heapest the togedder the treasure of wrath agaynst the daye of vengeance/ when shalbe opened the rightewes iudgement of God/ whych wyll rewarde every man accordynge to hys dedes/ that is to saye prayse/ honoure/ and immortalite/ to them which continuynge in goode doynge/ seke eternall lyfe: Butt vnto them thatt are rebellious/ and disobey the trueth/ yett folowe iniquytie/ shall come indignacion/ and wrathe/ tribulacion and anguysshe apon the soule of every mon that doth evyll. Of the Jewe fyrst And also off the gentyll. To every man that doeth good shall come prayse/ honoure and peace/ to the iewe fyrst/ and also to the gentyll. For there is no parcialite with god: But whosoever hath synned with out lawe/ shall perishe with out lawe. And as many as have synned vnder the lawe/ shalbe iudged by the lawe. For before God they are nott righteous which heare the lawe: but they which do the lawe shalbe iustified. For if the gentyls which have noo lawe/ do of nature the thynges contayned in the lawe: then they havynge noo lawe/ are a lawe vnto them selves/ which shewe the dede off the lawe written in theyr hertes/ whyll their conscience beareth witnes vnto them/ and also their thoughtes/ accusynge won another/ or excusynge at the daye wen God shall iudge the secretes off men/ by Jesus Christ accordynge to my Gospell.

Beholde / thou arte called a Jewe / and trustest in the lawe and reioysist in God / and knowest his will / and hast experience of good and bad / in that thou arte informed by the lawe : And belevest that thou thy silfe arte a gyde vnto the blynde / a lyght to them which are in dercknes / an informer off them which lacke discrecion / a teacher off the vnlearned / which hast the ensample off thatt which ought to be knowen / and off the trueth in the lawe. Howe teachest thou another : but teachest nott thy silfe. Thou preachest / a man shulde not steale : and yet thou stealest. Thou sayst / a man shulde nott commit advoury : and thou breakest wedlocke. Thou abhorest ymages / and robbest God of his honoure. Thou reioysest in the lawe / and thorow breakynge the lawe dishonourest God. For the name off God is evyll spoken off amonge the gentylls thorowe you as it is written.

Circumcision verely awayleth if thou kepe the lawe : But if thou breake the lawe thy circumcision is made vncircumcision. Therefore yf the vncircumcised kepe the right thynges contayned in the lawe : shall nott his vncircumcision be counted for circumcision ? And shall not vncircumcision which ys by nature (yf itt kepe the lawe) iudge the / which beyng vnder the lawe and circumcision / dost transgresse the lawe ? For he is not a Jewe / which is a Jewe outwarde. Nether is that thyng circumcision / which is outwarde in the flesshe : But he is a Jewe which is hid within. and the circumcision of the herte is the true circumcision / which is in the sprete / and nott in the letter : whose prayse is not of men but of god.

The Thirde Chapter.

WHAT preferment then hath the Jewe ? other what avaunt-
ageth circumcision ? Surely very moche. Fyrst vnto them was committed the worde off God. What then though some off them did not beleve / shall their vnbeleve make the promes of god without effecte ? god forbid. Lett God betrue / and all men lyars / as it is written : That thou myghtest be iustified in thy saynges and shuldest overcome when thou arte iudged. Yf oure vnrightwesnes make the rightwesnes off God more excellent : what shall we saye ? Ys God vnrighteous which taketh vengeance ? (I speake after the maner of men) god forbid. For howe then shall god iudge the worlde ? yf the veritie of god apere more excellent thorow my lye / vnto his prayse / why am I hence forthe iudged as a synner ? and saye nott rather (as men

evyll speake of vs / and as some afferme that we saye) lett vs do evyll / that good maye come therof. whose damnacion is iuste.

What saye we then? Are we better then they? no / in no wyse. For we have all redy proved how that both Jewes and gentyls are vnder synne / as it is writen: There is none righteous / no nott one: There is none that vnderstandith / there is none that seketh after God / they are all gone out of the waye / they are all made vnprofitable / there is none that doeth good / no not won. Their throte is an open sepulcre / with their tounge they have disceaved: the poyson of Aspes is vnder their lippes. whose mouthes are full of cursynge and bitternes. There fete are swytfte to sheed bloud. Destruccion ande wretchednes are in their wayes. And the waye of peace have they nott knowen. There is no feare of God before their eyes.

Ye and we knowe that whatsoever the lawe sayth / he sayth itt to them which are vnder the lawe: That all mouthes maye be stopped / and all the worlde be subdued to God / be cause that by the dedes of the lawe / shall no flesshe be iustified in the sight off god. For by the lawe commeth the knowledge off synne.

Nowe verely is the rightewesnes that commeth of God declared with out the fulfillingge of the lawe havynge witnes yet of the lawe / and of the prophetes. The rightewesnes no dout which ys goode before God commeth by the fayth off Jesus Christe vnto all / and apon all them that beleve.

For there is no difference / all have synned / and lacke the prayse that is off valoure before God: but are iustified frely by his grace / through the redemcion that is in Christ Jesu / whom God hath made a seate of mercy thorow faith in his bloud / to shewe the rightewesnes which before hym is of valoure / in that he forgeveth the synnes thatt are passhed / which God did suffre to shewe at this tyme: the rightewesnes that is alowed off hym / that he myght be counted iuste / and a iustifiar of hym which belevith on Jesus.

Where is then thy reioysynge? Hitt is excluded. By what lawe? by the lawe of workes? Naye: but by the lawe of fayth.

We suppose therfore that a man is iustified by fayth with out the dedes of the lawe. Ys he the god of the iewes only? Ys he not also the god off the gentyls? He is noo doute / god also of the gentyls. For it is god only which instifieth circumcision / which is off faith: and vncircumcision throw fayth. Do we

then destroye the lawe throw fayth? God forbid. We rather mayntayne the lawe.

The iiii. Chapter.

WHAT shall we saye then/ that Abraham oure father as pertayninge to the flesshe dyd fynde? Yff Abraham were iustified by dedes/ then hath he wher in to reioyce: butt nott with god. For what sayth the scripture? Abraham beleved god/ and it was counted vnto hym for rightewesnes. To hym that worketh ys the rewarde nott reckened off favour: but of duety. Tho him that worketh not/ but beleveth on him that iustifieth the vngodly/ is fayth counted for rightewesnes. Even as David describeth the blessedfulnes of a man/ vnto whom god ascribeth rightewesnes with out dedes. Blessed are they/ whose vnrightewesnes is forgiven/ and whose synnes are covered. Blessed is that man to whom the lorde imputeth not synne.

Cam this blessednes then apou the circumcised or apou the vncircumcised? We saye verely howe that fayth was rekened to Abraham/ for rightewesnes. Howe was it reckened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in tyme of circumcision: but when he was yet vncircumcised. And he receaved the signe of circumcision as a seale of that rightewesnes whych is by fayth/ which fayth he had yett beyng vncircumcised/ that he shulde be the father of all them that beleve/ though they be nott circumcised/ that rightewesnes myght be imputed to them also/ And that he myght be the father of the circumcised: not be cause they are circumcised only: but be cause they walke also in the steppes of fayth/ which was in oure father Abraham before the tyme of circumcision.

For the promes that he shulde be the heyre of the worlde was not geuen to Abraham/ or to hys seed thorowe the lawe: but thorow the rightewesnes which cometh of fayth. For yf they which are of the lawe be heyres/ then is fayth butt vayne/ and the promes of none effecte. Because the lawe causeth wrathe. For where no lawe is/ there is no transgression. Therefore by fayth is the enheritaunce geuen/ that it myght come off faveour: and that the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to them which are of the fayth of Abraham/ which is the father of vs all. As hit is writen: I have ordeyned the a father to many nacions/ before God whom thou hast beleved/ which quyckeneth the deed and calleth those thynges which be not as though they were.

Which Abraham / contrary to hope / beleved in hope / that he shulde be the father of many nacions accordynge to thatt whych was spoken : So shall thy seed be / and he faynted nott in the fayth / nor yet consydered hys awne boddy / which was nowe deed / even when he was almost an hondred yeare olde. Nether considered he the barenes off Sara. He stackered nott at the promes off God thorowe vnbelefe : Butt was made stronge in the fayth / and gave honour to God and stedfastly beleved / that he whych had made the promes was able also to make it good. and therefore was it reckened to hym for rightewesnes.

Hit is nott written for hym only / that it was reckened to hym for rightewesnes : butt also for vs / to whom ytt shalbe counted for rightewesnes so we beleve on hym thatt raysed vppe Jesus oure lorde from deeth. Which was delivered for oure synnes / and rose agayne forto iustifye vs.

The v. Chapter.

BE cause therefore thatt we are iustified by fayth we are at peace with god thorowe oure lorde Jesus Christ : by whom we have awaye in thorow faith vnto this faveour wherein we stonde and reioyse in hope of the prayse that shalbe geven of God. Nether do we so only : but also we reioyce in tribulacion : For we know that tribulacion bryngeth pacience / pacience bryngeth felynge / felynge bryngeth hope. and hope maketh vs not a shamed / be cause the love that god hath vnto vs / is sheed abrod in oure hertes / by the holy gost / which is geven vnto vs.

For when we were yett weake accordynge to the tyme : Christ dyed for vs which were vngodly. Yett scace will eny man deye for a rightewes man. Paraventure for a good man durst a man deye. Butt God setteth out hys love thatt he hath to vs / Seyinge that whyll we were yett synners / Christ deyed for vs. Moche more then nowe (seynge we are iustified in hys blood) shall we be preserved from wrath thorow hym.

For yf when we were enemys / we were reconciled to God by the deeth of hys sonne : moche more / seyng we are reconciled / we shalbe preservyd by his life. Not only so / but we also joye in God by the meanes off oure lorde Jesus Christ / by whom we have receayvd this attonment.

Wherefore as by one man synne entred into the worlde / and deeth by the meanes off synne. And so deeth went over all men / in somoche that all men synned. For even vnto the tyme of the lawe was synne in the worlde : but synne was not regarded /

as longe as there was no lawe. neverthesse deeth rayned from Adam to Moses/ even over them also that synned not/ with lyke transgression as did Adam : which is the similitude off hym that was to come.

But the gyfte is not lyke as is the synne. For yf thorow the synne of one/ many be deed : moche more plenteous apon many was the faveour of God and gyfte by faveoure : which faveoure was given by one man Jesus Christ.

And the gyfte is nott over one synne/ as deeth cam thorow one synne of one that synned. For damnacion cam off one synne vnto condemnacion : But the gyft cam to iustify from many synnes. For yff by the synne off one/ deeth raigned by the meanes of one/ moche more shall they which receave aboundance off faveour and off the gyfte of rightewesnes raygne in lyfe by the meanes of one (that is to saye) Jesus Christe.

Lyke wyse then as by the synne of one/ condemnacion cam on all men : even so by the iustifyinge of one commeth the rightewesnes that bryngeth lyfe/ apon all men. For as by one mannes disobedience many be cam synners : so by the obedience of one shall many be made righteous.

The lawe in the meane tyme entred in thatt synne shulde encrease. And where aboundaunce off synne was/ there was more plenteousnes of grace. That as sinne had raigned vnto deeth/ even so might grace raynge thorow rightewesnes vnto eternall lyfe/ by the helpe of Jesu Christ.

The vj. Chapter.

WHAT shall we saye then ? shall we continue in synne/ that there maye be aboundaunce off grace ? God forbid. Howe shall we that are deed as touchynge synne live eny longer therin ? Remember ye nott that all we which are baptysed in the name off Christ Jesu/ are baptised to deye with hym ? We are buryed with him by baptim forto deye : That as Christ was raysed vp from deeth by the glory of the father : even soo we also shulde walke in a newe lyfe. For yff we be graft in deeth lyke vnto hym : even soo must we be in the resurreccion. Thys we must remember/ that oure olde man ys crucified wyth hym also/ that the body of synne myght vtterly be destroyed/ that hence forth we shulde not be servantes off synne. For he that is deed/ ys iustified from synne.

Wherefore yff we be deed with Christ/ we beleve that we shall live with hym : remembrynge that Christ once raysed from deeth/

dieth no more. Deeth hath no more power over hym. For as touchynge that he died / he died as concernynge synne once. And as touchynge that he liveth / he liveth vnto God. Lykewyse ymmagen ye also / that ye are deed as concernynge synne : but are alive vnto God thorow Jesus Christ oure lorde. Lett nott synne raigne therfore in youre mortall bodyes / thatt ye shulde there vnto obey in the lustes off it. Nether geve ye youre members as instrumentes off vnrighthewesnes vnto synne : Butt geve youre selves vnto God / as they that are alive from deeth. And geve youre members as instrumentes of righthewesnes vnto god. Synne shall not have power over you. For ye are not vnder the lawe / but vnder grace.

What then ? Shall we synne / be cause we are not vnder the lawe : but vnder grace ? God forbid. Remember ye not howe that to whomsoever ye commit youre selves as servautes to obey / hys servautes ye are to whom ye obey : whether it be of synne vnto deeth / or of obedience vnto righthewesnes ? God be thanked. Ye were once the servautes of synne : Butt now have obeyd wyth youre hertes vnto the forme off doctryne where vnto ye were delyvered. ye are then made fre from synne / and are be come the servautes off righthewesnes.

I wyll speake grossly because off the infirmitie off youre flesshe. As ye have geven youre members servautes to vnclennes and to iniquitie / from iniquytie vnto iniquytie : even so nowe geve youre members servautes vnto righthewesnes / that ye maye be sanctified. For when ye were the servautes off synne / ye were nott vnder righthewesnes. What frute had ye then in tho thynges / where off ye are nowe ashamed. For the ende of tho thynges is deeth. Butt nowe are ye delivered from sinne / and made the servautes off God / and have youre frute thatt ye shulde be sanctified / and the ende everlastynge lyfe. For the rewarde off synne is deeth : butt eternall lyfe ys the gyft off God / thorow Jesus Christ oure lorde.

The viij. Chapter.

REMEMBER ye not brethren (I speake to them thatt know the lawe) how thatt the lawe hath power over a man as longe as yt enduereth : For the woman which is in subieccion to a man / is bounde by the lawe to the man / as longe as he liveth. Yff the man be deed / she is lowsed from the lawe of the man. So then yf whill the man liveth she couple her silfe with another man / she shalbe counted a wedlocke breaker. But yf the man

be deed she is free from the lawe : so that she is noo wedlocke breaker / though she couple her selfe with another man.

Even so my brethren / ye also are made deed as concernynge the lawe by the body off Christ / that ye shulde be coupled to another (I meane to hym that is rysen agayne from deeth) that we shulde brynge forth frute vnto God. When we were in the flesshe / the lustes off synne whiche were stered vppe by the lawe / raigned in oure members / to bringe forth frute vnto deeth. Butt now are we delivered from the lawe / and deed from hit / where vnto we were in bondage / that we shulde serve in an newe conversacion of the sprete / and nott in the olde conversacion off the letter.

What shall we saye then ? is the lawe synne ? God forbid : but I knewe nott what synne meand butt by the lawe. For I had nott knowne what lust hadde meant / excepte the lawe hadde sayde / thou shalt not lust. But synne toke an occasion by the meanes off the commaundement / and wrought in me all manner off concupiscence. For verely with out the lawe sinne was deed. I once lived with out lawe : butt when the commaundement cam / synne revived / and I was deed. And the very same commaundement which was ordeyned vnto lyfe / was founde to be vnto me an occasion of deeth. For synne toke occasion by the meanes of the commaundement and so deceaved me / and by the selfe commaundement slewe me. wherfore the lawe is holy / and the commaundement holy / iust / and good.

Was that then which is good made deeth vnto me ? God forbyd. Naye synne was deeth vnto me / that it myght apere how thatt synne by the meanes of that which is good / had wrought deeth in mee : that synne which is vnder the commaundement / myght be out of measure synfull. For we knowe that the lawe is spirituall : butt I am carnall / solde vnder synne : be cause I wote nott what I doo. For what I wold / that do I not : but what I hate / that do I. Yf I do nowe that which I wolde not / I graunte to the lawe that yt ys good. So then nowe yt is nott I that do it / butt synne that dwelleth in me. For I knowe that in me (that is to saye in my flesshe) dwelleth no good thyng. To will is present with me : butt I fynde no meanes to performe that which is good. For I doo not that goode thyng which I wold : but that evyll do I / which I wolde not. Finally / yff I do that I wolde not / then is it nott I that doo it / but synne that dwelleth in me doeth it. I fynde then by the lawe that when I wolde do good / evyll is present with me. I delite in the lawe off God / as concernynge the inner man.

Butt I se another lawe in my members rebellynge agaynst the lawe off my mynde / and subduynge me vnto the lawe of synne / which is in my members. O wretched man that I am : who shall delyver me from this boddie of deeth ? I thanke God by Jesus Christ oure lorde : So then I my silfe in my mynde serve the lawe off God / and in my flesshe the lawe of synne.

The viij. Chapter.

THERE is then no damnacion to them which are in Christ Jesu / which walke not after the flesshe : butt after the sprete. For the lawe of the sprete / wherin is life thorowe Jesus Christ hath delivered me from the lawe off synne / and deeth. For what the lawe coulde nott doo in as moche as itt was weake be cause off the flesshe : that performed God / and sent his sonne in the similitude of synfull flesshe / and by synne damned synne in the flesshe : that the rightewesnes requyred of the lawe / myght be fulfilled in vs / whych walke not after the flesshe : butt after the sprete.

For they that are carnall / are carnally mynded. and they that are spirituall are goostly mynded. To be carnally mynded is deeth. and to be spiritually mynded is lyfe / and peace : because that the fleshly mynde is enmyte against God : For it is not obedient to the lawe of God / nether can be. So then they that are geuen to the flesshe / cannot please god.

But ye are not geuen to the flesshe / But to the sprete : Yf soo be that the sprete of God dwell in you. if there be eny man that hath not the sprete of Christ / the same is none of his / Yf Christ be in you / the body is deed be cause of synne : But the sprete is lyfe for rightewesnes sake. Wherefore if the sprete of hym that rayсед vppe Jesus from deeth / dwell in you : even he that rayсед vp Christ from deeth / shall quicken youre mortall bodyes / be cause that his sprete dwelleth in you.

Therefore brethren we are nowe detters / not to the flesshe / to live after the flesshe : For iff ye live after the flesshe / ye must deye. But if ye mortifie the dedes off the body / by the helpe off the sprete ye shall live / for as many as are ledde by the sprete off God / are the sonnes of god. For ye have not receaved the sprete of bondage to feare eny moare / but ye have receaved the sprete off adopcion wherby we crye abba fatter. The same sprete certifieth oure sprete that we are the sonnes of god. yf we be the sonnes / we are also the heyres (the heyres I meane of god) and heyres anexed with Christ / yf so be that we suffer togedder / that we maye be glorified togedder.

For I suppose that the afflictions of this lyfe / are not worthy of the glory which shalbe shewed apon vs. also the fervent desire of the creatures abideth lokynge when the sonnes of God shall apere because the creatures are subdued to vanite agaynst their will: but for his will which subdued them in hope. For the very creatures shalbe delivered from the bondage off corrupcion / into the glorious libertie off the sonnes of god. For we knowe that every creature groneth with vs also / and travayleth in payne even vnto this tyme.

Not they only / but even we also which have the fyrst frutes of the sprete morne in oure selves and wayte for the adopcion / and loke for the deliveraunce of oure bodies. For we are savyd by hope. But hope that is sene is no hope. For how can a man hope for that which he seyth? but and if we hope for that we se not / then do we with pacience abyde for it.

Lyke wyse the sprete also helpeth oure infirmities. For we knowe nott / what to desyre as we ought: but the sprete maketh intercession mightely for vs with gronynge which cannot be expressid with tonge. And he that searchith the herte knoweth what is the meanyng off the sprete: for he maketh intercession for the sayntes accordinge to the pleasure of god. For we knowe wele that all thynges worke for the best vnto them that love god / which also are called of purpose. For those which he knewe before / he also ordeyned before / that they shuld be like fassioned vnto the shape of his sonne / that he myght be the fyrst begotten sonne amonge many brethren. Moreover which he apoynted before / them he also called. And which he called / them also he iustified. which he iustified / them he also glorified.

What shall we then saye vnto these thynges? yf god be on oure syde: who can be agaynst vs? which spared nott his awne sonne / butt gave hym for vs all: Howe shall he nott with hym geve vs all thynges also? Who shall laye eny thyng to the charge of goddes chosen? Hit is God that iustifieth: who then shall condempne? Hytt is Christ which is deed / ye rather which is rysen agayne / which is also on the right honde of god and maketh intercession for vs.

Who shall seporate vs from goddes love? shall tribulacion? or anguysshe? or persecucion / other hunger? other nakednesse? other parell? other swearde? As it is written: For thy sake are we kylled all daye longe / and are counted as shepe apoynted to be slayne. Neverthesse in all these thynges we overcome strongly thorow his helpe that loved vs. Ye and I am sure that nether deeth / nether lyfe / nether angell / nor rule / nether power /

nether thynges present / nether thinges to come / nether heyth /
nether lowth / nether eny other creature shalbe able to departe
vs from Goddes love / which is in Christ Jesu oure lorde.

The iiij. Chapter.

I SAYE the thrueth in Christ and lye nott / in thatt wher of my
conciencie beareth me witnes in the holy goost / that I have
grett hevynes / and continuall sorowe in my hert. For I have
wysshed my silfe to be cursed from Christ for my brethren /
which are my kynsmen as pertayninge to the flesshe. which are
the israhelites / to whom pertayneth the adopcion / and the glory /
and the testaments / and the ordinaunce off the lawe / and the
service of God / and the promyses / whose also are the fathers /
and they of whome (as concernynge the flesshe) Christ cam :
which is God over all thynges blessed for ever Amen.

I speake not these thynges as though the wordes of God toke
none effecte. For they are not all israhelites which cam off
Israhel / Nether are they all children strayght way be cause they
are the seede of Abraham : But in Isaac shall thy seede be called /
that is to saye / They which are the children of the flesshe / are
not the children of God. But the children off promes are coun-
ted the seede. For this is a worde off promes / aboute this tyme
will I come / and Sara shall have a sonne.

Nether was it soo with her only : but also when Rebecca was
with chylde by won / I meane by oure father Isaac / yeer the
children were borne / when they had nether done good nether
bad (that the purpose off God which is by eleccion / myght
stonde) it was sayde vnto her / not by the reason of workes / but
by grace of the caller / the elder shall serve the yonger. As it
is written : Jacob he loved / but Esau he hated.

What shall we saye then ? ys there eny vnrighthewesnes with
god ? God forbid. For he sayth to Moses : I will shewe mercy
to whom I shewe mercy : And will have compassion on whom I
have compassion. So lieth it not then in a mans will / or run-
nyng / butt in the mercy of God. For the scripture sayth vnto
Pahrao : Even for thys same purpose have I stered the vppe / to
shewe my power on the / and that my name myght be declared
thorow out all the worlde. Soo hath he mercy on whom he woll.
And whom he woll he maketh herde herted.

Thou wilt saye then vnto me : why then blameth he vs yett ?
For who can resist his will ? Butt o man what arte thou / which
disputest with God ? shall the worke saye to the workeman :

why hast thou made me on this fassion? Hath nott the potter power over the claye/ even off the same lompe to make one vessell vnto honoure/ and a nother vnto dishonoure? Even soo/ God willynge to shewe his wrath/ and to make hys power knowen/ suffered with longe pacience the vessels of wrath/ ordeyned to damnacion/ that he myght declare the riches off hys glory on the vessels off mercy/ which he had prepayred vnto glory: that is to saye/ vs which he called/ nott off the iewes only/ butt also off the gentyls. As he sayth in Osee: I will call them my people which where not my people: and her beloved which was nott beloved. And it shall come to passe in the place where it was sayd vnto them: Ye are nott my people/ that there shalbe called the sonnes of the livynge god.

But Esayas cryeth for Israel/ though the number of the children of Israel be as the sonde of the see/ yet shall a remnaunt be saved. He finnyssheth the worde verely and maketh it short in rightewesnes. For a short worde will god make on erth And as Esayas sayd before: Excepte the lorde of sabaoth hadde left vs seede/ we had bene made as Zodoma/ and had bene lykened to Gomorra.

What shall we saye then? we saye that the gentyls which folowed not rightewesnes/ have overtaken rightewesnes I mane the rightewesnes which commeth off fayth. Butt Israel which folowed the lawe of rightewesnes/ coulede not attayne vnto the lawe of rightewesnes. And wherfore? Because they sought it not by fath: but as it were by the workes of the lawe. For they have stombled at the stomblyng stone. As it is written Beholde I put in syon a stomblyng stone/ and a roeke which shall make men faule. and none that beleve on hym shalbe a shamed.

The r. Chapter.

BRETHREN my hertis desyre/ and prayer to god for Israel is that they myght be saved. For I beare them recorde that they have a fervent mynde to god warde/ but not acordynge to knowledge. For they are ignoraunt of the rightewesnes which is alowed before god/ and goo about to stablisse their awne rightewesnes and therfore are not obedient vnto the rightewesnes which is of value before god. For Christ is the ende of the lawe to iustifie all that beleve.

Moses describeth the rightewesnes which commeth off the lawe/ howe that the man which doth the thynges of the lawe shall live therein. But the rightewesnes which commeth off fayth/

speaketh on this wyse: Saye nott in thyne hert: who shall ascende into heven? (That is nothyng els then to fetch Christ doune). O ther who shall descende into the depe? That is nothyng els but to fetch vppe Christ from deeth. Butt whatt sayth the scripture? The worde is nye the/ even in thy moughth and in thyn herth.

This worde is the worde off fayth which we preache. For yf thou shalt knowledge whith thy moughth that Jesus is the lorde/ and shalt beleve with thyn hert that God raysed hym vppe from deeth/ thou shalt be safe. For the belefe off the hert iustifieth: and to knowledge with the moughth maketh a man safe. For the scripture sayth: whosoever beleveth on hym/ shall not be ashamed.

There is no difference bitwene the iewe and the gentyll. For won is lorde of all/ which is riche vnto all that call on hym. For whosoever shall call on the name of the lorde shalbe safe. Howe shall they call on hym/ on whom they beleved not? how shall they beleve on hym off whom they have nott herde? howe shall they heare with out a preacher? And howe shall they preach except they be sent? As lit is written: howe beautifull are the fete of them which brynge glad tydynges of peace/ and brynge glad tydynges of good thynges. But they have nott all obeyed to the gospell. For Esayas sayth: Lorde wo shall beleve oure sayinges? So then fayth commeth by hearynge/ and hearynge commeth by the worde of god. But I axe: have they nott herde? No dout/ their sounde went out into all londes: and their wordes into the endes of the worlde.

But I demaunde whether Israhel did knowe or nott? Fyrst Moses sayth: I will provoke you forto envy by them that are no people/ and by a folisshe nacion I will anger you. Esayas after that is bolde and sayth. I am founde off them thatt sought me nott/ and have apered to them that axed not after me. And against Israhel he sayth: All daye longe have I stretched forth my hondes vnto a people that beleveth not/ but speaketh agaynst me.

The xj. Chapter.

I SAYE then: hath God cast away his people? God forbid. For even I verely am an Israhelite of the seed of Abraham/ and off the tribe of beniamin. God hath not cast away his people which he knew before. O ther wote ye not what the scripture sayth by the mouth off Helias/ howe he spake to god

agaynst Israhel/ sayinge : Lorde they have killed thy prophettes and digged doune thyn alters : and I am lefte only/ and they seke my deeth. Butt what sayth the answer off God to hym agayne? I have reserved vnto me seven thousande men which have nott bowed their knees to baal. Even so at this tyme ys there a remnaunt lefte thorow the eleccion of grace. Yff hit be of grace then is it not by the deservynge of workes. For then were faveour no faveour. Yff it be by deservynge of workes/ then is there no faveour. For then were deserving no deservynge.

What then? Israhel hath not obtayned that that he sought. No but yet the eleccion hath obtayned hit. the remnaunt are blynded. accordynge as it is written : God hath geven them the sprete off vnquyetnes : eyes thatt they shulde nott se/ and eares that they shulde nott heare/ even vnto this daye. And David sayth : Lett their table be made a snare to take them with all/ and an occasion to faule/ and a rewarde vnto them. Lett their eyes be blynded that they se nott : and ever bowe doune their backes.

I saye then : Have they therfore stombled that they shulde but faule only? God forbyd : but thorowe their faule is helth happened vnto the gentyls forto provoke them with all. Wherfore yf the faule of them/ be the riches of the worlde : and the mynnysshynge of them the riches of the gentyls : Howe moche more shulde it be soo yf they all beleved. I speake to you gentyls/ in as moche as I am the apostle off the gentyls I will magnify myn office that I myght provoke them which are my flesshe : and myght save some of them. For if the castynge awaye of them/ be the reconcilynge of the worlde : what shall the receavyng of them be/ but lyfe agayne from deeth? For yf one pece be holy/ the whole heepe is holy. And if the rote be holy/ the braunches are holy also.

Though some of the braunches be broken of/ and thou beynge a wylde olive tree arte graft in amonge them/ and made part taker of the rote/ and fatnes off the olive tree/ bost not thy sylfe agaynst the braunches. For yf thou bost thy sylfe/ remember that thou bearest not the rote/ but the rote the. Thou wilt saye then : the braunches are broken off/ thatt I myght be grafted in. Thou sayest wele : be cause of vnbeleve they are broken of/ and thou stondest stedfast in faythe. Be not hye mynded/ but feare : seyng that god spared not the naturall braunches/ lest haply he also spare not the.

Beholde the kyndnes and rigorousnes of god : on them which fell/ rigorousnes : but towards the kyndnes/ yf thou continue in his kyndnes. or els thou shalt be hewen of/ and they yf they

byde nott still in vnbeleve shalbe graffed in agayne. For God is of pöwer to grafte them in agayne. For yf thou wast cut out of a naturall wilde olive tree/ and wast graffed contrary to nature in a true olyve tree: howe moche more shall the naturall braunches be graffed in their awne olyve tree agayne.

I wolde not that this secrete shulde be hid from you my brethren (lest ye shulde be wyse in youre awne consaytes) that partly blyndnes ys happened in Israhell/ vntill the fulnes off the gentyls be come in. And so all Israhel shalbe saved, as it is written: There shall come oute of Syon he that doth deliver/ and shall turne away the vngodlynnes of Jacob. And this is my testament vnto them/ when I shall take away their synnes. As concernynge the gospell/ They are enemies for youre sakes: but as tochyng the eleccion/ they are loved for the fathers sakes.

For verely the gyftes and callynge of god are soche/ that it cannot repent hym of them. for loke/ as ye in tyme passed have not beleved God/ yet have nowe obtained mercy thorow their vnbelefe: even so nowe have they nott beleved the mercy which is happened vnto you/ That they also maye obtayne mercy. God hath wrapped all nacions in vnbeleve/ that he myght have mercy on all.

O the depnes off the aboundaunt wisdom and knowledge of God: howe incomprehensible are his iudgementes/ and hys wayes vnserchable. For who hath knowen the mynde off the lorde? or who was his counseller? other who hathe geuen vnto hym fyrst/ that he myght be recompensed agayne? For of hym/ and thorowe hym/ and vnto hym are all thynges. To hym be glory for ever Amen.

The xij. Chapter.

I BESECHE you therefore brethren by the mercifulnes of God/ that ye make youre bodyes a quicke sacrificise/ holy and exceptable vnto God which is youre resonable servyng off god. and fassion nott youre selves lyke vnto this worlde: But be ye chaunged in youre shape/ by the renuyng of youre wittes/ that ye maye fele what thyng that good/ that acceptable/ and perfect will of god is. For I saye (thorowe the grace that vnto me geuen is) to every man amonge you/ that no man esteme off hym silfe more then it becommeth hym to esteme: But that he discretely iudge off hym silfe accordynge as god hath dealte to every man the mesur of faith.

As we have many members in one body : and all members have not one office : So we beyng many are one body in Christ : and every man (amonge oure selves) one anothers members. Seynge that we have diuers gyftes accordynge to the grace that is geuen vnto vs / yf eny man have the gyft off prophesy / lett hym have it that itt be agreynge vnto the fayth. Let hym that hath an office / wayte on his office. Let hym that teacheth take hede to his doctryne. Let hym that exhorteth geve attendaunce to his exhortacion. Yf eny man geve / lett hym do it with singlenes. Let hym that rueleth / do it with diligence. Yf eny man shewe mercy lett hym do itt with cherfulness.

Lett love be without dissimulacion. Hate that which is evyll / and cleave vnto that which is good. Be kynde one to another / with brotherly love. In gevyng honoure goo one before another. Let not that busynes which ye have in honde be tedious to you. Be fervent in the sprete. Applye youre selves to the tyme. Reioyce in hope. Be pacient in tribulacion / continue in prayer. Distribute vnto the necesitte off the saynctes. Blesse them which persecute you. blesse but curse nott. Be mery with them that are mery. wepe with them that wepe. Be off lyke affeccion one towards another. Be nott hye mynded / but make youre selves equall to them off the lower sorte. Be not wyse in youre awne opinions. Recompence to no man evyll for evyll. Provyde afore honde thynges honest in the sight of all men. yf itt be posible / yet on youre parte have peace with all men.

Derly beloved avenge nott youre selves butt geve rouse vnto the wrath of god. For it is written : vengeance is myne / and I will rewarde saith the lorde.

Terfore yf thyn enemy hunger fede hym : yf he thirst / geve hym drynke. For in so doyng thou shalt heape coles off fyre on hys heed : Be nott overcome off evyll : Butt overcome evyll with goodnes.

The xiiij. Chapter.

LET every soule submitt hym sylfe vnto the auctoritte off the hyer powers. There is no power but of God. The powers that be / are ordeyned off God. Whosoever therfore resysteth power / resisteth the ordinaunce off God. They that resist / shall receave to them silfe damnacion. For ruclars are nott to be feared for good workes but for evyll. Wilt thou be with out feare of the power ? Do wele then : and so shalt thou

be prayd off the same. For he is the minister of god / for thy welth. Butt and yf thou do evyll / then feare. for he beareth not a swearde for nought. for he is the minister off god / to take vengeance on them that do evyll. Wherefore ye must nedes obey / nott for feare off vengeance only : but also be cause of conscience. Even for this cause paye ye tribute. For they are goddes ministers / servyng for the same purpose.

Geve to every man therfore his duetie : Tribute to whom tribute belongeth : Custom to whom custom is due : feare to whom feare belongeth : honoure to whom honoure pertayneth. Owe no thinge to eny man : but to love one another. For he that loveth another / fulfilleth the lawe. For these commaundementes : Thou shalt not committ advoury : Thou shalt nott kill : Thou shalt nott steale : Thou shalt not beare falce witnes : Thou shalt nott desyre : and so forth yf there be eny other commaundement / are all comprehended in this sayinge : Love thyne neighbour as thy silfe. Love hurteth nott his neighbour : therfore is love the fulfyllinge off the lawe.

This also we knowe / I mean the season / howe that it is tyme that we shulde nowe awake oute off slepe. For nowe is oure helth nerer then when we belevd. The nyght is passed and the daye is come nye. Lett vs therfore cast awaye the dedes off darcknes / and lett vs put on the armour off light. lett vs walke honestly as it were in the daye light : nott in eatynge and drynkyng : nether in chamburyng and wantannes : nether in stryfe and envyinge : but put ye on the lorde Jesus Christ. And make not provision for the flesshe / to fulfill the lustes off hit.

The xiv. Chapter.

HYM that is weake in the faith / receave vnto you / nott in disputyng and troublynge hys conscience. One beleveth that he maye eate all thyng. Another whych ys weake eateth earbes. let nott hym thatt eateth / despyse hym thatt eateth nott. And lett nott hym whych eateth nott iudge hym thatt eateth. For God hath received hym. What arte thou that iudgest another mannes servaunt ? Whether he stonde or faule / thatt pertayneth vnto hys master. Yee / he shall stonde. For God is able to make hym stonde.

Thys man putteth difference bitwene daye and daye : another man counteth all dayes alyke. Se thatt no man waver in hys awne mynde. He that observeth one daye more then another /

doth ytt for the lordes pleasure. And he that observeth not one daye more then another/ doeth it to plase the lorde also. He that eateth doth it to plase the lorde/ for he geveith god thanks. and he that eateth not/ eateth not to please the lorde with all/ and geveith god thanks. For none of vs liveth his awne servaunt. and also none of vs dyeth his awne servaunt. Yf we live/ we live to be at the lordes will. yf we dye/ we dye at the lordes will. Whether we live therfore or dye/ we are the lordes. For Christ therfore dyed and rose agayne/ and revived/ that he shulde be lorde both of deed and quicke.

But why doest thou then iudge thy brother? other why doest thou despyse thy brother? We shall all be brought before the iudgement seate of Christ. For it is written: As truely as I live sayth the lorde/ all knees shall bowe to me/ and all tonges shall geve knowledge to god. Soo shall every one off vs geve a comptes off hym silfe to God. lett vs nott therfore/ iudge one another eny more.

Butt iudge this rather/ thatt no man putt a stomblinge blocke/ or an occasion to faule in his brothers waye. For I knowe/ and surly beleve in the lorde Jesus/ that there is nothyng commen off hit silfe: but vnto hym that iudgeth it to be commen/ to hym it is commen. Yf thy brother be greved with thy meate/ now walkest thou not charitablye. Destroye not hym with thy meate/ for whom Christ dyed. Suffer ye not that youre treasure be evyll spoken of. For the kyngdom off god is not meate and drynke/ but rightewesnes/ peace and ioye/ in the holy goost. For whosoever in these thynges serveth Christ/ pleaseth well god: and is commended of men.

Let vs folowe tho thynges which make for peace: and thynges wherwith one maye edyfy another. Destroye not the worke off God for a lytell meates sake. All thynges are pure: butt it is evyll for that man/ which eateth with hurte off his concience. Hit is good nether to eate flesshe/ nether to drynke wyne/ nether eny thyng/ wherby thy brother stobleth/ other falleth/ or is made weake. Hast thou fayth? have it with thy silfe before god. Happy is he that condempneth not hym silfe in that thyng which he aloweth. For he that maketh conscience/ ys dampned if he eate: Because he doth it not off fayth. For whatsoever is not of fayth/ that same is synne.

The xv. Chapter.

WE which are stronge ought to beare the fraylnes of them which are weake/ and not to stonde in oure awne con-

saytes. Let every man please his neighbour vnto his welth and edifyinge. For Christ pleased not hym silfe: but as it is written: The rebukes off them which rebuked the/ fell on me. Whatsoever thynges are written afore tyme/ are written for oure learnynge thatt we thorowe pacience and comforte off the scripture shulde have hope.

God which is lorde of pacience and consolacion/ geve vnto every one of you/ that ye be lyke mynded won towards another after the insample of Jesu Christ/ that ye all agreynge to gedder/ maye with one mouth epraise god the father of oure lorde Jesus. Wherefore receave ye one another as Christ receaved vs/ to the prayse of god.

And I saye that Jesu Christ was a minister of the circumcision for the trueth of god/ to conferme the promyses made vnto the fathers. And let the gentyls prayse God for hys mercy. As itt is written: For this cause I will prayse the amonge the gentyls/ and singe in thy name. And agayne he sayth: ye gentyls reioyse with hys people. Agayne/ prayse the lorde all ye gentyls/ and laude hym all nacions. And in another place Esaias sayth: there shalbe the rote off Jesse/ and he that shall ryse to raygne over the gentyls: in him shall the gentyls trust. The god of hope fill you with all ioye and peace in belevynge/ that ye maye be ryche in hope thorowe the power of the holy goost.

I my silfe am full certified of you my brethren that ye youre selves are full of goodnes/ and filled with all knowledge/ and are able to counsell won another. Neverthelesse brethren I have somewhat boldly written vnto you/ as won that putteth you in remembraunce/ ffor the grace which is geven me off God for this purpose that I shulde be the minister off Jesu Christ amonge the gentyls/ and shulde minister the gladde tydynges off God/ that the gentyls myght be an acceptable offerynge/ sanctyfyed by the holy goost. I have therfore wheroff I maye reioyse in Christ Jesu/ in tho thynges whych pertayne to God. For I dare not speake off eny off tho thynges which Christ hath nott wrought by me (to make the gentyls obedient) with worde and dede/ in myghty sygnes and wonders/ by the power of the sprete off God/ so that from Jerusalem and the costes rounde aboute/ vnto Illiricum/ I have filled all countres with the gladde tydynges of Christ.

So have I enforced my silfe to preache the gospell/ not where Christ was named/ lest I shuld have bilt on another mannes foundation: butt as it is written: To whom he was not spoken of/ they shall se: and they that herde nott/ shall vnderstonde. For this cause I have bene ofte let to come vnto you: but now

seyunge I have no moare to do in these countres/ and also have bene desyrous many yeares to come vnto you/ when I shall take my iorney into spayne/ I will come to you. I trust to se you in my iorney/ and to be brought on my waye thither warde by you after that I have somewhat enioyed you.

Nowe goo I to Jerusalem/ and minister vnto the sayntes. For it hath pleased them off Macedonia and Achaia/ to make a certayne distribucion apou the poore sanctes which are at Jerusalem. Hitt hath pleased them verely/ and their detters are they. For yff the gentyls be made parte takers off their spirituall thynges/ their dutye ys to menister vnto them in carnall thynges. When I have performed thys/ and have shewed them this frute/ I wyll come backe agayne by you into spayne. And I am sure when I come/ thatt I shall come with aboundaunce off the blessinge off the gospell off Christ.

I be seche you brethren for oure lorde Jesu Christes sake/ and for the love of the sprete/ that ye helpe me in my busynes/ with youre prayers to god for me/ that I maye be delyvered from them which beleve not in Jewry. and that this my service/ which I have to Jerusalem/ maye be accepted to the sanctes/ that I maye come vnto you with ioye/ by the will off God/ and maye with you be refresshed. The God off peace be with all you Amen.

The xvi. Chapter.

I COMMENDE vnto you Phebe oure suster (which is a minister of the congregacion of Chencrea) that ye receave her in the lorde as it becommeth sayntes/ and that ye assist her/ in whatsoever busines she neadeth of youre ayde. For she hath suckered many/ and myne awne silfe also. Grete Prisca and Aquila my helpers in Christ Jesu: which have for my lyfe layde doune their awne neckes. vnto whom not I only geve thanks: but also all the congregacions of the gentils. Lyke wyse grete all the company that is in their housse. Salute my welbeloued Epenetos/ which is the fyrst frute amonge them of Achaia. Grete Mary which bestowed moche labour on vs. Salute Andronicus/ and Junia my cosyns/ which were presoners with me also/ which are wele taken amonge the apostles/ and were in Christ before me. Grete Amplias my beloved in the lorde. Salute Vrbane oure helper in Christ/ and Stachys my beloved. Salute Apellas approved in Christ. Salute them which are of Aristobolus houssholde. Salute Herodion my kynsman. Grete

Jo. cxxxv. The Epistle of Paul to the Romayns.

them of the housholde of Narcissus which are in the lorde. Salute Triphena and Triphosa / which wemen labour in the lorde. Salute the beloved Persis / which laboured moch in the lorde. Salute Rufus chosen in the lorde / and his mother and myne. Grete Asincritus / Phlegon / Hermas / Patrobas / Mercurius / and the brethren which are with them. Salute Philologus and Julia / Nereus and his sister / and Olimpha / and all the saynctes which are with them. Salute won another amonge youre selves with an holy kysse. The congregacions of Christ salute you.

I beseche you brethren marke them which cause division / and geve occasions of evill contrary to the doctryne which ye have learned : and avoyde them. For they that are suche serve nott the lorde Jesus Christ : but their one bellyes. And by swete preachynges and flatteryng words deceave the hertes of the innocentes : for youre obedience ys spoken off amonge all men. I am glad no dout off you. But yet I wolde have you wyse vnto that which is good. And to be innocent as concernyng evyll. The God off peace shall treade Satan vnder youre fete in shorte tyme. The grace off oure lorde Jesus Christ be with you.

Thimotheus my worke fellow / and Lucius / and Jason / and Sopater / my kynsmen salute you. I Tercius salute you / which wrote thys epistle in the lorde. Gaius myn hoste and the hoste off all the congregacions / saluteth you. Erastus saluteth you / the chamberlayne off the cite. And Quartus a brother / saluteth you. The grace off oure lorde Jesu Christ be wyth you all Amen.

To hym thatt is off power to stablysshe you accordyng to my gospell / wher with I preache Jesus Christ / in openyng off the mistery which was kept close sence the worlde began / and nowe is opened at thys tyme and declared in the scriptures of prophesy / by the commaundement of the everlastyng god / to sterve vppe obedience to the faythe published amonge all nacions To the same god / whych alone is wise / be prayse thorowe Jesus Christ for ever Amen.

To the Romayns.

Sent from Chorinthum by Phebe / she
thatt was the minister vnto
the congregacion at
Chenchrea.

The

First Pistle of Paul the Apostle to the Corrinthyans.

The fyrst Chapter.



PAA by vocacion the Apostle of Jesus Christ thorowe the will of god / and brother Sostenes Vnto the congregacion of God which is at Corinthum. To them that are sanctified in Jesus christ / sanctes by callinge / with all them thatt call on the name of oure lorde Jesus Christ in every place / both of theirs and of oures.

Grace be with you and peace from God oure father / and from the lorde Jesus Christ.

I thanke my god all wayes on youre behalfe for the faveour of god which is geven you by Jesus Christ / that in all thinges ye are made ryche by him / in all speache and in all knowledge (even as the testimony of Jesus Christ was confermed in you) so that ye are behynde in no gyft / and wayte for the aperynge off oure lorde Jesus Christ which shall strengthe you vnto the ende / that ye maye be blamlesse in the daye off oure lorde Jesus Christ. God is faythfull / by whom ye are called vnto the fellishyppe off his sonne Jesus Christe oure lorde.

I besече you brethren in the name of oure lorde Jesus Christ / that ye all speake one thynge / and that there be no dissencion amonge you : but be ye perfecte in one mynde / and one meanynge. hit is shewed vnto me (my brethren) off you by them that are of the housse of Cloe / that there is stryfe amonge you / I speake of that which every one of you sayth : I holde of Paul /

Another sayth : I holde of Apollo : Another sayth : I holde off Cephas. and another sayth I holde of Christ. Ys Christ divided? was Paul crucified for you? other were ye baptised in the name of Paul? I thanke god that I cristened none of you / but Crispus and Gaius / lest eny shulde saye that I in myn awne name had baptised. I baptised also the housse of Stephana. Forthermore knowe I not whether I baptised eny man or noo.

For Christ sent me not to baptise / but to preache the gospel / not with wisdom of wordes / lest the crosse of Christ shulde have bene made of none effecte. For the preachynge off the crosse is to them that perisshe folisshnes : but vnto vs which are saved / it is the power off God. For it is written : I will destroye the wisdom of the wyse and will cast away the vnderstandynge of the prudent. Where is the wyse man? where is the scribe? where is the searcher of this worlde? hath not god made the wisdom of this worlde folisshnes?

For when the worlde thorow wisdom knew not god / in the wisdom of god : it pleased god throw folisshnes off preachynge to save them that beleve. For the iewes requyre a signe / and the grekes seke after wisdom. but we preach Christ crucified / vnto the iewes an occasion of fallynge and vnto the grekes folisshnes. but vnto them which are called both of Jewes and grekes we preache Christ the power of god / and the wisdom of god. For Godly folysshnes is wyser then men : And godly weaknes is stronger then are men.

Brethren loke on youre callinge howe that not many wyse men after the flesshe / not many myghty / not many of hye degre are called. But God hath chosen the folysse thynges off the worlde / to confounde the wyse. and hath chosyn the weake thynges of the worlde / to confounde thynges which are myghty. And vile thynges off the worlde / and thynges which are despysed / hath god chosen yee and thynges of no reputacion / forto brynge to nought thynges off reputacion / that noo flesshe shulde reioyce in his presence. and vnto him pertayne ye / in Christ Jesu / which off god is made vnto vs wisdom / and also rightewesnes / and sanctifynge / and redempcion. that acordynge as it is written : he which reioyceth / shulde reioyce in the lorde.

The ij. Chapter.

AND I brethren when I cam to you / cam not in gloriousnes of wordes or of wisdom / shewynge vnto you the testimony of God. Nether shewed I my silfe that I knewe eny thyng

amonge you save Jesus Christ/ even the same that was crucified. And I was amonge you in weaknes / and in feare / and in moche tremblyng. And my wordes / and my preachinge were not with entysynge wordes of mannes wysdom : but in shewynge of the sprete and of power / that youre fayth shulde nott stonde in the wisdom off men / but in the power of god.

We speake that which is wisdom amonge them that are perfaicte : not the wisdom of this worlde nether off the ruelars off this worlde (which goeth to nought) but we speake the wisdom off god / which is in secrete and lieth hid / which god ordeyned before the worlde vnto oure glory : which wisdom none of the ruelars of the worlde knewe. For had they knowen it / they wolde not have crucified the lorde of glory : but as it is written The eye hath not sene / and the eare hath not hearde / nether have entred into the herte of man / the thynges which god hath prepared for them that love hym.

But God hath opened them vnto vs by hys sprete. For the sprete searcheth all thynges / yee the bottom of goddes secretes. For what man knoweth the thynges of a man : save the sprete off a man whiche is with in hym ? Even so the thynges off god knoweth no man / but the sprete of god. and we have nott receaved the sprete off the worlde : but the sprete which commeth of god / for to knowe the thynges that are geuen to vs of god / which thynges also we speake / not in the connyng wordes off mannes wisdom / but with the connyng wordes off the holy goost / makynge spretuall comparesons of spretuall thynges. For the naturall man perceaveth not the thynges off the sprete off god : For they are but folysshnes vnto hym. nether can he preceave them be cause he is spretuallly examyned : butt he that is sprituall discusseth all thynges : yet he hym silfe is iudged off no man. For who knoweth the mynde of the lorde / other who shall informe hym ? but we vnderstonde the mynde off Christ.

The iij. Chapter.

AND I coulede not speake vnto you brethren as vnto spirituall : butt as vnto carnall / even as it were vnto babes in Christ. I gave you mylke to drynke and not meate. For ye then were not stronge / noo nether yet are stronge. For ye are yet carnall. As longe verely as there is amonge you envyinge / stryfe / and dissencion : are ye not carnall / and walke after the manner of men ? As longe as one sayth : I holde of Paul / and another /

I am of apollo. are ye not carnall? What is Paul? what thinge is apollo? but ministers by whom ye beleaved even as the lorde gave every man grace. I have planted: Apollo watred: but god gave the increase. So then / nether is he that planteth eny thyng / nether he that watreth: but god which gave the increase.

He that planteth / and he that watreth / are nether better then the other. Every man yet shall receive his rewarde acordinge to his labour. We are goddis labourers: ye are goddis husbandrye / ye are goddis byldyng. Acordinge to the grace of god geven vnto me / as a wyse bilder have I layde the foundation / another hath bylt thereon: but let every man take hede howe he bildeth apon. For other foundation can no man laye / then that which is layde / which is Jesus Christ. Yff eny man bilde on this foundation / golde / silver / precious stones / tymber / haye / or stuble: every mannes worke shall apere. for the daye shall declare it / and it shalbe shewed in fyre / and the fyre shall trye every mannes worke what it is. Yf eny mannes worke that he hath bylt apon byde / he shall receive a rewarde. Yf eny mannes worke burne / he shall suffre losse: butt he shalbe safe hym sylfe. neverthelesse yet as itt were thorow fyre.

Are ye nott ware that ye are the temple of god / and howe that the sprete of god dwelleth in you? Yf eny man defyle the temple of god / hym shall god destroye. For the temple off God is holy / which temple are ye. Lett no man deceave hym silfe / yf eny man seme wyse amonge you / let him be a fole in thys worlde / that he maye be wyse. For the wisdom of this worlde is folyssnes with God. For it is written: He compaseth the wyse in their craftynes. And agayne / God knoweth the thoughtes of the wyse that they be vayne. Therefore let no man reioyce in men. For all thynges are youre / whether it be Paul / other Apollo / other Cephas: wether it be the worlde / other lyfe / other deeth / whether they be present thynges or thynges to come: all are youre / and ye are Christes / and Christ is goddis.

The 16. Chapter.

LET men this wyse esteme vs / even as the ministers of Christ / and disposers of the secretes of god. furthermore it is required of the disposers that they be founde faithfull. With me is it but a very small thinge / that I shulde be iudged of you / other of mans daye. No I iudge not myn awne silfe. I know nought by my silfe: yet am I not therby iustified. hit is the

lorde that iudgeth me. Therefore iudge no thyng before the tyme / vntill the lorde come / which will lighten thynges that are hid in darcknes : and open the counsels of the hertes. and then shall every man have prayse off God.

These thinges brethren I have described in myn awne person / and Apollos : for youre sakes / that ye myght learne by vs thatt no man counte off hym silfe beyonde that which is above written : that one swell nott agaynst another for eny mans cause. For who preferreth the? What hast thou / that thou hast not receaved? yf thou have receaved it : why reioycest thou as though thou haddest not receaved it? Nowe ye are full : nowe ye are made rych. ye raygne as kynges with out vs : and I wold to god ye did raygne / that we myght raygne with you.

My thynketh that god hath shewed vs which are apostles / for the hymmost off all / as it were men apoynted to deeth / for we are a gasyngstocke vnto the worlde / and to the angels / and to men / we are foles for Christes sake / and ye are wyse thorow Christ : we are weake / and ye are stronge. ye are honorable and we are despised. Even vnto this daye we longer and thyrst / and are naked / and are boffeted with fistes / and have no certayne dwellynge place / and labour workyng with oure owne hondes. We are reviled / and yet we blesse. we are persecuted / and suffer it. We are evyll spoken off / and we praye. we are made as it were the filthynes off the worlde / the of scowrynge of all thinges / even vnto thys tyme.

I write not these thynges to shame you : but as my beloved sonnes I warne you. For though ye have ten thousande instructours in Christ : yet have ye nott many fathers. In Christ Jesu / I have begotten you thorowe the gospell. Wherefore I desyre you to counterfayte me. For this cause have I sent vnto you Timotheus / which is my deare sonne / and faithfull in the lorde / which shall put you in remembraunce off my wayes which I have in Christ / even as I teach every where in all congregacions. Some swell as though I wolde come no more at you : but I will come to you shortly / yf god will / and will knowe / not the wordes off them whiche swell / but the power. For the kyngdom off God is not in wordes / but in power. What will ye? Shall I come vnto you with a rodde / or els in love / and in the sprete of mekenes?

The 6. Chapter.

THERE goeth a comen saynge that there is fornicacion amonge you / and soche fornicacion as is not once named

amonge the gentyls: that won shulde have his fathers wyfe. and ye swell and have not rather sorowed/ that he which hath done this dede myght be put from amonge you. For I verely as absent in body/ even so present in sprete/ have determined all redy (as though I were present) of hym that hath done this dede/ in the name of oure lorde Jesu Christ/ when ye are gathered togedder/ and my sprete/ with the power off the lord Jesus Christ/ to deliver hym vnto Satan/ for the destruccion of the flesshe that the sprete maye be saved in the daye off the lorde Jesus.

Youre reioysynge is not good. Knowe ye not that a lytell leuen sowereth the whole lompe of dowe? pouрге therfore the olde leuen/ that ye maye be newe dowe as ye are swete breed. For Christ oure ester lambe is offered vppe for vs. Therfore let vs kepe holydaye/ not with olde leuen/ nether with the leuen of maliciousnes and wickednes but with the swete breed of purenes and trueth.

I wrote vnto you in a pistle that ye shulde not company with fornicatours. And I meante nott atall of the fornicatours of this world/ other off the coveteous/ or of extorsioners/ other of the ydolaters: for then muste ye nedes have gone out of the worlde: but now I have written vnto you that ye company not togedder. Yf eny that is called a brother/ be a fornicator/ or coveteous/ or a worshipper of ymages/ other a raylar/ other a dronkard/ or an extorcionar: with hym that is soche se that ye eate not. For what have I to do to iudge them which are with out? Do ye not iudge them that are with in? Them that are with out/ god shall iudge. Put away from amonge you that evyll parsones.

The vij. Chapter.

HOWE dare one of you havynge busines with another/ goo to lawe vnder the wicked? and not rather vnder the sanctes? Do ye not know that the saynctes shall iudge the worlde? Yf the worlde shalbe iudged by you: are ye nott goode ynought to iudge small tryfles. Knowe ye not howe that we shall iudge the angels? Howe moche more maye we iudge thynges that pertayne to the lyfe? yf ye have iudgements off wordely matters/ take them which are despised in the congregacion/ and make them iudges. This I saye to youre shame Ys there vtterly nowyse man amonge you? what not one att all? that can iudge bitwene brother and brother? but one brother goeth to lawe with another: and that vnder the vnbelevers?

Nowe therfore is there vtterly a faute amonge you/ because ye

goo to lawe one with another Why rather suffer ye not wronge? why rather suffre ye not youre selves to be robbed? Naye ye youre selves do wronge/ and robbe: and that the brethren. Do ye remember howe that the vnrighteous shall not inheret the kyngdom of god? Be not deceived. For nether fornicators/ nether worshyppers off ymages/ nether whormongers/ nether weaklinges/ nether abusars of them selves with the mankynde/ nether thieves/ nether the coveteous/ nether dronkardes/ nether cursed speakers/ nether pillers/ shall inheret the kyngdom off god. And soche ware ye verely: but ye are wessed: ye are sanctified: ye are iustified by the name off the lorde Jesus: And by the sprete of oure God.

All thynges are lawfull vnto me: but all thynges are not profitable. I maye do all thynges: but I will be brought vnder nomans power. meates are ordeyned for the belly/ and the belly for meates: but God shall destroye bothe hym and them. Lett nott the body be applied vnto fornicacion/ butt vnto the lorde/ and the lorde vnto the body. God hath raysed vppe the lorde/ and shall rayse vs vppe by his power. O ther remember ye nott/ that youre bodyes are the members of Christe? Shall I nowe take the members off Christ/ and make them the members of an harlott? God forbid. Do ye nott vnderstonde thatt he whych coupleth hym silfe with an harlott/ is be come one body. For two (sayth he) shalbe one flesshe: butt he that is ioyned vnto the lorde is one sprete.

Fle fornicacion. All synnes that a man dothe/ are with out the body. Butt he that is a fornicator/ synneth agaynst his awne body. Knowe ye not howe thatt youre boddies are the temple off the holy goost/ which is in you/ whom ye have of God/ and howe that ye are not youre awne? For ye are dearly bought. Therefore glorifye ye god in youre bodyes and in youre spretes/ for they are goddis.

The viij. Chapter.

AS concernynge the thynges wher of ye wrote vnto me: Hitt is good for a man/ nott to touche a wo man. Neverthesse to avode fornicacion/ lett every man have his wyfe: and lett every woman have her husbände. Let the man geve vnto the wyfe due benevolence. Lykwyse also the wyfe vnto the man. The wyfe hath nott power over her awne body: butt the husbände: And lykewyse the man hath not power over his awne body: but the wyfe. Withdrawe not youre selves one from

another excepte itt be with consent for a tyme / forto geve youre selves to fastynge and prayer / and afterwarde come agayne to the same thyng / lest Satan tempt you for youre incontinency.

This I saye of faveour / not of commaundement. For I wolde that all men were as I my silfe am : but every man hath his proper gifte off god / won after this manner / a nother after that. I saye vnto the vnmariied men / and widdowes : it is good for them yf they abyde even as I do : but and yf they cannot abstayne / let them mary. For it is better to Mary then to bourne.

Vnto the mariied commaunde not I / but the lorde : that the wyfe separate nott her silfe from the man. yf she separate her silfe / let her remayne vnmariied / or be reconciled vnto her husbände agayne. And lett not the husbände put away his wyfe from hym.

To the remnaunt speake I / and nott the lorde : yff eny brother have a wyfe that beleveth nott / yf she be content to dwell with hym / lett hym not putt her awaye. And the woman which hath to her husbände an infidell / yff he consent to dwell with her / lett her nott putt hym away. For the vnbelevyng husbände is sanctified by the wyfe : and the vnbelevyng wyfe ys sanctified by the husbände. Or els were youre chyl dren vnclene : but nowe are they pure. Butt and yff the vnbelevyng departe / lett hym departe. A brother or a sister ys not in subieccion to soche. God hath called vs in peace. For howe knowest thou o woman / whether thou shalt save thy husbände or not ? O ther howe knowest thou o man / whether thou shalt save the wyfe or not ? but even as god hath distributed to every man.

As the lorde hath called every person so let him walke : and so orden I in all congregacions. yf eny man be called beyng circumcised / let hym adde nothyng therto. yf eny man be called vncircumcised : let hym not be circumcised. Circumcision is nothyng. vncircumcision is nothyng : but the keppynge of the commaundmentes of god is altogedder. Let every man abide in the same state wherein he was called. Arte thou called a servaunt ? care not for hit. Neverthelesse if thou mayst be fre / vse it rather. For he that is called in the lorde beyng a servaunt / is the lordes freman. Lykwyse he that is called beyng fre / is Christes servaunt. Ye are dearly bought / be not mēnes servauntes. Brethren lett evere man wherein he is called / therein abyde with god.

As concernynge virgins / I have noo commaundment of the lorde : yet geve I counsell as won that hath obtayned off the lorde to be faithfull. I suppose that it is good for the present

necessite : for it is good for a man so to be. Arte thou bounde vnto a wyfe ? seke nott to be lowsed. Arte thou lowsed from a wife ? seke not awyfe. but and yf thou take a wyfe / thou hast not sinned. Lykwyse if a virgin mary / she hath not sinned : neverthelesse soche shall have trouble in their flesshe : but I faver you.

This saye I brethren / the tyme is shorte. Hitt remayneth that they which have wyves / be as though they had none : and they that wepe / be as though they wept not : and they that reioyce / be as though they reioysed nott : and they that bye / be as though they possessed not : And they that vse this worlde / be as though they vsed it not : For the fassion of this worlde goeth awaye.

I wolde have you with out eare / the syngle man careth for the thynges of the lorde / howe he maye please the lorde : but he that hath married / careth for the thynges off the worlde / howe he maye please his wyfe. There is difference bitwene a virgen and a wyfe. The single woman careth for the thynges of the lorde / that she maye be pure both in body and also in sprete : but she that is married / careth for thynges off the worlde / howe she maye please her husband. This speake I for youre profit / not to tangle you in a snare : but for that which is honest and comly vnto you And that ye maye quyetly cleave vnto the lorde with out separacion.

Yf eny man thynke that it is vncomly for his virgen if she passe the tyme off mariage / and iff so nede requyre / let him do what he listeth / he synneth not : let them be coupled in mariage. Neverthelesse / he that purposeth surely in his herte / havynge none nede : but hath power over his awne will : and hath so decreed in his herte that he will kepe his virgen / doth wele. So then he that ioyneth his virgen in mariage doth wele. And he that ioyneth not his virgen in mariage doth better. The wyfe is bounde to the lawe as longe as her husband liveth. Yf her husbände slepe / she is at her liberte to mary with whom she woll only in the lorde. but she is happiar yf she so abyde / in my iudgement. And I thynke verely that I have the sprete off God.

The viij. Chapter.

TO speake off thynges dedicate vnto ydols / we are sure that we all have knowledge. Knowledge maketh a man swell : but love edifieth. yf eny man thynke that he knoweth eny thyng / he knoweth nothyng yett as he ought to knowe. but yff eny man love god / the same is knowen of hym.

To speake of meate dedicat vnto ydols / we are sure that there

is none ydoll in the worlde : and that ther is none other god but one. And though there be that are called goddes / whether in heven other in erth (as there be goddes many and lordes many) but vnto vs is there one god / which is the father / off whom are all thynges / and we in hym : and one lorde Jesus Christ / by whom are all thynges / and we by hym.

But every man hath not knowledge. for some suppost that their is an ydoll / vntill this houre / and eate as off a thyng offered vnto the ydole / and so their consciences beyng yet weake are defyled. Meate maketh vs not accepted to god : nether yff we eate are we the better : Nether yf we eate not are we the worsse.

But take hede that youre libertie cause nott the weake to faule. For yf some man se the which hast knowledge sitt at mate in the ydoles temple shall not the conscience off hym which is weake be boldened to eate those thynges which are offered vnto the ydole ? And so thorow thy knowledge shall the weake brother perisshe for whom christ dyed. When we synne so agaynst the brethren and wounde their weake consciences / we synne agaynst Christ. Wherefore yf meate hurt my brother / I will eate no flesshe whill the worlde stondest / be cause I will not hurte my brother.

The ix. Chapter.

AM I not an Apostle ? Am I nott fre ? have I not sene Jesus Christ oure lorde ? Are not ye my worke in the lorde. Yf I be nott an Apostle vnto other / yet am I vnto you. For the seale off myne Apostleshippe are ye in the lorde. Myne answer to them that axe me / is this : Have we not power to eate and to drynke ? other have we nott power to leade about a sister to wyfe as well as other Apostles / and as the brethren off the lorde / and Cephas ? O ther only I and Barnabas have not power this to do ? who goeth a warfare eny tyme att his awne cost ? who planteth a vynearde and eateth nott of the frute ? or who fedeth a flocke and eateth nott off the mylke.

Saye I these thynges after the manner of men ? or sayth nott the lawe the same also ? For itt ys written in the lawe of Moses : Thou shall not mosell the mouth of the oxe that treadeth out the corne. doth god take thought for oxen ? other sayth he it nott all togedder for oure sakes ? For oure sakes no doute this is written : that he which eareth shulde eare in hope : and that he which throssheth in hope / shulde be part taker of his hope. Yf we sowe vnto you spirituall thynges : is it a greate thyng yf we reepe

youre carnall thynges? yf other be part takers of this power over you? wherefore are not we rather.

Neverthelesse we have not vsed this power: but suffre all thynges lest we shulde hynder the gospell of Christ. Do ye not vnderstonde howe that they which minister in the temple: have their fyndyng of the temple? And they which wayte att the aulter are parttakers with the aultre? Even so also dyd the lorde ordayne / thatt they whych preache the gospell / shulde live off the gospell: But I have vsed none of these thynges.

Nether wrote I these thynges that it shulde be soo done vnto me. Hit were better for me to deye / then that eny man shulde take this reioysynge from me. In that I preache the gospell I have nothinge to reioyce of. For necessite is putt vnto me. wo is it vnto me yf I preache not the gospell. yf I do it with a good will / I have my rewarde. yf I do it agaynst my will / an office is committed vnto me. what is my rewarde then? Verely that when I preach the gospell / I make the gospell of Christ fre / that I misvse not myne auctorite in the gospell.

For though I be fre from all men / yet have I made my silfe servaunt vnto all men / that I myght wyn the mooe. And vnto the iewes / I be cam as a iewe / to wyn the iewes. To them that were vnder the lawe / was I made as though I had bene und' the lawe / to wyn them that were vnder the lawe. To them that were with out lawe / becam I as though I had bene with out lawe (when I was not with out lawe as perteyninge to god / but vnder a lawe as concernynge Christ) to wyn them thatt were with out lawe. To the weake be cam I as weake / to wyn the weake. In all thyng I fassioned my silfe to all men / to save att the lest waye some. And this I do for the gospels sake / that I myght have my parte ther of.

Perceave ye not howe that they which runne in a course / runne all / yet butt one receaveth the rewarde. So runne that ye maye obtayne. Every man that proveth mastres abstaineth from all thynges. and they do itt to obtayne a corruptible crowne: but we to obtayne an everlastynge crowne. I therfore soo runne / nott as at an vncertayne thyng. So fyght I / not as won that beateth the aier: but I tame my body and brynge hym into subieccion / lest after that I have preached to other / I my silfe shulde be a castawaye.

The 1. Chapter.

BRETHREN I wolde not thatt ye shulde be ignoraunt off this / howe thatt oure fathers were all vnder a cloude / and

all passed thorowe the see / and were all baptised vnder Moses in the cloude / and in the see. and did all eate of one spirituall meate / and did all drynke off one maner of spirituall drynke. And they dronke off that spretuall rocke that folowed them / which rocke was Christ. but in many of them had god no delite. For they were overthrowen in the wildernes.

These are ensamples to vs that we shulde not lust after evyll thynges / as they lusted. Nether be ye worshippers of Images as were some off them accordynge as ytt is written: The people sate doune to eate and drynke / and rose vppe agayne to playe. Nether let vs commit fornicacion as some of them committed fornicacion / and were destroyed in one daye xxij. thousande. Nether let vs tempte Christ / as some off them tempted and were destroyed of serpentcs. Nether murmure ye as some of them murmured / and were destroyed off the destroyer.

All these thynges happened vnto them for ensamples / and were written to put vs in remembraunce / whom the endes off the worlde are come apon. Wherfore lett hym thatt thynketh he stondest / take hede lest he fall. There hath none other temptacion taken you / but soche as foloweth the nature of man. God is faythfull / which shall not suffer you to be tempted above youre strengthe: but shall in the myddes off the temptacion make awaye to escape out. Wherfore my deare beloved / fle from worshippinge of ydols.

I speake as vnto them which have discrecion / Judge ye what I saye. Ys not the cuppe of blessinge which we blysse / partakynge of the bloude of Christ? ys not the breed which we breake / partetakynge of the body of Christ? be cause that we (though we be many) yet are one breed / and one body in as moch as we all are partetakers off one breed. Beholde Israhell which walketh carnally. Are not they which eate of the sacryfyse / partetakers off the aultre?

What saye I then? that the ymage is eny thinge? or that it which is offered to ymages is eny thyng? Naye / but I saye / that those thengcs which the gentyls offer / they offer to devyls / and not to god. And I wolde not that ye shulde have fellowshipe with the devyls. Ye cannot drynke of the cuppe off the lorde / and of the cuppe off the devyls. Ye cannot be parte takers off the lordes table / and off the table off devyls. Other shall we provoke the lorde? other are we stronger then he? All thynges are lafull vnto me / but all thynges are not expedient. All thynges are lawfull / but all thynges edifye not. Lett noman seke his awne prophet: but lett every man seke his neighbours welthe.

What soever is solde in the market / that eate / and axe no questions for conscience sake. For the erth is the lordis / and all that therein is. Yf eny off them which beleve not bid you to afeast / and yff ye be disposed to goo / whatsoever is seet before you eate / axynge no question for conscience sake : but and yff eny man saye vnto you : this is dedicate vnto ydols / eate not off it for his sake that shewed it / and for hurtyng of conscience : the erth is the lordes and all that there in is. Conscience I saye / not thyne : but the conscience of that other. Why shulde my liberte be iudged of another mannes conscience ? For yf I take my parte with thanks : why am I evell spoken off for that thyng wher fore I geve thanks.

Whether therefore ye eate or drynke / or whatsoever ye do / do all to the prayse off God. Se that ye geve occasion off evell / nether to the iewes / nor yet to the gentyls / nether to the congregacion of god : even as I please all men in all thynges not sekyng myne awne profet / but the profet of many / that they myght be saved. Folowe me as I do Christ.

The xj. Chapter.

I COMMENDE you brethren that ye remember me in all thynges / and kepe the ordinaunces which I gave you. I wolde ye knewe that Christ is the heed of every man. and the womans heed is the man / and Christes heed is God. Every man prayinge or prophesyng haveinge eny thyng on his heed / shameth his heed. Every woman that prayeth or prophesieth bare hedded / dishonesteth her heede. For it is even allwon / and the very same thyng even as though she were shaven Yf the woman be not covered / lett her also beshaven. Yf it be shame for a woman to be shaven or shorne / let her cover her heed.

A man ought not to cover his heed / for as moche as he is the ymage and glory of god. The woman is the glory of the man. For the man is not of the woman / but the woman of the man. Nether was the man created for the womans sake : but the woman for the mannes sake. For this cause ought the woman to have power in her heed / for the angels sakes. Nevertheless / nether is the man with oute the woman / nether the woman with out the man in the lorde. For as the woman is of the man / even soo is the man by the woman : but all is of god.

Judge in youre selves whether it be comly that a woman praye vnto god bare hedded. Or els doth not nature teach you / that it is a shame for a man / if he have longe heere : and a

prayse to a woman if she have longe heere? For her heere is geuen her to cover her with all, yf there be eny man amonge you that lusteth to stryve / let him knowe that we have no soche customes / nether the congregacions of God.

This I warne you of / and commende not that ye come togedder after a worsse manner / and nott after a better. Fyrst of all when ye come togedder in the congregacion / I heare that there is dissencion amonge you: And I partly beleve it. For there must be sectes amonge you / that they which amonge you are perfaict myght be knowen. When we come togedder in won place / aman cannot eate the lordes supper. For every man begynneth a fore to eate his awne supper. and one is hongrye / and another is dronken. Have ye nott houses to eate and to drynke in? Or els despyse ye the congregacion off God? and shame them that have nott? what shall I saye vnto you? shall I prayse you? in this prayse I you not.

That which I gave vnto you I receaved off the lorde. For the lorde Jesus the same nyght in the which he was betrayed / toke breed: and thanked and brake / and sayde: Take ye / and eate ye this is my body which is broken for you. This do ye in the remembraunce of me. After the same manner he toke the cuppe when sopper was done sayinge: This cuppe is the newe testament in my bloud / this do as oft as ye drinke it / in the remembraunce off me. For as often as ye shall eate this breed / and drynke thys cuppe / ye shall shewe the lordes deeth / till he come. Wherefore whosoever shall eate off this bred / or drynke off the cuppe vnworthely / shalbe giltye off the body and blout off the lorde. Let a man therfore examen hym silfe / and so let hym eate off the breed and drynke off the cuppe. For he that eateth or drynketh vnworthely / eateth and drynketh his awne damnacion / be cause he maketh no difference of the lordis body.

For this cause many are weake and sicke amonge you / and many slepe. Yff we had truly iudged oure selves / we shulde not have bene iudged. When we iudged of the lorde we are chastened / be cause we shulde not be damned with the worlde. Wherefore my brethren / when ye come togedder to eate / tary one for another. yff eny man hunger let hym eate at home / that ye come not togedder vnto condemnacion. Wother thynges will I set in order when I come.

The iiii. Chapter.

IN spretuall thynges brethren I wolde not have you ignoraunt. ye knowe that ye were gentyls / and went youre wayes vnto

dom ydoles / even as ye were ledde. Wherefore I declare vnto you that no man speakyng in the sprete of god ditfieth Jesus. Also no man can saye that Jesus is the lorde: but by the holy goost.

There are diversities of gyftes verely / yet but one sprete. And there are differences of administracions / and yet but one lorde. And there are divers manners off operacions / and yet but one God / which worketh all thynges that are wrought in all creatures. The gyftes off the sprete are geuen to every man to profit the congregacion. To won is given the vtteraunce off wisdom: to another is given te vtteraunce off knowledge by the same sprete: to another is given fayth / by the same sprete. To another the gyftes of healyng / by the same sprete. To another power to do miracles: To another prophesy / To another iudgement off spretes / To another divers tonges: To another the interpretacion off tonges: and these all worketh even the silfe same sprete / deuidyng to every man severall gyftes even as he woll.

For as the body is one / and hath many membres / and all the membres of one body though they be many / yet are but one body: even soo is Christ. For in one sprete are we all baptised to make one body / whether we be iewes or gentyls: whether we be bonde or fre. and have all dronke of one sprete. For the body is not one member / but many. Yf the fote saye: I am not the honde / therefore I am not of the body: is he therefore not of the body? and if the eare saye I am not the eye: therefore I am not of the body: is he therefore not of the body? yf all the body were an eye: where were the eare? if all were hearinge: where were the smellynge?

But nowe hath god disposed the membres / every one of them in the body / at his awne pleasure Yf they were all won member: where wer the body? nowe are there many membres / yet but one body. and the eye cannot saye vnto the honde: I have no nede of the: nor the heed also to the fete: I have no nede of you. Ye rather a greate dele those membres off the body which seme to be most feble / are most necessary. And apou those membres of the body which we thynke lest honest / put we most honestie on. And our vngoodly parties have most beauty on. for oure honest membres nede it not: but God hath so disposed the body / and hath geuen most honoure to that parte which laked / lest there shulde be eny stryfe in the body: butt that the membres shulde indifferently care one for another. And iff one member suffer all suffer with hym: yff one member be had in honoure / all membres be glad also.

Ye are the body off Christ / and membres won off another.

And God hath also ordeyned in the congregacion / fyrst the Apostels / secondarely prophetes / thyrddly teachers / then them that do miracles / after that the gyftes off healyng / helpers / governors / diversite off tonges.

Are all apostles ? are all prophetes ? Are all teachers ? are all doars off miracles ? have all the gyftes off healyng ? Do all speake with tonges ? do all interprete ? Covet after the best gyftes. And yet shewe I vnto you a moare excellent waye.

The iij. Chapter.

THOUGH I speake with the tonges of men and angels / and yet had no love / I were even as soundyng brasse : and as a tynklyng Cynball. and though I coulde prophesy / and vnderstode all secretes / and all knowledge : yee / if I had all fayth so that I coulde move mountayns oute of there places / and yet had no love / I were nothyng. And though I bestowed all my gooddes to fede the poore / and though I gave my body even that I burned / and yet have no love / it profeteth me nothyng.

Love suffreth longe / and is corteous. love envieth nott. Love doth nott frawardly / swelleth not / dealeth not dishonestly / seketh nott her awne / is not provoked to anger / thynketh not evyll reioyseth not in iniquitie : but reioyseth in the trueth / suffreth all thyng / beleveth all thynges hopeth all thynges / endureth in all thynges. Though that prophesyng fayle / other tonges shall cease / or knowledge vanysshe awaye : yet love falleth never awaye.

For oure knowledge is vnparfet / and oure prophesyng is vnperfet : but when thatt which is parfet is come : then that which is vnparfet shall be done awaye. When I was a chylde / I spake as a chylde / I vnderstode as a childe / I ymmagened as a chylde : but as sone as I was a man I put awaye all childesshnes. Nowe we se in a glasse even in a darke speakyng : but then shall we se face to face. Nowe I knowe vnperfectly : but then shall I knowe even as I am knowen. Nowe abideth fayth / hope / and love / even these thre : but the chefe of these is love.

The iiii. Chapter.

LABOUR for love / and covet spretuall giftes : and most cheffy forto prophesy. For he that speaketh with tonges speaketh not vnto men / but vnto god. No man heareth him : For in the sprete he speaketh misteris. But he that prophesieth

speaketh vnto men / for their edifyinge and comforte. He that speaketh with tonges / proffiteth him silfe : he that prophesyeth edifieth the congregacion. I wolde that ye all spake with tonges : but rather that ye prophesied. For greater is he that prophesieth / then he that speaketh with tonges / except he expound hit also / that the congregacion maye have edifyinge. Nowe brethren if I come vnto you speakinge with tonges : what shall I profit you ? excepte I speake vnto you / other by reuelacion / or knowledge / or prophesyinge / or doctrine.

More over when thynges with out lyfe geve sounde : whether itt be a pype / or an harpe : except they make a distinnccion in the soundes : howe shall it be knowen what is pyped or harped ? And also if the trompe geve an vncertayne voyce / who shall prepare hym silfe to fyght ? Even so lykwyse when ye speake with tonges / excepte ye speake wordes that have significacion / howe shall ytt be vnderstonde what is spoken ? For ye shall but speake in the ayer.

Many kyndes off voyces are in the worlde / and none off them ar with out significacion. Yf I knowe not what the voyce meaneth / I shalbe vnto hym that speaketh an alient : and he thatt speaketh shalbe an alient vnto me. Even so ye (for as moche as ye couet spretuall giftes) seke that ye maye have plenty vnto the edifyinge off the congregacion.

Wherefore lett him that speaketh with tonges / praye that he maye interpret also. Yff I praye with tonges / my sprete prayeth : butt my mynde ys with out frute. What is it then ? I will praye with my sprete / and will praye with my mynde also. I will singe with my sprete / and will singe with my mynde also.

For els when thou blessest with the sprete / howe shall he that occupieth the roume off the vnlearned saye a men att thy gevinge off thanks ? seynge he vnderstandeth nott what thou sayest. Thou verely gevest thanks wele : butt the other ys nott edyfied. I thanke my god / I speake with tonges moare then ye all. yett had I lever in the congregacion to speake five wordes with my mynde to the informacion of other / rather then ten thousande wordes with the tonge.

Brethren be not children in wytte : as concernynge maliciousnes be children : but in witt be perfet. In the lawe it is written / with other tonges / and with other lippes wyll I speake vnto thys people / and yett for all thatt will they nott heare me sayth the lorde. Wherefore tonges are for a signe / not to them that beleve : butt to them that beleve nott. contrary wyse prophesyinge serveth not for them that beleve nott : butt for them which beleve.

Yf therfore when all the congregacion is come to gedder/ and all speake with tonges/ there come in they thatt are vnlearned/ or they whych beleve nott: will they not saye that ye are out off youre wittes? Butt and yff all prophesy/ and there come in one that beleveth nott/ or one vnlearned/ he ys reprovved off all men/ and ys iudged of every man: and so are the secretes off hys hert openned: and then falleth he doune on hys face/ and worshippeth god/ and sayth that god is with you in dede.

Howe is it then brethren? when ye come togedder every man hath his songe/ hath his doctryne/ hath his tonge/ hath hys revelacion/ hathe his interpretacion: Lett all thynges be vnto edyfyinge. Yff eny man speake with tonges/ lett ytt be two atonce: or at the most thre atonce: and that by course. and lett another interprete it: Butt yf there be no interpreter/ lett hym kepe silence in the congregacion/ and let hym speake to hym silfe/ and to god.

Lett the prophetes speake two atonce/ or thre atonce/ and let other iudge. Yf eny revelacion be made to another that sitteth by/ lett the fyrst holde his peace. For ye maye all prophesy one by one/ thatt all maye learne/ and all maye have comforte. For the spretes off the prophetes are in the power off the prophetes. For god is nott causer of stryfe: but of peace/ as he is in all other congregacions of sanctes.

Lett youre wyves kepe silence in the congregacions. For it is not permitted vnto them to speake: butt lett them be vnder obedience/ as sayth the lawe: yf they will learne eny thing/ let them axe their husbandes att home. For it is a shame for wemen to speake in the congregacion. Spronge the worde off God from you? other cam ytt vnto you only? Yf eny man thynke him sylfe a prophet other spirituall: lett hym vnderstonde/ what thynges I write vnto you. For they are the commaundmentes of the lorde. Butt and yf eny man be ignorant/ lett hym be ignorant. Wherefore brethren covet to prophesy/ and forbyd nott to speake with tonges. Lett all thynges be done honestly and in order.

The xvj. Chapter.

BRETHREN as pertaynynge to the gospell which I preached unto you/ which ye have also accepted/ and in the which ye continue: by the which also ye are saved/ I do you to witt after what maner I preached vnto you/ yf ye kepe it/ except ye have beleved in vayne.

For fyrst of all I gave vnto you that which I receaved: howe that Christ deyed for oure synnes/ agreynge to the scriptures: and thatt he was buried/ and thatt he arose agayne the thyrd daye accordynge to the scriptures: and thatt he was sene of Cephas/ then of the twelve/ after thatt he was sene off moo than five hundred brethren atonce: off the which many remayne vnto thys daye/ and many are fallen a slepe. After that apered he to James/ then to all the Apostles.

And last off all he was sene off me/ as off one thatt was borne out off due tyme. For I am the lest off all the Apostles/ which am nott worthy to be called an apostle/ be cause I persecuted the congregacion of God: but by the faveour of God I am that I am. And his faveour whych is in me was not in wayne: butt I labored moare aboundantly then they all/ not I/ butt the faveour of God which is with me. Whether ytt were I or they/ so have we preached/ and so have ye beleved.

Yf Christ be preached howe that he rose from deeth: howe saye some that are amonge you/ that there ys no resurreccion from deeth? Yff there be no rysynge agayne from deeth: then is Christ nott rysen. Yff Christ be nott rysen/ then ys oure preachynge vayne/ and youre fayth is also in vayne: Yee/ and we are founde falce witnesses of God. For we have testified agaynste god howe that he raysed vppe Christ/ whom he raysyd nott uppe/ yf it be so that the deed ryse nott vppe agayne. For yf the deed ryse nott agayne/ then is Christ not rysen agayne. Yf it be so thatt Christ rose not/ then is youre fayth in vayne. and yet are ye in youre synnes. Also they whiche are fallen a slepe in Christ/ are perisslied. Yf in thys lyfe only we beleve on Christ/ then are we off all men the miserablest.

Nowe is Christ rysen from deeth/ and is be come the fyrst frutes off them that slept. For by a man cam deeth/ and by a man cam resurreccion from deeth. For as by Adam all deye: even so by Christ/ shall all be made alive/ and every man in his awne order: The fyrst is Christ/ then they that are Christis att his commynge. Then commeth the ende/ when he hath delivered vppe the kyngdome to God the father/ when he hath putt doune all rule/ auctorite and power. For he must ruele till he have putt all his enemys vnd' his fete.

The last enemy that shalbe destroyed is deeth. For he hath putt all thynges vnder his fete. butt when he sayth/ all thynges are putt vnder hym/ it is manifest that he is excepted/ which did putt all thynges vnder him. When all thynges are subdued vnto hym: then shall the sonne also hym silfe be subiccte vnto hym

thatt put all thynges vnder hym/ that God maye be all in all thynges.

Other els what do they which are baptised over the deed/ if the deed ryse not at all? why are they baptised over the deed? And why stonde we in ieoperdy every houre? by oure reioysynge which I have in Christ Jesu oure lorde/ I deye dayly. That I have fought with beastes att Ephesus after the maner of men/ what avauntageth it me/ yf the deed ryse not agayne? Lett vs eate and drynke/ to morowe we shall deye. Be not deceived: malicious speakynges corrupte good manners. Awake truely out off slepe/ and synne nott: For some have not the knowledge off God. I speake this vnto youre rebuke.

But some man will saye: howe shall the deed aryse? with what body shall they come? Thou fole/ thatt which thou sowest/ is nott quickened except it deye. And what sowest thowe? Thowe sowest not that body that shalbe: but bare corne (I meane other off wheet/ or of some other) and God geveth it a body att his pleasure/ to every seed a severall body.

All flesshe is not one manner of flesshe: but there is one maner flesshe off men/ another maner flesshe of beastes/ another maner flesshe of fysshes/ and another of byrdes. There are celestiaall bodyes/ and there are bodyes terrestriall: Butt the glory of the celestiaall is one/ and the glory of the terrestriall is another. There is one maner glory of the sonne/ and another glory of the mone/ and another glory of the starres. For one starre differth from another in glory. So is the resurreccion of the deed. Hit is sowed in corrupcion/ and ryseth in incorrupcion. Hitt is sowed in dishonoure/ and ryseth in honoure. It is sowed in weaknes/ and ryseth in power. Hit is sowed a naturall body/ and ryseth a spretuall body.

There is a naturall bodye and there is a spretuall body. as it is written: The fyrst man Adam was made a livynge soule: and the last Adam was made a quickenyng sprete: but that is nott fyrst which is sprituall: but that which is naturall/ and then that which is spretuall. The fyrst man is of the erth/ erthy: The seconde man is from heven/ heavenly. As is the erthy/ soche are they that are erthy: And as is the heavenly/ soche are they that are heavenly. And as we have borne the ymage off the erthy/ so shall we beare the ymage of the heavenly.

This saye I brethren/ that flesshe and bloud cannot inheret the kyngdom of god. Nether corrupcion inhereteth vncorruption. Beholde I shewe a mistery vnto you: we shall not all slepe: butt we shall all be chaunged/ and that in a moment/

and in the twyncklynge of an eye / at the sounde of the last trompe. For the trompe shall blowe / and the deed shall ryse incorruptible: And we shalbe chaunged. For this corruptible must putt on incorruptibilite: and this mortall must put on immortalite.

When this corruptible hath put on incorruptibilite: and this mortall hath putt on immortalite: then shalbe brought to passe the sayinge that is written: Deeth is consumed into victory. Deeth where is thy styng? Hell where is thy victory? The styng of deeth is synne.

The streyngthe off synne ys the lawe: butt thanks be vnto God / whych hath geuen vs victory / thorowe oure lorde Jesus Christ. Therefore my deare brethren / be ye stedfast and vnmovable / alwayes ryche in the workes of the lorde / for as moch as ye knowe howe that youre labour is not in vayne in the lorde.

The xvj. Chapter.

OF the gadderynge for the saynctes / as I have ordeyned in the congregacions off Galacia / even so do ye. In some saboth daye let every one off you put a syde at home / and laye vppe whatsoever he thynketh mete / thatt there be no gadderynges when I come. When I am come / whosoever ye shall allowe by youre letters / them will I sende to brynge youre liberalite vnto Jerusalem. And yff yt be mete thatt I goo / they shall goo with me. I will come vnto you after I have gone over Macedonia. For I wyll goo thorow out Macedonia. With you paraventure I wyll abyde a whyle: or els wynter / thatt ye maye brynge me on my waye whither soever I goo.

I will nott se you nowe in my passage: butt I trust to abyde a whyle with you / yff god shall suffre me. I wyll tary att Ephesus vntill witsontyde. For a greate dore and a frutfull is opened vnto me: and there are many adversaris. Yff Timotheus come / se thatt he be with out feare with you. For he worketh the worke of the lorde as I doo. Lett no man despyse him: but convaye hym forthe in peace / that he maye come vnto me. for I loke for hym with the brethren.

To speake of brother Apollo: I greatly desyred hym to come vnto you with the brethren / but his mynde was nott at all to come at this tyme. He woll come when he shall have a convenient tyme. Watche ye / stonde fast in the fayth / quyte you lyke men / and be stronge. Lett all youre busynes be done in love.

ffo. crlvj. The ffyrst Epistle to the Corrinthyans.

Brethren (ye knowe the housse of Stephana howe that they are the fyrst frutes of Achaia/ and that they have apoynted themselves to minister vnto the saynctes) I beseche you that ye be obedient vnto soche/ and to all that helpe and labour. I am gladde of the commynge of Stephana/ and Fortunatus/ and Achaichus: for that which was lackinge on youre parte they have supplied. They have comforted my sprete and youres. Loke therfore that ye knowe them that are soche.

The congregacions of Asia salute you. Aquila and Priscilla salute you moche in the lorde/ and so doeth the congregacion that is in their housse. All the brethren grete you. Grete ye one another with an holy kysse. The salutacion of me Paul with myne awne hande: Yf eny man love not the lorde Jesus Christ/ the same be anathema maranatha. The favoure of the lorde Jesus Christ be with you all. My love be with you all in Christ Jesu/ Amen.

The pistle vnto the Corrinthyans sent
from Philippos/ By Stephana/
and Fortunatus/ and Acail-
chus/ and Timo-
theus.

The
Seconde Pistle off Paul the Apostle
to the Corrinthyans.

The fyrst Chapter.



PAUL an Apostle off Jesus Christ by the will off God / and brother Timotheous.

Vnto the congregacion of god / which is at Corinthum / with all the saynetes which are in all Achaia : Grace be with you and peace from God oure father / and from the lorde Jesus Christ.

Blessed be god the father of oure lorde Jesus Christ / the father of mercy / and the god of all comforte / which comforteth vs in all oure tribulacion / insomoeche that we are able to comforte them which are troubled / in what soever tribulacion it be / with the same comforte wher with we oure selves are comforted of god. For as the afflictions of Christ are plenteous in vs : even so is oure consolacion plenteous by Christ.

Whether we be troubled for your consolacion / and helth / which helth sheweth her power in that ye soffre the same afflictions which we also suffre : or whether we be comforted for youre consolacion and helth : yet oure hope is stedfast for you inasmoch as we knowe howe that as ye have youre parte in afflictions / so shall ye be part takers of consolacion.

Brethren I wolde not have you ignoraunt of oure trouble / which happened vnto vs in Asia. For we were greved out of measure passynge strengthe / so greatly that we despaered even off lyfe. Also we receaved an answer of deeth in oure selves / and that was done be cause we shulde not put oure trust in oure selves : but in god / which rayseth the deed to lyfe egaayne :

Which delivered vs from so grett a deeth/ and doth delivre/ on whom we trust/ that yet here after he will delivre vs/ by the helpe of youre prayer for vs: That by the meanes of many occasions/ thanks maye be geven of many on oure behalfe/ For the grace geven vnto vs.

Oure reioysynge is this/ the testimony of oure conscience/ that we with out doubtenes/ but with godly purenes: not in fleshly wysdom/ but by the grace of god/ have had oure conversacion in the worlde/ and most of all to you wardes. We write no nother thynges vnto you/ then that ye rede and also knowe. Yee and I trust ye shall fynde vs vnto the ende even as ye have founde vs partly/ for we are youre reioysynge/ even as ye are oures in the daye of the lorde Jesus.

And in this confidence was I mynded the other tyme to have come vnto you (that ye myght have had a double pleasure) and to have passed by you into Macedonia/ and to have come agayne out of Macedonia vnto you/ and to have bene ledde forth to Jewry ward of you.

When I thus wyse was mynded: Did I vse lightnes? Or thynke I carnally those thynges which I thynke? that with me shulde be ye ye/ and naye naye. God is faithfull: For oure preachynge vnto you/ was not ye and naye. For goddis sonne Jesus Christ which was preached amonge you by vs (that is to saye by me and Silvanus and Thimotheus) was not ye and naye: but in hym it was ye: For all the promises of God/ in hym are ye: and are in hym Amen/ vnto the lawde of god thorow vs. Hit is god which stabilissheth vs and you in Christ/ and hath annoynted vs/ which hath also sealed vs/ and hath geven the earnest of the sprete into oure hertes.

The ij. Chapter.

I CALL god for a recorde vnto my soule/ that forto faver you with all/ I cam not eny moare vnto Corinthum. Not that we be lordes over youre fayth: but helpers of youre ioye. For by faith ye stonde. but I determened this in my silfe/ that I wolde nott come agayne to you in hevines. For yf I make you sory: who is it that shulde make me glad/ but the same which is made sory by me? And I wrote this same pistle vnto you/ lest yf I cam/ I shulde take hevines of them/ of whom I ought to reioyce. Certaynly this confidence have I in you all/ that my ioye is the ioye of you all. For in grett affliction and anguisshe of hert I wrote vnto you with many teares: not to

make you sory / butt that ye myght perceave the love which I have most specially vnto you.

Yf eny man hath caused sorowe / the same hath not made me sory : but partly / lest I shuld greve you all. Hit is sufficient vnto the same man that he was rebuked off many. So that nowe contrary wyse ye ought to forgeve hym and comforte hym : lest that same persone shulde be swallowed vpp with over moche hevines. Wherefore I exhorte you / that love maye have strengthe over hym. For this cause verely did I write / that I myght knowe the profite off you / whether ye shulde be obediente in all thynges. To whom ye forgeve eny thyng / I forgeve also. And verely if I forgave eny thyng / to whom I forgave it for youre sakes forgave I it / in the roume of Christ / lest Satan shulde prevent us. For his thoughtes are not vnknewen vnto vs.

When I was come to Troada for Christes gospels sake (and a grett dore was opened vnto me of the lorde) I had no rest in my sprete / be cause I founde not Titus my brother : but toke my leave of them and went my waye into Macedonia. Thankes be vnto God which alwayes geveth vs the victory in Christ / and openeth the savor off his knowledge by vs in every place. For we are vnto god the swete savor of Christ / both amonge them that are saved / and also amonge them which perissheth : to the one parte are we the savor of deeth vnto deeth : vnto the other parte are we the savor of lyfe vnto lyfe. And who is mete vnto these thynges ? For we are not as many are which choppe and chaunge with the worde of god : but as they which speake off purenes / and as they which speake of God in the sight off God / so speake we in Christ.

The iij. Chapter.

WE begyn to prayse oure selves agayne. Nede we as some other of pistles of recommendacion vnto you ? or letters of recommendacion from you ? ye are oure pistle written in oure hertes / which is vnderstoude and reed of all men / in that ye are knowen howe that ye are the pistle of Christ / ministred by vs and written / not with ynke : but with the sprete of the livynge god / not in tables of stone / butt in flesshy tables of the herte. suche trust have we thorow Christ to god ward / nor that we are sufficient off oure selves to thynke eny thyng as it were of oure selves : but oure ablenes commeth of god / which hathe made vs able to minister the newe testament / not off the letter / but off the sprete : For the letter killeth / but the sprete geveth lyfe.

Yf the ministracion of deeth thorowe the letters figured in stones was glorius/ so that the children of israel coulde not beholde the face off Moses for the glory of his countenance (which glory neverthesse is done awaye) why shall not the ministracion off the sprete be moche more glorious? For if the ministrynge of condempnacion be glorious: moche more shall the administracion off rightewesnes excede in glory. For no dout that which was glorified was not once glorified in respecte off this exceedynge glory. Then iff that which is destroyed was glorious/ moche more shall that which remaineth be glorious.

Seynge then that we have soche trust we vse gret boldnes/ and do not as Moses/ which put a vayle over his face that the children of Israell shulde not se for what purpose that served which is put awaye. But their mindes are blynded. For vntill this daye remaineth the same coverynge vntaken awaye in the olde testament when they rede hyt/ which in Christ is put awaye: But even vnto this daye/ when Moses is redde the vayle hangeth before their hartes. Neverthesse when they tourne to the lorde/ the vayle shalbe taken awaye. The lorde no dout is a sprete. And where the sprete off the lorde is/ there is libertie. And nowe the lordis glory apereth in vs all/ as in a glasse: and we are chaunged vnto the same similitude/ from glory to glory/ even off the lorde which is a sprete.

The iiij. Chapter.

THEREFORE seyng that we have soche an office/ even as mercy is come on vs/ we fayncte not: but have cast from vs the clokes of vnholonestie/ and walke not in craftines/ nether corrupte we the worde of God: but walke in open trueth/ and reporte oure selves to every mannes conscience in the sight of God.

Yff oure gospell be yet hid/ it is hid amonge them that are lost/ in whom the god of this worlde hath blynded the myndes off them which beleve nott/ lest shulde shyne vnto them the light off the glorious gospell off Christ/ which is the ymage off God/ for we preache nott oure selves/ but Christ Jesus the lorde/ and preache oure selves youre servauntes for Jesus sake. For it is god that commaunded the light to shyne out off darknes/ which hath shyned in oure hertes/ for to geve the light of knowlege off the glorious god/ in the face off Jesus Christ.

But we have this treasure in erthen vesseles that the excellent power off it myght apere to be off Gode/ ande nott off vs. We

are trowbeled on every syde/ yet are we nott with out shyft. We are in povertie : but not vtterly without somewhat. We are persecuted : but are not forsaken. We are east doune : neverthelesse we perisse not And we allwayes beare in oure bodies the deyinge of the lorde Jesus/ that the lyfe of Jesu myght apere in oure bodies.

For we which live are always delyvered vnto deeth for Jesus sake/ that the lyfe also of Jesu myght apere in oure mortall flesshe. So then deeth worketh in vs/ and lyfe in you. Seynge then that we have the same sprete of fayth/ acordynge as it is written (I beleved and therfore have I spoken) we also beleve/ and therfore speake. For we knowe that he which raysted vppe the lorde Jesus/ shall rayse vppe vs also by the meanes of Jesus/ and shall seet vs with you/ for all thynges do I for youre sakes/ that the plenteous grace by thanks geven of many/ maye redound to the prayse of God.

Wherefore we are not wried/ but though oure vttward man perisse/ yet the inwarde man is renewed daye by daye. For oure excedynge tribulacion/ which is momentary and light/ prepareth an excedynge/ and an eternall wayght off glory vnto vs/ whill we loke not on the thynges which are sene/ but on the thynges which are not sene For thynges which are sene are temperall : and thynges whiche are not sene are eternall.

The 6. Chapter.

WE knowe suerly yff oure erthly mancion wherin we now dwell were destroyed/ that we have a bildinge ordeyned of god/ an habitacion not made with hondes/ but eternall in heven. and herefore sigh we/ desyringe to be clothed with oure mansion which is from heven : yff yt hapen that we be founde clothed/ and nott naked. For as longe as we are in this tabernacle/ we sigh and are greved : for we wold not be vnelothed : butt wolde be clothed apon/ thatt mortalite myght be swallowed vppe of lyfe. He that hath ordeyned vs for this thyng ys god : which very same hath geven vnto vs the earnest of the sprete.

We are alwaye of good chere/ and knowe wele thatt as longe as we are att home in the body we are absent from God. For we walke in fayth and se nott. Neverthelesse we are off goode comforte/ and had lever to be absent from the body and to be present with God. Wherefore we endevre oure selves/ whether we be at home or from home/ to please God. For we must all be brought before the iudgement seate off Christ that every man

maye receave the workes off his body accordynge to that he hath done / whether it be good or badde. Seynge then that we knowe howe the lorde is to be feared / we fare fayre with men. For we are knowen wele ynough vnto God. I trust also thatt we are knowen in youre consciences.

We prayse not oure selves agayne vnto you / but geve you an occasion to reioyce off vs / thatt ye maye have somewhat agaynst them / whych reioyce in the face / and not in the hert. For yf we be too fervent / to God are we to fervent : yff we kepe measure / for oure cause kepe we measure. For the love of Christ constrayneth vs / be cause we thus indge / yf one be deed for all / thatt then are all deed / and that he died for all / be cause that they which live / shulde not hence forth live vnto them selves : butt vnto hym which died for them and rose agayne.

Wherefore henceforth knowe we no man after the flesshe. In somoche that though we have knowen Christ after the flesshe / nowe hence forthe knowe we hym so no more. Therefore yff eny man be in Christ / he is a newe creature. Olde thynges are passed awaye / beholde all thinges are be come newe / Neverthesse all thynges are of god / whych hath reconciled vs vnto hym sylfe by Jesus Christ / and hath geven vnto vs the office to preache the atonement. For god was in Christ / and made agrement bitwene the worlde and hym sylfe / and imputed not their synnes vnto them : and hath committed to vs the preachynge of the atonement.

Nowe then are we messengers in the roume of Christ : even as though God did beseche you thorowe vs : So praye we you in Christes stede / that ye be atone with God : for he hath made him to be synne for vs / which knewe no synne / thatt we by his meanes shoulde be that rightewesnes which before God is alowed.

The bi. Chapter.

WE as helpers therfore exhorte you / that ye receave not the grace of god in vayne. For he saith : I have herde the in a tyme accepted : and in the daye off health / have I suckered the. Beholde nowe is that wele accepted tyme : beholde nowe is that daye off helthe. Let vs geve no man accasion of evyll / that in oure office be founde no faute : but in all thynges lett vs be have oure selves as the ministers of God.

In moche pacience / in afflictions / in necessite / in anguysshe / in strypes / in presonment / in stryfe / in labour / in watche / in

fastyng/ in purenes/ in knowledge/ in longe sufferynge/ in kyndnes/ in the holy goost/ in love vnfayned/ in the wordes of trueth/ in the power off God/ by the armure off rightewesnes on the right honde and on the lyfte honde/ in honoure and dishonoure/ in evyll reporte and god reporte/ as desceavers and yet true/ as vnknownen/ and yet knownen : as deyinge and beholde we yett live : as chastened and not killed : as sorowynge and yett alwaye mery : as povre and yett make many ryche : as havynge no thyng and yett possessynge all thynges.

O ye Corinthians/ oure moughth is open vnto you. oure herte is made large : ye are nott brought in to combraunce by vs/ though that ye vexe youre selves off a true meanynge. I speake vnto you as vnto chyldren/ whych have lyke rewarde wyth vs : stretche youre selves therfore out. beare nott the yooke wyth the vnbelevers. For what fellishippe bath rightewesnes with vnrightewesnes? What company have light with darcknes? What concorde hath Christ with beliall? Other what parte hath he that beleveth with an infidele? howe agreeth the temple of god with ymages? And ye are the temple of the lyvyng god/ as sayde god : I will dwell amonge them/ and walke amonge them/ and wilbe their god : and they shalbe my people. Wherefore come out from amonge them/ and separate youre selves from them (sayth the lorde) and touche none vnclen thyng : so wyll I receave you/ and wilbe a father vnto you/ and ye shalbe vnto me sonnes and doughters/ sayth the lorde almyghty.

The vii. Chapter.

SEYINGE that we have soche promyses derely beloved/ lett vs clense oure selves from all fylthynges off the flesshe and sprete/ and growe vppe to full holynes in the feare of God. Vnderstonde vs : we have hurte no man : we have corrupte no man : we have defrauded no man. I speake not this to condempne you : for I have shewed you before that ye are in oure hertes to deye and live with you. I am very bolde over you/ and reioyce greatly in you. I am filled with comforte/ my ioye is excedyng in all oure tribalacions. For when we were come into Macedonia/ oure flesshe had no rest/ but we were troubled on every syde : outwarde was fightynge/ in warde was feare. Neverthelesse he thatt comfortith the abiecte/ comforted vs at the commynge of Titus.

And nott with his commynge only : butt also with the conso-

lacion wher with he was comforted of you. For he tolde vs youre desyre / youre mornynge / youre fervent mynde to me warde So that I nowe reioyce the more. Wherefore though I made you sory with a letter I repent not: though I did repent. For I perceave that that same Epistle made you sory though it were but for a ceason. but I nowe reioyce / not that ye were sory / but that ye so sorowed / that ye repented. For ye sorowed godly: so that in nothyng were ye hurte by vs. for godly sorowe causeth repentaunce vnto health / not to be repented off: when worldly sorowe causeth deeth.

Beholde what diligence this godly sorowe that ye toke hath wrought in you: yee it caused you to cleare youre selves. Hit caused indignacion / it caused feare / ytt caused desyre / hit caused a forwent mynde / itt caused punnysshment. For in all thynges ye have shewed youre selves thatt ye were cleare in that busynes. Wherefore though I have written vnto you / I did itt nott for his cause that did hurte / nether for his cause that was hurte: but that oure good mynde whych we have towarde you in the sight of god / myght apere vnto you.

Therefore we are comforted / because ye are comforted: yee and exceedingly the moare ioyed we / for the ioye thatt Titus had: be cause his sprete was refreshed of you all. I am therefore not nowe a shamed / though I bostede my sylfe to hym of you. For as all thynges which I preached vnto you are true / even so is oure bostynge: thatt I hosted my silfe to Titus with all / ffounde true. And nowe is his inwarde affeccion more abundant towarde you / when he remembreth the obedience off every one off you: howe with feare and trymblynge ye receaved hym. I reioyce that I maye be bolde over you in all thynges.

The viij. Chapter.

I DO you to witt brethren of the grace of god / which is given in the congregacions of Macedonia / howe thatt the abundance off their reioysinge is / that they are tried with moche tribulacion. And howe that their povertie / though yt be depe / yet hath folowed over / and is become vnto them ryches in syn-glenes. For to their powers (I beare them recorde) yee and beyonde their power / they were willynge off their owne accorde / and prayed vs with grett instance that we wolde receave their benefite / and suffre them to be part takers with other in minis-trynge to the saynctes. And this they did / not as we loked for: but gave their awne selves fyrst to the lorde / and after vnto vs

by the will off God : so that we coulede nott butt desyre Titus to aecomplysshe the same benivolence amonge you also/ even as he had begonne.

Nowe therfore/ as ye are ryche in all parties/ in fayth/ in worde/ in knowledge/ in all ferventnes/ and in love/ which ye have to vs : even so se that ye be plenteous in this benivolence. Thys saye I nott as commaundyng : but be cause other are so fervent/ therfore prove I youre love/ whether it be perfait or no. Ye knowe the liberalitie of oure lorde Jesus Christ/ which though he were riche/ yet for oure sakes be cam povre : that ye thorowe his povertie myght be made ryche.

And I geve counsell hereto : For this is expedient for you/ which began/ nott to do only : butt also to will/ a yeare agoo. Nowe therfore performe the dede/ that as there was in you a redines to will/ even so ye maye performe the dede/ of that which ye have. For if there be fyrst a willynge mynde/ it is accepted accordyng to thatt a man hath/ and not accordyng to that he hath not.

Hit is not my mynde that wother be set at ease/ and ye brought into combraunce : butt thatt there be equalnes. Let youre aboundaunce socker their lacke att this present tyme off deerth : thatt their aboundaunce maye supplye youre lacke : thatt their may be equalite/ agreynge to thatt which is written : He that gaddered moche had never the more aboundaunce/ and he that gaddered lytell/ had neverthelesse. Thankes be vnto god/ which put in the hert of Titus the same good mynde toward you. For he accepted oure request. yee rather he was so vele willynge/ thatt he off his awne accorde cam vnto you.

We have sent with him that brother whose laude is in the gospell thorowe out all the congregacions : and not so only/ but is also chosen of the congregacions to be a felowe with vs in oure iorney/ as concerninge this benivolence that is ministred by us vnto the prayse of the lorde/ and to stere vppe youre prompt mynde.

And thys we eschue thatt eny man shulde rebuke vs in this aboundaunce/ thatt is ministred by vs/ and make provision for honest thynges/ nott in the sight of god only/ but also in the sight of men.

We have sent with them a brother off oures whom we have ofte tymes proved diligent in many thynges/ butt nowe moche more diligent. The grete confidence which I have in you hath caused me this to do : partly for Titus sake which is my felowe/

and helper as concernynge you : partly be cause off wother which are oure brethren / and the messengers off the congregacions / and the glory off Christ. Wherefore shewe vnto them the proffe off youre love / and off the reioysynge that we have off you / thatt the congregacions maye se it.

The iij. Chapter.

OF the ministrynge to the sayntes / it is butt superfluous for me to write vnto you : for I knowe youre redynes off mynde / wherof I bost my silfe vnto them of Macedonia / and saye that Achaia was prepared a yeaere agoo / and youre feruentnes hath provoked many. Neverthelesse yet have I sent these brethren / lest oure reioysynge over you shulde be in vayne in this behalfe. and that ye (as I have sayd) prepare youre selves / lest paraventure yf they of Macedonia come with me and fynde you vnprepared / the boost that I mad in this matter shulde be a shame to vs : I saye not vnto you.

Wherefore I thought it necessary to exliorte the brethren / to come before honde vnto you / forto prepare youre good blessinge promysed a fore / that it myght be redy : so that it be a blessinge / and not a defraudinge. This yet remember / howe that he which soweth lytell / shall reepe lytell : and he that soweth plenteously / shall reepe plenteously. and let every man do accordynge as he hath purposed in his herte / not groudgyngly / or of necessite. For god loveth a chearfull geuer.

God is able to make you ryche in all grace / that ye in all thynges havynge sufficient vnto the vttmoste / maye be ryche vnto all manner good workes / as it is written : He hath sparsed abroad and hath geven to the povre / his rightewesness remaineth for ever. He that fyndeth the sower sede / shall minister breed for fode / and shall multiplie youre sede / and increace the frutes of youre rightewesnes that on all parties / ye maye be made ryche in all synglenes / which causeth throwe vs / thanks gevyng vnto god.

For the office off this ministracion / not only supplieth the nede off the sayntes : but also is abundaunt herein / that for this laudable ministrynge / thanks myght be geven to god of many / whiche prayse god for youre obedience in knowledgyng the gospell of Christ. and for youre synglenes / in distributyng to them / and to all men. and in their prayers to God for you / longe after you / for the abundaunt grace off God geven vnto you. Thanks be vnto God for his ineffable gyfte.

The 1. Chapter.

I PAULE my silfe beseche you by the mekenes and softnes of Christ/ which when I am present amonge you/ am of no reputacion/ but am bolde towarde you beyng absent. I besech you that I nede not to be bolde when I am present (with that same confidence/ wherwith I am supposed to be bolde) against some which repute vs as though we walked carnally. Neverthelesse though we walke compased with the flesshe/ yet we warre not fleshly. For the weapens of oure warre are not carnall thinges/ but thynges myghty in god to cast doune stronge holdes/ wher with we overthrowe ymagenacions/ and every hye thyng that exalteth it silfe against the knowledge of god/ and brynge into captivite all vnderstandynge to the obedience of Christ/ and are redy to take vengeance on all disobedience/ when youre obedience is fulfilled. Loke ye on thynges after the vtter apparence.

Yff eny man trust in hym silfe that he is Christis/ let the same also conside off hym silfe/ that as he is Christis/ even so are we Christes. And though I shulde bost my silfe somewhat moare of oure auctorite which the lorde hath geven vs to edifie and nott to destroye you/ it shulde not be to my shame. This saye/ I lest I shulde seme as though I went a bout to make you a frayde with letters. For the pistles (sayth he) are sore and stronge: but his bodyly presence is weake/ and his speache whomly. Let hym that is soche thynke on this wyse/ that as we are in wordes by letters when we are absent/ soche are we in dedes when we are present.

For we cannot fynde in oure hertes to make oure selves of the nombre of them/ or to compare oure selves to them/ which laude them selves: but whill they measure them selves with them selves/ and compare them selves with them selves/ they vnderstonde nought. But we woll not reioyce above measure: but acordynge to the quantitie of the measure which god hath distributed vnto vs/ a measure that reacheth even vnto you. For we stretche not out oure selves beyonde measure as though we had not reached vnto you. For even vnto you have we come with the gospell off Christ/ and we bost not oure selves out off measure in nother mens labours: ye and we hope/ When youre fayth is increased amonge you/ to be magnified acordynge to oure measure more largely: And to preache the gospell in those regions which are beyonde you: and nott to reioyce off that which

is by anothers mans measure prepared all redy. Let hym that reioyseth / reioyce in the lorde. For he that prayseth hym silfe / is nott alowed : butt he whom the lorde prayseth.

The xj. Chapter.

WOLDE to god / ye coulde suffre me a lytell in my folysshnes : yee / and I praye you forbear me. For I am gelous over you with godly gelousy. For I coupled you to one man / to make you a chaste virgen to Christ : but I feare lest as the serpent begyled Eve / thorowe his sutteltie / even so youre wittes shulde be corrupte from the singlenes that is in Christ. For iff he that commeth to you preache another Jesus then hym whom we preached : or if ye receave another sprete then that which ye have receaved : other another gospell then that ye have receaved / ye myght right wele have bene content.

I suppose that I was nott be hynde the chefe apostles. Though I be rude in speakynge / yet I am not so in knowledge. Howe be it amonge you we are knowen to the vtmost what we are in all thynges. Did I therin synne be cause I submitted my silfe / that ye myght be exalted ? and because I preached the gospell to you fre ? I robbed wother congregacions / and toke wages of them / to do you service with all. And when I was present with you / and had nede / I was greveous to no man. For that which was lakynge vnto me / the brethren which cam from Macedonia supplied : and in all thynges I kept my silfe that I shulde not be greveous to you : and so will I kepe my silfe.

Yff the trueth off Christ be in me / this reioysynge shall nott be taken from me in the regions of Achaia. Wherefore ? be cause I love you not ? God knoweth. Neverthesse what I doo / that will I do to cut awaye occasion from them which desyre occasion / that they myght be founde lyke vnto vs in that wher in they reioyce : for these falce apostles are disceatefull workers / and fassion them selves lyke vnto the apostles of Christ. And no marvayle / for satan hym silfe is chaunged into the fassion of an angell of light. Therefore it is no grett thyng / though his ministers fassion them selves as though they were the ministers of rightewesnes : whose ende shalbe accordynge to their dedes.

I saye agayne lest eny man thynke that I am folishe : or els even nowe take me as a fole / that I maye bost my silfe a lytell. That I speake / I speake it not after the wayes of the lorde : but as it were folysshly / whill we are nowe come to bostynge. Seynge that many reioyce after the flesshe I will reioyce also.

For ye suffre soles gladly be cause that ye youre selves are wyse. For ye suffre even if a man brynge you into bondge: yf a man deuoure: yf a man take: yf a man exalt hym silfe: yf a man smyte you on the face: I speake concernynge rebuke / as though we had bene weake.

Wherin soever eny man dare be bolde (I speake folisshly) I dare be bolde also. They are Ebrues / so am I: They are Israelites / even so am I: They are the sede off Abraham / even so am I. They are the ministers off Christ (I speake as a sole) I am moare: In labours moare abundant: In strypes above measure: In preson more plenteously: In deeth ofte. Of the Jewes five tymes receaved I every tymes xl. strypes / one excepte. Thryse was I beten with roddes. I was once stoned. I suffred thryse shipwracke. Nyght and daye have I bene in the depe off the see. In iorneyinge often: In parrels of waters In parrels of robbers. In ieopardies off myne awne nacion: In ieopardies amonge the hethen. I have bene in parrels in cities / in parrels in wildernes / in parrels in the see / in parrels amonge false brethren / in laboure and travayle / in watchynge often / in hunger / in thirst / in fastynges often / in colde and in nakednes.

Besyde the thynges which outwardly happen vnto me / I am combed dayly and care for all congregacions. Who is sicke: and I am not sicke? Who is hurte in the fayth: and my hert burneth not? Yf I must nedes reioyce / I will reioyce of myne infirmities.

The xij. Chapter.

GOD the father of oure lorde Jesus Christ / which is blessed for evermore / knoweth that I lye nott. In the cite of Damaschon / the governer of the people / vnder kynge Aretas / layde watche in the cite of the Damascens / and wolde have caught me / and at a wyndowe was I let doune in a basket thorowe the wall / and so scaped his hondes.

Hit is not expedient for me no dout to reioyce / Neverthelesse I will come to visions and revelacions of the lorde. I knowe a man in Christ above xiiij yeares agoe (whether he were in the body I cannot tell / or whether he were oute off the body I cannot tell / god knoweth) which was taken vppe into the thyrde heven. And I knowe the same man (whether in the body / or out of the body / I cannot tell / god knoweth) howe that he was taken vppe into paradise / and herde wordes not to be spoken / which no man can vtter. Of this man will I reioyce / of my silfe

will I not reioyce / except it be of myne infirmities : and though I wolde reioyce I shulde not be a fole : for I will saye the trueth. Neverthelesse I spare / lest eny man shulde thinke off me above that he seith me to be / or heareth of me.

And lest I shulde be exalted out of measure thorowe the aboundance of revelacions / there was geven vnto me of god vnquyetnes of the flesshe / the messenger of Satan to buffet me : be cause I shulde not be exalted out of measure. For this thyng besought I the lorde thryse / that it myght depart from me : and he sayde vnto me : my grace is sufficient for the. For my strengthe is made perfait throu weaknes. Very gladly therfore will I reioyce of my weaknes that the strengthe of Christ maye dwell in me. Therefore have delectacion in infirmities / in rebukes / in nede / in persecucions / in anguysshe / for Christis sake. For when I am weake / then am I stronge.

I am made a fole in bostynge my silfe. Ye have compelled me / I ought to have bene commended of you. For in nothinge was I inferior vnto te chiefe apostels. Though I be nothyng / yet the tokens of an apostle were wrought amonge you with all pacience : with signes / and wonders / and myghty dedes. For what is it wherin ye were inferiors vnto wother congregacions ? except it be therein that I was not grevous vnto you. For geve me this wronge done vnto you. Beholde now the thyrde tyme I am redy to come vnto you / nether will I be grevous vnto you. For I seke not youres but you. Also the children ought nott to laye vppe for the fathers and mothers : but the fathers and mothers for the children.

I will very gladly bestowe / and wilbe bestowed for youre soules : though the moare I love you / the lesse I am loved agayne. But be it that I greved you not : nev'thesse I was crafty and toke you with gile. Did I pill you by eny of them which I sent vnto you ? I desyred Titus / and with him I sent a brother : Did Titus defraude you of eny thyng ? walked we not in one sprete ? walked we not in lyke steppes ? Agayne / thynke ye that we excuse oure selves ? we speake in Christ in the sight of God.

But we do all thynges dearly beloved for youre edifynge. For I feare lest it come to passe / that when I come / I shall not fynde you soche as I wolde : and I shalbe founde vnto you soche as ye wolde not. I feare lest there be founde amonge you lawynge / envyinge / wrath / stryfe / backbytynges / whisperynges / swellynges / and debate. I feare lest when I come agayne / God brynge me lowe amonge you / and I be constrayned to bewayle

many of them which have synned all redy / and have nott repented of the vnclennes / and fornicacion / and wantannes which they have committed.

The xiiij. Chapter.

NOWE come I the thyrd tyme vnto you: In the mouth of two or thre witnesses shall every worde stonde. I tolde you before / and tell you before / as I sayd when I was present with you the seconde tyme / so wryte I nowe beyng absent to them which in tyme past have synned / and to all wother: Yf I come agayne / I will not spare seyng that ye seke experience of Christ which speaketh in me / which amonge you is not weake / but is myghty in you. And verely though it cam off weaknes that he was crucified / yet liveth he thorowe the power of god: and we no dout are weake in hym: but we shall live with him / by the myght that god gave vs to you warde.

Prove youre selves whether ye are in the fayth or not. examen youre owne selves. knowe ye nott youre awne selves / howe that Jesus Christ is in you? excepte ye be castawayes. I trust that ye shall knowe that we are not castawayes. I desyre before god that ye do none evyll / not that we shulde seme commendable: but that ye shulde do / that which is honest: and let vs be counted as leawde persons. We can do no thyng agaynst the trueth / but for the trueth. We are glad when we are weake / and ye stronge. This also we wisse fore / even that ye were perfect. Therefore write I these thynges beyng absent / lest when I am present I shulde vse sharpnes accordyng to the power which the lorde hath geven me / to edifie / and not to destroye.

Furthermore brethren fare ye wele / be perfect / be of good comforte / be of one mynde / live in peace / and the god of love and peace / shalbe wit you. Grete one another in an holy kysse. All the saynctes salute you. The faveour of oure lorde Jesus Christ / and the love of god / and the fellshippe of the holy goost / be with you all Amen.

The seconde pistle to the Corrinthyans.
Sent from Phillippos a citie
in Macedonia by Titus
and Lucas.

The
Epistle off Paul vnto the
Gallathians.

The fyrst Chapter.



PAVL an Apostle / nott off men / nether by man / but by Jesus Christ / and by god the father which raysted him from deeth / and all the brethren whych are with me. Vnto the congregacion off Galacia.

Grace be with you and peace from god the father / and from oure lorde Jesus Christ / which gave him sylfe for oure synnes / to deliver vs from this present evill worlde / thorowe the will of God oure father / to whom be prayse for ever Amen.

I marvayle that ye are so sone tourned from hym that called you in the grace of Christ / vnto another gospell / which is nothyng els / but that there be some which trouble you / and intende to pervert the gospell off Christ. Neverthelesse though we oure selves / or an angell from heven / preache eny other gospell vnto you then that which we have preached vnto you / holde hym as acursed. As I sayde before / so saye I nowe agayne / yf ene man preache eny other thinge vnto you / then that ye have received / holde hym acursed. Seke nowe the faveour off men / or off God ? Other go I abut to please men ? Yf I stodyed to please men / I were not the servaunt of Christ.

I certifie you brethren / that the gospell which was preached of me / was not after the manner of men / nether received I it of man / nether was I taught it : but received it by the revelacion

The Epistle off Paul to the Gallathpans. Ch. ij.

of Iesus Christ. ye have herde of my conversacion in tymes past in the Jewes wayes/ howe that be yonde measure I persecuted the congregacion off god/ and spoyled it: and prevayled in the iewes lawe/ above many of my companions/ which were of myne awne nacion/ and moche more fervently mayntayned the tradicions of the elders.

But when it pleased god/ which seperated me from my mothers wombe/ and called me by his grace/ forto declare his sonne by me/ that I shulde preache hym amonge the hethen: Immediatly I commened not of the matter with flesshe and bloud/ nether returned to Jerusalem to them which where Apostles before me: but went my wayes into Arabia/ and cam agayne vnto Damascon. Then after thre yeaere I returned to Jerusalem vnto Peter and abode with him .xv. dayes/ no nother off the Apostles sawe I/ save James the lordes brother. The thynges which I write/ beholde/ god knoweth I lye not.

After that I went into the costes of Siria and Cicill: and was unknownen as touchynge my person vnto the congregacions of Jewry/ which were in Christ. But they herde only/ that he which persecuted vs in tyme past/ nowe preachieth the fayth/ which before he destroyed. And they glorified god in me.

The seconde Chapter.

THEN xiiij. yeaeres after that/ I went agayne to Jerusalem with Barnabas/ and toke with me Titus also. Yee/ and I went by revelacion/ and commened with them of the gospell/ which I preache amonge the gentyls: but apart with them which are counted chiefe/ lest it shulde have bene thought that I shulde runne/ or had runne in vayne. Also Titus which was with me/ though he were a greke/ yet was not compelled to be circumcised/ and that be cause of incommers beyng fals brethren/ which cam in amonge wother to spye out oure libertie whych we have in Christ Iesus/ that they might bryng vs into bondage. To whom we gave no roume/ no not for the space of an houre/ as concernynge to be brought into subieccion: and thatt be cause that the trueth of the gospell myght continue with you.

Of them which seme to be grett (what they were in tyme passed it maketh no matter to me: god loketh on no mans persone) neverthesse they which seme grett/ added nothyng to me: Butt contrary wyse/ when they sawe that the gospell over the vncircumcision was committed vnto me/ as the gospell over

the circumcision was vnto Peter (For he that was myghty in Peter in the Apostle shippe over the circumcision / the same was myghty in me amonge the gentyls) and as sone as James / Cephas / and Jhon / which semed to be pillares / perceaved the grace thatt was geven vnto me / they gave to me and Barnabas their hondes) and agreed with vs thatt we shulde preache amonge the hethen / and they amonge the Jewes : warnynge only that we shulde remember the povre / which thyng also I was diligent to do.

When Peter was come to Antioche / I withstode him in the face / for he was worthy to be blamed. For yerre that certayne cam from James / he ate with the gentyls : butt when they were come / he withdrue and seperated hym silfe / fearynge them which were off the circumcision / and the wother Jewes dissembled lyke wyse / In so moche that Barnabas was brought into their simulacion also. Butt when I sawe / thatt they went nott the ryght waye after the trueth off the gospell / I sayde vnto Peter before all men / yff thou beyng a Jewe / livest after the manner off the gentyls / and not as do the Jewes : why causest thou the gentyls to folowe the Jewes ? we which are Jewes by nature and not synners off the gentyls / knowe thatt a man is nott iustified by the dedes off the lawe : but by the fayth of Jesus Christ : and we have beleved on Jesus Christ / that we myght be iustified by the fayth of Christ and not by the dedes of the lawe : be cause that noo flesshe shalbe iustified by the dedes of the lawe.

Yf then whill we seke to be made rightewes by Christ / we oure selves are founde synners / is not then Christ the minister of sinne ? god forbid. For yf I bilde agayne that which I destroyed / then make I my silfe a treaspaser. But I thorowe the lawe am deed to the lawe / that I myght live vnto God. I am crucified with Christ. I live verely / yet nowe not I / but Christ liveth in me. The lyfe which I nowe live in the flesshe / I live by the fayth of the sonne off god / which loved me / and gave hym silfe for me. I despyse not the grace of god : For if rightewesnes come of the lawe / then is Christ deed in vayne.

The iiij. Chapter.

O FOLISSHE Galathyans : who hath bewiched you / that ye shulde not beleve the trueth ? to whom Jesus Christ was described before the eyes / and amonge you crucified ? This only wolde I learne of you. receaved ye the sprete by the dedes

of the lawe? or els by preachinge of the faith? Are ye so vnwyse/ that after ye have begon in the sprete/ ye wolde nowe ende in the flesshe? So many thynges ye have suffred in vayne. Yf it be so that ye have suffered in vayne. Which ministered to you the sprete/ and worketh miracles amonge you doth he itt thorowe the dedes off the lawe? or by preachinge of the faith? Even as Abraham beleved god/ and it was a scribed to him for rightewesnes. Vnderstonde therefore/ thatt they which are off fayth/ are the children of Abraham.

The scripture sawe afore honde/ that god wolde iustifie the hethen thorow fayth/ and shewed before honde glad tydynges vnto Abraham: In the shall all nacions be blessed. So then they which be of fayth/ are blessed with faythfull Abraham. For as many as are und' the dedes of the lawe/ are vnder malediccion. For it is written: cursed is every man that continueth not in all thynges which are written in the boke of the lawe to fulfill them. That no man is iustified by the lawe in the sight of god is evident. For the iust shall live by faith. The lawe is not of fayth: butt the man that fulfilleth the thinges contayned in the lawe/ shall live in them. Christ hath delivered vs from the curse of the lawe/ and was made a cursed for vs (for it is written: Cursed is every one that hangeth on tree) that the blessinge of Abraham might come on the gentyls throwe Jesus Christ/ that we might receave the promes of the sprete thorowe fayth.

Brethren I will speake after the manner of men: Though it be but a mans testament/ yet no man despyseth it/ or addeth eny thyng therto when it is once alowed. To Abraham and his seede were the promyses made. He saith not/ in thy seedes as in many: But in thy sede/ as in won/ which is Christ. This I saye that the lawe which began afterwarde/ beyonde iij C. and xxx. yeares/ doth not disanull the testament/ that was conformed of god vnto Christ ward/ to make the promes of none effect. For yf the inheritaunce come off the lawe/ hit commeth not of promes: but god gave it vnto Abraham by promes.

Wherefore then serveth the lawe? The lawe was added be cause of transgression (till the seede cam vnto which seede the promes was made) and it was ordeyned by angels in the honde of a mediator. A mediator is nott a mediator of one. Butt god is one. Ys the lawe then agaynst the promes off god? God forbid. Yff there had bene a lawe geven which coulde have geven lyfe: then no doute rightewesnes shulde have come by the lawe: but the scripture concluded all thinges vnder

sinne/ that the promes by the faith of Jesus Christ/ shulde be geuen vnto them that beleve. Before that fayth cam/ we were kept and shut vppe vnder the lawe/ vnto the fayth which shulde afterwarde be declared.

Wherefore the lawe was oure scolemaster vnto the tyme of Christ/ that we myght be made rightewes by fayth. But after that faith is come/ nowe are we no lenger vnder a scolemaster. For ye are all the sonnes of god/ by the faith which is in Christ Jesus. For all ye thatt are baptised/ have put Christ on you. Nowe is there no Jewe/ nether greke: there is nether bonde/ nether fre: there is nether man/ nether woman: for all are one thyng in Christ Jesu. yf ye be Christes/ then are ye Abrahams seede/ and heyres by promes.

The iiii. Chapter.

AND I saye that the heyre as longe as he ys a chylde differth not from a servaunt/ though he be lorde of all/ but is vnder tuters and governors/ vntill the tyme apoynted of the father. Even so we/ as longe as we were children/ wer in bondage vnder the ordinacions of the worlde: but when the tyme was full come/ god sent his sonne borne of a woman/ and made bonde vnto the lawe/ to redeme them which were vnder the lawe: that we thorowe eleccion shulde receave the inheritaunce that belongeth vnto the naturall sonnes. Be cause ye are sonnes/ God hath sent the sprete of his sonne in to oure hertes/ which cryeth abba father. Wherefore nowe arte thou not a servaunt/ but a sonne. yff thou be the sonne/ thou arte also the heyre of God thorowe Christ.

Notwithstandynge/ when ye knewe not god/ ye did service vnto them/ which by nature were not goddes: butt nowe seyng ye knowe god (ye rather are known of God) howe is it that ye tourne agayne vnto the weake and bedgarly cerimones/ where vnto agayne ye desyre afresshe to be in bondage? ye observe the dayes/ and monethes/ and tymes/ and yeares. I feare off you/ lest I have bestowed on you laboure in vayne.

Brethren I besech you/ be ye as I am: for I am as ye are. Ye have not hurte me. Ye knowe wele howe that thorowe infirmitie of the flesshe/ I preached the gospell vnto you at the fyrst: and my temptacion which I suffered by reason of the flesshe/ ye despysed not/ nether abhorred: but receaved me as an angell of God: ye as Christ Jesus. Howe happy were ye then? for I beare you recorde that yf it hat bene possible/ ye

wolde have digged out youre awne eyes / and have geuen them to me. Am I so greatly become youre enmye / be cause I tell you the trueth?

They are gelous over you amysse. Ye they intende to exclude you that ye shulde be fervent to themwarde. It is good alwayes to be fervent / so it be in a good thyng / and not only when I am present with you.

My littel children (of whome I travayle in birth agayne vntill Christ be fassioned in you) I wolde I were with you now / and coule chaunge my voyce / for I stonde in a doute of you.

Tell me ye that desyre to be vnder the lawe : have ye not herde of the lawe? For it is written that Abraham had two sonnes / the one by a bonde mayde / the wother by a fre woman. Yee and he which was of the bonde woman / was borne after the flesshe : but he which was of the fre woman / was borne by promes. Which thynges betoken mistery. For these wemen are two testamentes / the one from the mounte Sina / which gendreth vnto bondage / which is Agar (For mounte Sina is called Agar in Arabia / and bordreth apon the citie which is nowe Jerusalem) and is in bondage with her Children.

But Jerusalem / which is above / is fre : which is the mother of vs all. For it is written : reioyce thou baren / that bearest no children : breake forthe and crye / thou that travelest not. For the desolate hath many moo children / then she which hath an husband. Brethren we are after the maner off Isaac children of promes : But as then he that was borne carnally / persecuted hym that was borne spiritually. Even so is it nowe. Neverthelesse what sayth the scripture : Caste a waye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne off the fre woman. So then brethren we are not children of the bonde woman : but off the fre woman.

The v. Chapter.

STOND fast therfore in the libertie wherwith Christ hath made vs fre / and wrappe nott youre selves agayne in the yoke of bondage. Be holde I Paul saye vnto you / that if ye be circumcised / Christ shall proffit you nothyng at all. I testifie agayne to every man which is circumcised that he is bounde to kepe the whole lawe. Ye are gone quyte from Christ as many as are iustified by the lawe / and are fallen from grace. We lokefor and hope to be iustified by the sprete which commeth of fayth.

For in Jesu Christ/ nether is circumcision eny thyng worth/
 nether yet vncircumcision/ but fayth which by love is myghty
 in operacion. Ye did runne wele. Who was a lett vnto you/
 that ye shulde not obey the trueth? Even that counsell that is
 not of hym that called you. A lytel leuen doth leuen the whole
 lompe of dowe.

I have trust towarde you in god/ that ye will be none other
 wyse mynded. He that troubleth you shall beare his iudgement/
 what soever he be. Brethren yf I yet preache circumcision:
 why do I then suffre persecucion? For then had the offence
 which the crosse geveth ceased. I wolde to god they were
 sondred from you which trouble you. Brethren ye were called
 in to libertie/ only lett not youre libertie be an occasion vnto the
 flesshe but in love serve one another. For all the lawe is fulfilled
 in one worde/ which is this: Thou shalt love thyne neighbour
 as thy silfe. Yf ye byte and deuoure one another: take hede
 lest ye be consumed one of another.

I saye walke in the sprete/ and fulfill not the lustes of the
 flesshe. For the flesshe lusteth contrary to the sprete/ and
 the sprete contrary to the flesshe. These are contrary one
 to the other/ so that ye cannot do that which ye wolde. But
 and yf ye be ledde off the sprete/ then are ye not vnder the lawe.
 The dedes of the flesshe are manyfest/ whiche are these/ advou-
 trice/ fornicacion/ vncleannes/ wantannes/ ydolatrie/ witchecraft/
 hatred/ lawynge/ Zele/ wrath/ stryfe/ sedicion/ parte takynge/
 envyinge/ murther/ dronkennes/ glottony/ and soche lyke: off
 the which I tell you before/ as I have tolde you in tyme past/
 that they which commit soche tynge shall not be thie in herit-
 ours of the kyngdom of God: but the frute off the sprete is/
 love/ ioye/ peace/ longe sufferynge/ gentlenes/ goodnes/ fayth-
 fulnes/ meknes/ temperancy: Agaynst suche is there no lawe.
 They that are Christis/ have crucified the flesshe with the appe-
 tites and lustes. Yf we live in the sprete let vs walke in the
 sprete. Lett vs nott be vayne glorious/ provokynge one another/
 and envyinge one another.

The vij. Chapter.

BRETHREN yff eny man be faullen by chaunce into eny
 faute: ye which are spretuall/ helpe to amende hym/ in
 the sprete of meknes: consyderynge thy silfe/ lest thou also be
 tempted. Beare one anothers burthen: and so fulfill ye the
 lawe of Christ. Yff a man seme to hym silfe that he is somewhat

when in dede he is nothyng / the same deceaveth hym silfe in his ymaginacion. Let every man prove his awne worke / and then shall he have reioysynge in his awne silfe / and not in another. For every man shall beare his awne burthen.

Let hym that is taught in the worde / minister vnto hym that teacheth hym in all good thynges. Be not deceived / god is not mocked. For what soever a man soweth / that shall he reepe. He that soweth in the flesshe / shall of the flesshe reepe corrupcion : but he that soweth in the sprete / shall of the sprete reepe lyfe everlastynge. Let vs do good / and let vs not faynte. For when the tyme is come we shall reepe with out werynes. Whill we have therfore tyme lett vs do good vnto all men / and specially / vnto them which are off the housholde of fayth.

Beholde how large a letter I have written vnto you with myne awne honde. As many as desyre with vttwarde aperaunce to please carnally / they constrayne you to be circumcised / only because they wolde nott suffre persecucion with the crosse off Christ. For they them selves which are circumcised kepe not the lawe : but desyre to have you circumcised that they myght reioyce in youre flesshe. God forbid that I shulde reioyce but in the crosse of oure lorde Jesu Christ / wher by the worlde is crucified as touchynge me / and I as concernynge the worlde. For in Christ Jesu nether circumcision awayleth eny thyng at all nor vncircumcision : but a newe creature. And as many as walke acordynge to this rule / peace be on them / and mercy / and apon Israhel that pertayneth to god. From hence forth / let no man put me to busynes. For I beare in my bodye the markes of the lorde Jesu. Brethren the grace off oure lorde

Jesu Christe be with youre sprete /

Amen.

Vnto the Galathians written
from Rome.

The
Epistle of Paul to the Ephesians.

The fyrst Chapter.



PAUL an apostle off Jesu Christ / by the will off God.

To the saynctes at Ephesus / and to them whiche beleve on Jesus Christ.

Grace be with you and peace from god oure father / and from the lorde Jesus Christ.

Blessed be God the father of oure lorde Jesus Christ / which hath blessed vs with all maner of spirituall blessinges in heavenly thynges by Christ / accordynge as he had chosen vs in hym throwe love / before the foundation of the worlde was layde / that we shulde be sayntes / and with out blame in his sight. And ordeyned vs before vnto him silfe that we shulde be chosen to heyres throwe Jesus Christ / accordynge to the pleasuer of his will / to the prayse of his glorious grace / where with he hath made vs accepted in the beloved.

By whom we have redempcion thorow his blud / that is to saye the forgevenes off synnes / accordynge to the riches of his grace / which grace he shed on vs oboundantly in all wisdom / and prudence. And hath opened unto vs the mistery of his will accordynge to his pleasure / and perposed the same in hym silfe to have it declared when the tyme were full come / that all thynges / bot the thynges which are in heven / and also the thynges which are in erthe / shulde be gaddered togedder / even in Christ : that is to saye in hym in whom we are made heyres / and were therto predestinate accordynge to the purpose off hym which worketh all thinges after the purpose off his owne will / that we shulde be vnto the prayse off his glory / which before hoped in Christ.

In whom also ye (after that ye herde the worde off trueth /

The Epistle off Paul to the Ephesians. Ch. ij.

I mean the gospell off youre health/ wherin ye beleved) were sealed with that holy sprete off promes/ which is the earnest off oure inheritaunce/ to redeme the possession purchased vnto the laude of his glory.

Wherefore even I (after that I herde off the fayth which ye have in the lorde Jesu/ and love vnto all the saynctes) cease not to geve thanks for you/ makynge mencion off you in my prayers/ that the God off oure lorde Jesus Christ/ and the father off glory/ myght geve vnto you the sprete of wisdom/ and open to you the knowledge of hym silfe/ and lighten the eyes of youre myndes/ that ye myght knowe what thyng that hope is/ where vnto he hath called you/ and howe glorious the riches of his inheritaunce is apon the saynctes/ and what is the excedynge great nes off his power to vs warde/ which beleve accordynge to the workynge off that his mighty power/ which he wrought in Christ/ when he raysed hym from deeth/ and sett hym on his right honde in hevenly thynges/ above all rule/ power/ and myght/ and dominacion/ and above all names that are named/ nott in this worlde only/ but also in the worlde to come. And hath put all thynges vnder his fete/ and hath made him above all thynges/ the heed of the congregacion/ which is his body/ and fulnes of hym/ that filleth all in all thynges.

The ij. Chapter.

AND hath quickened you also that were deedd in treaspasse and synne/ in the which in tyme passed ye walked/ acordynge to the course of this worlde/ and after the governer/ that rueleth in the ayer/ the sprete that worketh in the children off vnbelefe/ amonge the which we also had oure conversacion in tyme past/ in the lustes of oure flesshe/ and fullfilled the will off the flesshe/ and of the mynde: and were naturally the children of wrath/ even as wele as wother.

But God which is rich in mercy thorow the greate love wherewith he loved vs/ even when we were deed by synne/ hath quickened vs with Christ (For by grace are ye saved) and with hym hath raysed vs vppe/ and with hym hath made vs sitte in heevenly thynges/ thorowe Jesus Christ/ For to shewe in tymes to come the excedynge ryches of his grace/ in kyndnes to vs warde/ thorowe Christ Jesus. For by grace are ye made safe throwe fayth/ and that not off youre selves: For it is the gyfte of God/ and commeth not of workes/ lest eny man shulde bost hym silfe. For we are his workmanship/ created in Christ

Jesu vnto good workes/ vnto the which god ordeyned vs before/ that we shulde walke in them.

Wherefore remember that ye beyng in tyme passed gentyls in the flesshe/ and were called vncircumcision off them which are called circumcision in the flesshe/ which circumcision is made by hondes: Remember I saye/ that ye were att that tyme with outen Christ/ and were reputed aliantes from the commen welth of Israhel/ and were freedde from the testaments of promes/ and had nohope/ and were with out god in this worlde. but nowe in Christ Jesu/ ye whych a whyle agoo were farre off/ are made neye by the bloude off Christ.

For he is oure peace/ whych hath made off both wone/ and hath broken doune the wall in the myddes/ that was a stoppe bitwene vs/ and hath also put away thorowe his flesshe/ the cause of hatred (thatt is to saye/ the lawe of commaundementes containyd in the lawe written) for to make of twayne wone newe man in hym silfe/ so makynge peace: and to reconcile bothe vnto god in one body throwe his crosse/ and slewe hattred therby: and cam and preached peace to you which were a farre off/ and to them that were neye. For thorowe hym we bothe have an open waye in/ in one sprete vnto the father.

Nowe therfore ye are no moare strangers and foreners: but citesyns with the saynctes/ and of the housholde of god: and are bilt apou the foundation of the apostles and prophetes/ Jesus Christ beyng the heed corner stone/ in whom every bildynge coupled togedder/ groweth vnto an holy temple in the lorde/ in whom ye also are bilt togedder/ and made an habitacion for god in the sprete.

The iiij. Chapter.

FOR this cause I Paul the seruaunt of Jesus am in bondes/ For youre sakes which are gentyls. Yf ye have herde of the ministracion of the grace of god which is geuen me to you warde: For by revelacion shewed he this mistery vnto me/ as I wrote above in feawe wordes/ wher by/ when ye rede ye maye knowe myne vnderstondynge in the mistery of Christ/ which mistery in tymes passed was nott opened vnto the sonnes of men as it is nowe declared vnto his holy apostles and prophetes by the sprete: that the gentyls shulde be inheritours also/ and of the same body/ and partakers off his promis that is in Christ/ be the meanes of the gospell/ wherof I am made a minister/ by the gyfte of the grace of god geuen vnto me/ after the workynge of his power.

Vnto me the lest of all sayntes is this grace geuen / thatt I shulde preache amonge the gentyls the vnsearchable ryches off Christ / and to geve light to all men / that they myght knowe what is the felyshippe of the mistery / which from the begynnyng off the worlde hath bene hid in God which made all thynges thorowe Jesus Christ / to the intent / that nowe vnto the ruelars and powers in heven myght be knowen by the congregacion the manyfolde wisdom of god / accordyng to the eternall purpose / which he purposed in Christ Jesu oure lorde / by whom we are bolde to drawe nye in that trust / whiche we have by fayth on hym. Wherefore I desire / that ye faynt not because of myne aduersities which I suffre for you : which is youre prayse.

For this cause I bowe my knees vnto the father of oure lorde Jesus Christ / which is father over all thatt ys called father In heven and in erth / that he wolde graunt you acordyng to the ryches of his glory / thatt ye maye be strenghted with myght by his sprete in the inner man / that Christ maye dwell in youre hertes by fayth / that ye beyng rote and grounded in lowe / myght be able to comprehend wyth all sayntes / what ys thatt bredth and length / depth and heyth : and to knowe what is the love off Christ / which love passeth knowledge : that ye might be fulfilled with all manner off fulnes which commeth off God.

Vnto hym that ys able to do excedyng abundantly / above all that we axe or thynke / accordyng to the power thatt worketh in vs / be prayse in the congregacion by Jesus Christ / thorowe out all generacions from tyme to tyme Amen.

The iiii. Chapter.

I THERFORE which am in bondes for the lordes sake exhorte you / thatt ye walke worthy off the vocation wher with ye are called / in all humblenes of mynde / and meknes / and longe sufferyng / forbearinge one another thorowe love / and that ye be dyligent to kepe the vntie of the sprete in the bonde of peace / beyng one body / and one sprete / even as ye are called in one hope of youre callinge. Let therbe but one lorde / one fayth / one baptim : one god and father of all / which is above all / thorowe all / and in vs all.

Vnto every one of vs is geuen grace acordinge to the measure of the gyft of Christ. wherfore he sayth : He is gone vppe an hye / and hath ledde captivite captive / and hath geuen gyftes vnto men. That he ascended : what meaneth it / butt that he also descended fyrst into the lowest parties of the erth ? He

that descended / is even the same also that ascended vppe / even above all hevens / to fulfill all thynges.

And the very same / made some Apostles / some prophetes / some Evangelistes / some Shepperdes / some Teachers : that the sainctes might have all thynges necessary to worke and minister with all / to the edifyinge of the body of Christ / tyll we every-wone (in the vnitie of fayth / and knowledge of the sonne of god) growe vppe vnto a parfayte man / after the measure of age which is in the fulnes off Christ : Thatt we hence forth be no moare chyl dren waverynge and caryed with every wynde of doctryne / by the wylynes of men and craftynes / wher by they laye a wayte for vs to deceave vs.

Butt lett vs folowe the trueth in lowe / and in all thynges growe in hym which is the heed / that ys to saye Christ / in whom all the body ys coupled and knet togedder / in every ioynt / wherewith one ministreth to another (acordynge to the operacion as every parte hath his measure) and increaseth the body / vnto the edifyinge of it silfe in love.

This I saye therfore / and testifie in the lorde / that ye hence forth walke not as wother gentyls walke / in vanities off their mynde / blynded in their vnderstandynge / beyng straungers from the lyfe which is in god / thorowe the ignorancy that is in them / be cause off the blyndnes off their hertes : which beyng past repentaunce have geven them selves vnto wantannes / to worke all manner of vncleennes even with gredynes. But ye have not so learned Christ / Yf so be ye have herde off hym / and are taught in hym / even as the trueth is in Jesu : so as concernynge the conversacion in tyme past / laye from you that olde man / which is corrupte thorowe the deceavable lustes / and be ye renued in the sprete off youre myndes / and put on that newe man / which after a godly wyse / is shapen in ryghtewesnes / and true holynes. Wherefore putt awaye lyeinge / and speake every man trueth vnto his neighbour / for as moche as we are members one off another. Be angry / but synne nott : lett nott the sonne goo doune apon youre wrathe / geve noplac vnto the backbyter / let hym that stole steale no moare / but let hym rather labour with his hondes some good thinge / that he maye have to geve vnto hym that nedeth.

Let no filthy communicacion procede out of youre mouthes : but thatt whych is good to edefye with all / when nede ys : that it maye have faveour with the heares. And greve not the holy sprete off God / by whome ye are sealed vnto the daye of redempcion. Let all bitternes / fearsnes and wrath / rorynge and

cursyd speakynge / be put awaye from you / with all maliciousnes. be ye courteouse one to another / be mercifull forgevyng one another / even as God for Christes sake forgave you.

The 6. Chapter.

BE ye counterfeters of god as dere children / and walke in love even as Christ loved vs / and gave hym silfe for vs / an offerynge and a sacrifice of a swete saver to god. So that fornicacion / and all vnclennes / or coveteousnes / be not once / named amonge you / as it be commeth saynctes : nether filthy-nes / nether folishe talkyng / nether gestinge / which are not comly : but rather gevyng of thanks. For this ye knowe / that no whormonger / other vnclene person / or coveteous person (which is the worshipper off ymages) hath any inheritaunce in the kyngdom of Christ / and of god.

Lett no man deceave you with vayne wordes. For thorowe soche thynges commeth the wrath off god apou the chyl dren of vnbelefe. Be not therfore companions with them. Ye were once dercknes / but are nowe light in the lorde.

Walke as Children of light. For the frute off the sprete is / in all goodnes / rightewesnes / and trueth. Accept thatt which is pleasyng to the lorde : and have no fellishippe with the vnfrutfull workes of dercknes : butt rather rebuke them. For it is shame even to name those thynges which are done of them in secrete : but all thinges / when they are rebuked of the light / are manifest. For whatsoever is manifest / that same is light. Wherfore he sayth : awake thou that slepest / and stond vppe from deeth / and Christ shall geve the light.

Take hede therfore that ye walke circumspectly : not as foles : but as wyse / redemyng the tyme : for the dayes are evyll : wherfore / be ye nott vnwyse : but vnderstond what the will of the lorde is / and be not dronke with wyne / wherin is excesse : but be fulfilled with the sprete / speakynge vnto youre selves in psalmes / and ymmes / and spretuall songes / syngynge and playng to the lorde in youre hertes / gevyng thanks all ways for all thynges in the name of oure lorde Jesu Christ to god the father : submyttinge youre selves one to another in the feare of god.

Wemen submit youre selves vnto youre awne husbandes / as vnto the lorde : For the husbnde is the wyves heed / even as Christ is the heed off the congregacion / and the same is the saveoure off the body. Therfore as the congregacion is in sub-

ieccion to Christ / lykwyse let the wyves be in subieccion to their husbandes in all thynges. Husbandes love youre wyves / even as Christ loved the congregacion / and gave him sylfe for it / to sanctifie it / and clensed it in the fountayne of water thorowe the worde / to make it vnto hym sylfe / a glorious congregacion with oute spote / or wrynckle or eny soch thyng: but that it shulde be holy and with out blame.

So ought men to love their wyves / as their awne bodies. He that loveth his wyfe / loveth hym sylfe. For no man ever yet hated his awne flesshe: Butt norysshith / and cherisith itt: even as the lorde doth the congregacion: for we ar members of hys body / off his flesshe / and of his bones. For this cause shall a man leave father and mother / and shall continue with hys wyfe / and two shalbe made one flesshe. This is a grett secrete / but I speake bitwene Christ and the congregacion. Neverthelesse do ye so that every one off you love hys wyfe truely even as hym sylfe: And lett the wyfe se that she feare her husbande.

The vij. Chapter.

CHYLDREN obey youre fathers and mothers in the lorde: for so is it right. Honoure father and mother / that is the fyrst commaundement that hath eny promes / that thou mayest be in goode estate / and live longe on the erthe. Fathers / move not youre chyl dren to wrath: butt brynge them vppe with the norter and informacion off the lorde. Servauntes be obedient vnto youre carnall masters / with feare and trembling / in synghenes of youre hertes / as vnto Christ: not with service in the eye sight as men pleasars: butt as the servauntes of Christ / doynge the wyll off god from the herte with good will / even as though ye served the lorde / and not men. And remember that what soever good thyng eny man doeth / thatt shall he receave agayne off the lorde / whether he be bonde or fre. And ye masters / do even the same thynges vnto them / puttyng away threatenynge: and remember thatt even youre master also is in heven / nether is there eny respecte off persone with hym.

Finally / my brethren be stronge in the lorde / and in the power of his myght. Put on the armour of god / that ye maye stonde stedfast agaynst the crafty assautes off the devyll. For we wrestle not agaynst flesshe and bloud: but agaynst ruele / agaynst power / and agaynst worldly ruelars of the darcknes of this worlde / agaynst spretuall wickednes in heavenly thynges.

For this cause take vnto you the armour off god/ that ye maye be able to resist in the evyll daye/ and to stonde perfect in all thinges.

Stonde therefore and youre loynes gyrd aboute with veritie/ havynge on the brest plate of rightewesnes/ and shood with shewes prepared by the gospell of peace. Above all take to you the shelde off fayth/ wherwith ye maye quenche all the fyrie dartes of the wicked. and take the helmet off heelth/ and the swearde of the sprete/ which is the worde of god/ and praye all wayes with all manner prayer and supplicacion: and that in the sprete: and watch thervnto with all instance and supplicacion for all saynctes/ and for me that vtterance maye be geven vnto me/ that I maye open my mought boldly/ to vtter the secretes of the gospell/ wher of I am a messenger in bondes/ that there in I maye speake frely/ as it becommeth me to speake.

But that ye maye also knowe what condicion I am in/ and what I do/ Tichicus my deare brother and faythfull minister in the lorde/ shall shewe you off all thynges/ whom I sent vnto you for the same purpose/ that ye myght knowe what case I stonde in/ and that he myght comfort youre hertes.

Peace be with the brethren/ and love with fayth from god the father/ and from the lorde Jesu Christ. Grace be with
all them which love oure lorde Jesus Christ
in puernes/ Amen.

Sent from Rome vnto the Ephesians by Tichicus.

The Pistle of Paul to the Phillyppians.

The fyrst Chapter.



PAUL and Timotheus the servauntes of Jesu Christ. To all the saynctes in Christ Jesu which are at Philippos/ with the bisshaps/ and deacons.

Grace be with you and peace from God oure father/ and from the lorde Jesus Christe.

I thanke my god with all remembraunce off you/ all wayes in my prayers for you all/ and praye with gladnes/ be cause of the fellowship which ye have in the gospell from the fyrst daye vnto nowe/ and am suerly certified off this/ that he which began a god worke in you shall performe it vntill the daye off Jesus Christ/ as it becommeth me so to indge off you all/ because I have you in my herte/ and have you also every one companions off grace with me/ even in my bondes as I defende/ and stablishe the gospell.

God beareth me recorde howe greatly I longe after you all from the very herte rote in Jesus Christ. And this I praye/ that youre love maye increase more and more in knowledge/ and in all fealyng/ that ye myght accepte thinges most excellent/ that ye myght be pure and soche as shulde hurte nomannes conscience/ vntill the daye of Christ/ filled with the frutes of rightewesnes/ which frutes come by Jesus Christ vnto the glory and laude of God.

I wolde ye vnderstode brethern that my busynes is happened vnto the gretter furtherynge off the gospell. So that my bondes in Christ are manifest thorowe out all the iudgement hall: and in all wother places/ in so moche that many off the brethren in the lorde are boldned thorowe my bondes/ and dare more

The Epistle of Paul to the Phillippians. Ch. ij.

largely speake the worde with out feare. Some there are which preache Christ of envie and stryfe/ and some off good will. The one parte preacheth Christ off stryfe/ and not purely/ supposynge to adde more adversitie to my bondes. The wother parte of love/ be cause they se that I am sett to defend the gospell.

What thyng is this? Notwithstondynge by all maner wayse/ whether it be by occasion or of trueth/ yet Christ is preached: and therfore I ioye. Yee and will ioye. For I knowe that this shalbe for my health/ thorowe youre prayer/ and ministring of the sprete of Jesu Christ/ as I hertely loke fore and hope/ that in nothynge I shalbe ashamed: but that with all confidence/ as all wayes in tymes past/ even soo now Christ shalbe magnified in my body/ whether it be thorowe lyfe/ or els deeth. For Christ is to me lyfe/ and deeth is to me avauntage.

Yf it chaunce me to live in the flesshe/ that is to me frutfull forto worke/ and what to chose I wote not. I am constrayned of two thynges: I desyre to be lowsed/ and to be with Christ/ which thyng is best of all. Neverthelesse to abyde in the flesshe is moare nedfull for you. And this am I sure of/ that I shall abyde/ and with you all continue/ for the furtheraunce and ioye of youre fayth/ that ye maye moare abundantly reioyce in Jesus Christ throwe me/ by my commynge to you agayne.

Only let your conversacion be/ as it be cometh the gospell of Christ: that whether I come and se you/ or els be absent/ I maye yet heare of you/ that ye continue in one sprete/ and in one soule labouryng as we do to mayntayne the fayth of the gospell/ and in nothyng fearynge youre adversaries: which is to them a token of perdition/ and to you a signe of health/ and that of god. For vnto you it is geven/ that not only ye shulde beleve on Christ: but also suffre for his sake/ and have even the same fyght which ye sawe me have and now heare of me.

The ij. Chapter.

IF there be amonge you eny consolacion in Christ/ yf there be eny comfortable love/ yf there be eny fellshippe of the sprete/ yff there be eny compassion on merey/ fulfill my ioye/ that ye drawe one waye/ havynge one love/ beyng of one acorde/ and of one mynde/ that nothyng bedone thorowe stryfe or vayne glory/ but in meknes of mynde. Let every person thynke every other man better then hym silfe/ so that ye considre every man/ not what is in hym silfe: But what is in wother men.

Let the same mynde be in you the which was in Christ Jesu : Which beyng in the shape off god / and thought it not robbery to be equall with god. Neverthelesse he made hym silfe of no reputacion / and toke on hym the shape of a servaunte / and becam lyke vnto men / and was founde in his aparell as a man. He humbled hym silfe and becam obedient vnto the deeth / even the deeth of the crosse. Wherefore God hath exalted hym / and geven hym a name above all names : that in the name off Jesus shulde every knee bowe / both of thynges in heaven / and thynges in erth and thynges vnder erth / and that all tonges shulde confesse that Jesus Christ is the lorde vnto the prayse of god the father.

Wherefore my dearly beloved / as ye have always obeyed / not when I was present only / but nowe moche more in myn absence / even so performe youre owne health with feare and tremblynge. For it is god which worketh in you / both the will and also the dede / even of good will.

Do all thyng with out murmuryng and disputyng / that ye maye be faute lesse / and pure / and the sonnes of God / with out rebuke / in the middes of a croked / and a perverse nacion / amonge which se that ye shyne as lightes in the worlde / holdinge fast the worde of lyfe / vnto my reioysyng in the daye of Christ / that I have not runne in vayne / nether have labored in vayne. Yee and though I be offered vppe on youre sacrifice and youre servinge of god in the fayth : I reioyce and reioyce with you all. For the same cause also / reioyce ye / and reioyce ye with me.

I trust in the lorde Jesus forto sende Timotheus shortly / vnto you / that I also maye be off good comforte / when I knowe what case ye stonde in. For I have no man that is so lyke mynded to me / which with so pure affeccion careth for youre matters. For all wother seke their awne / and not that which is Jesus Christes. Ye knowe the proffe of hym / howe that as a sonne with the father / so with me bestowed he his labour apou the gospell. Hym trust I to sende as sone as I knowe howe it will go with me. I trust in the lorde that I also my silfe shall come shortly.

I supposed it necessary to sende brother Epaphroditus vnto you / my companion in laboure and felowesodier / youre Apostle / and my minister at my nedes. For he longed after you / and was full off hevines / be cause that ye had herde saye that he shulde be sicke / and no doute he was sicke / and that neye vnto deeth / but god had mercy on hym : not on hym only / but on me also / lest I shulde have had sorowe opou sorowe.

I sent hym therfore the diligentliar/ that when ye shulde se hym/ ye myght reioyce agayne/ and I myght be the lesse sorowfull. Receave hym therfore in the lorde with all gladnes/ and make moche off soche: be cause that for the worke off Christ he went so farre/ that he was nye vnto deeth/ and regarded not his lyfe/ to fulfill that service which was lakyng on youre parte towarde me.

The iiij. Chapter.

MOROVER brethren myne/ reioyce in the lorde/ It greveth me not to write the very same thynges vnto you. For to you it is asure thyng. Beware of dogges/ beware off evyll workers Beware of dissencion: For we are circumcision which worshippeth god in the sprete/ and reioyce in Christ Jesu/ and have no confidence in the flesshe: though I have wher off I myght reioyce in the flesshe. Yf eny wother man thynketh that he hath wher off he myght trust in the flesshe: moche moare I: circumcised the eyght daye/ off the kynred off Israhell/ off the trybe of Beniamyn an Ebrue borne of the Ebrues: as concernynge the lawe/ a pharisaye/ and as concernynge ferventes I persecuted the congregacion/ and as touchynge the rightewesnes which is in the lawe I was soche a won as no man coude complayne on.

But the thynges that were wynnynge vnto me I counted losse for Christes sake. Ye I thinke all thynges but losse for that excellent knowledges sake of Christ Jesu my lorde: For whom I have counted all thynges losse/ and do iudge them but donge/ that I myght wyne Christ/ and myght be founde in hym/ nott havynge myne awne rightewesnes which is off the lawe: But that which spryngeth off the ffayth which is in Christ. I mean the rightewesnes which commeth of God throwe ffayth in knowynge hym/ and the vertue of his resurreccion/ and the fellowshippe of his passions/ that I myght be conformable vnto his deeth/ yf by eny meanes I myght attayne vnto the resurreccion from deeth.

Not as though I had all redy receaved it/ other were all redy perfect: but I folowe/ yf that I maye comprehend that/ wherein I am comprehended of Christ Jesu. Brethren I counte not my silfe that I have gotten it: but one thyng I saye: I forget that which is behynde me/ and stretche my silfe vnto that which is before me and preace vnto the marke apoynted/ to obtayne the rewarde of the hye callinge of God in Christ Jesu. Let vs ther-

fore as many as be perfect be thus wyse minded: and yf ye be wother wyse minded/ I praye God open even this vnto you. Neverthelesse in that where vnto we are come/ let vs procede by one rule/ that we maye be off one acorde.

Brethren counterfayte me/ and loke on them which walke even so/ as ye have vs for an ensample. For many walke (off whom I have tolde you often/ and nowe tell you wepyng) that they are the enemyes off the crosse off Christ/ whose ende is dampnacion/ whose God is their bely and glory to their shame/ which are worldely mynded. But oure conversacion is in heven/ from whence we loke for the saveour Jesus Christ/ which shall chaunge into another fassion oure vile bodies/ that they maye be fashioned lyke unto his glorious body/ acordynge to the workynge wherby he is able to subdue all thynges vnto hym silfe.

The iiij. Chapter.

HERFORE brethren dearly beloved and longed for/ my ioye and croune/ so continue beloved in the lorde. I praye Evodias/ and beseche Sintiches that they be of one acorde in the lorde. Yee and I beseche the faythfull yockfelowe/ helpe the wemen which labored with me in the gospell/ and with Clement also/ and with wother my labour felowes/ whose names are in the booke off lyfe. Reioyce in the lorde alwaye/ and agayne I saye reioyce. Lette youre softenes be knownen vnto all men. The lorde is even at honde. Be nott carfull: butt in all thynges shewe your peticion vnto god in prayer and suplecacion with gevyng of thanks. and the peace off god which passeth all vnderstandynge kepe youre hertes/ and myndes in Christ Jesu.

Furthermore brethren/ whatsoever thynges are true/ whatsoever thynges are honest/ whatsoever thynges are iust/ whatsoever thynges are pure/ whatsoever thynges pertayne to love/ whatsoever thynges are off honest reporte/ yff there be eny verteous thyng/ yf there be eny laudable thyng/ those same have ye in youre mynde/ which ye have both learned and receaved/ herde and also sene in me: those thynges do/ and the god of peace shalbe with you. I reioysed in the lorde greatly/ that nowe at the last ye are revived/ and are waxed myndfull of me agayne in that wherin ye were also myndfull/ but ye lacked oportunitie. I speake not be cause of necessitie/ For I have learned in whatsoever estate I am/ therewith to be content. I can both cast doune my silfe/ I can also excede.

Every where / and in all thynges I am instructed / both to be full / and to be hongry : to have plenty / and to suffre nede. I can do all thynges thorow the helpe off Christ / which strengtheth me. Nott wistondynge ye have wele done / that ye bare parte with me in my tribulacion.

Ye of Phillippos knowe that in the begynnynge of the gospell / when I departed from Macedonia / no congregacion bare parte with me as concernynge gevyng and receavyng but ye only. For when I was in Tessalomeia / ye sent once / and afterwarde agayne / vnto my nedes : nott that I desyre gyftes : butt I desyre abundant frute on youre parte. I receaved all / and have plentie. I was even filled after that I had receaved of Epaphroditus / that which cam from you / an odour that smelleth swete / a sacrifice accepted and plesaunt to God. My god fulfill all youre nedes thorowe his glorious ryches in Jesu Christ.

Vnto God and oure father be prayse for ever more Amen.

Salute all the sanctes in Christ Jesu. The brethren
 which are with me grete you. All the sanctes
 salute you. and most of all they which are of
 the Emperours housholde. The grace
 off oure lorde Jesu Christ be with
 you all Amen.

Sent from Rome by Epaphroditus.

The
Pistle off Paul vnto the Colossyans.

The fyrst Chapter.



PAUL an Apostle off Jesu Christ by the will of god / and brother Timotheus.

To the sayntes which are at Colossa: and brethren that beleve in Christ.

Grace be with you and peace from god oure father / and from the lorde Jesus Christ.

We geve thanks to god the father of oure lorde Jesus Christ alwayes for you in oure prayers / sence we herde of youre fayth which ye have in Christ Jesu: and of the love which ye beare to all sayntes for the hopes sake which is layde vppe in store for you in heven / of which hope ye have herde by the true worde off the gospell / which is come vnto you / even as it is in to all the worlde / and is frutfull as it is amonge you / from the fyrst daye in the which ye herde of it / and had experience of the grace of god in the trueth / as ye learned of Epaphra / oure deare felowe servaunt / which is for you a faythfull minister in Christ / which also declared vnto vs youre love / which ye have in the sprete.

For this cause we also / sence the daye we herde of hit have not ceasyd prayenge for you / and desyringe that ye myght be fulfilled with the knowledge of his will / in all wisdom and spretuall vnderstandynge / that ye myght walke worthy of the lorde in all thynges thatt please / beynge frutfull in all good workes and encreasyng in the knowledge of God strenghted with all myght / throwe hys glorious power / vnto all pacience / and longe sufferynge / with ioyfulness / gevyng thanks vnto the father which hath made vs mete to be part takers of the enheritaunce of sayntes in the light.

which hath delivered vs from the power of dercknes / and hath

translated vs in to the kyngdom of his dere sonne/ in whom we have redempcion thorowe his bloud/ that is to saye forgevenes of sinnes/ which is the ymage of the invisible god/ fyrst begotten before all creatures: for by him were all thynges created/ thynges that are in heven/ and thynges that are in erth: thynges visible/ and thynges invisible: whether they be maieste or lordshippe/ other rule or power. All thinges are creatyd by hym/ and in hym/ and he is before all thynges/ and in hym all thynges have there beyng.

And he is the heed of the body/ that is to wit of the congregacion/ he is the begynnyng and fyrst begotten of the deed/ that in all thynges he might have the preeminence. For it pleased the father that in hym shulde all fulnes dwell/ and by hym to reconcile all thyng vnto hym silfe/ and to set at peace by him throw the bloud of his crosse both thynges in heven and thynges in erth.

And you (which were in tymes past straungers/ and enymes/ be cause youre myndes were set in evyll workes) hath he nowe reconciled in the body of his flesshe thorowe deeth/ to make you holy/ and soche as no man coulede complayne on/ and with out faut in his awne sight/ yf ye continue grounded and stablysshed in the fayth/ and be not moved awaye from the hope of the gospell/ wherof ye have herde/ howe that it is preached amonge all creatures/ which are vnder heven/ wher of I Paul am made a minister.

Nowe ioye I in my passions which I suffre for you/ and fulfill that which is behynde off the affliccions off Christ in my flesshe for his boddies sake/ which is the congregacion/ wher of am I made a minister acordynge to the ordinaunce of god/ which ordinaunce was geven me vnto you warde/ to fulfill the worde of god/ that mistery hid sence the worlde began/ and sence the begynnyng of generacions: But nowe is opened to his saynctes/ to whom god wolde make knowen the glorious riches of his mistery amonge the gentyls/ which riches is Christ in you/ the hope of glory/ whom we preach warnyng all men/ and teachyng all men in all wisdom/ to make all men parfait in Christ Jesu: Wherin I also labour and stryve/ even as farforth as hys workyng worketh in me myghtely.

The seconde Chapter.

I WOLDE ye knewe what fyghtinge I have for youre sakes and for them of Ladicia/ and for as many as have not sene

my parson in the flesshe/ that their hertes myght be comforted and knet togedder in love/ and in all ryches of full vnderstandynge/ forto knowe the mistery off God the father and of Christ in whom are hid all the treasures of wisdom and knowledge. This I saye lest eny man shulde begylde you with entysynge wordes. For though I be absent in the flesshe/ yet am I present with you in the sprete ioyinge and beholding the order that ye kepe/ and youre stedfast fayth in Christ. As ye have therfore receaved Christ Jesu the lorde/ even so walke roted and bylt in hym/ and stedfaste in the fayth/ as ye have learned : and therein be plenteous in gevyng thanks.

Beware lest eny man come and spoyle you thorowe philosophy and disceatfull vanitie/ thorowe the tradicions of men/ and ordinations after the worlde/ and not after Christ. For in him dwelleth all the fulnes of the godheed boddily/ and ye are full in him/ which is the heed of all rule and power/ in whom also ye are circumcised with circumcision made with out hondes/ by puttyng of the sinfull boddie of the flesshe/ thorowe the circumcision that is in Christ/ In that ye are buryed with him thorowe baptim/ in whom ye are also rysen agayne thorowe faith/ that is wrought by the operacion of god which raysed hym from deeth.

And hath with hym quyckened you also which were deed in synne and in the vncircumcision of youre flesshe/ and hath forgiven vs oure trespases/ and hath put out the obligacion that was agaynst vs/ made in the lawe written/ and thatt hath he taken out of the waye/ and hath fastened it on his crosse/ and hath spoyled rule and power/ and hath made a shewe of them openly/ and hath triumphed over them in his awne persone.

Let noman therfore trouble youre consciences aboute meate and dryncke. or for a pece of an holydaye/ as the holydaye of the newe mone or of the saboth daye/ which are nothinge but shaddowes of thynges to come : but the body is in Christ. Lett noo man make you shute at a wronge marke/ which after his awne ymaginacion walketh in the humblenes of angels/ thinges which he never sawe : causlesse puft vppe with his fleshly mynde/ and holdeth not the heed/ wher of all the body by ioyntes and couples receaveth norisshment/ and is knet togedder/ and encreaseth with the in creasyng that commeth of god.

Wherefore if ye be deed with Christ from doctrine of the worlde : Why as though ye yet lived in the worlde/ are ye ledde with tradicions of them that saye? Touche not/ Tast not/ Handle not : which all perysshe with the vsynge of them/ and are after the

commaundmentes/ and doctryns of men : which thynges have the similitude of wisdom in chosen holynes/ and humblenes/ and in thatt they spare not the body/ and do the flesshe no worshyppe vnto his nede.

The iij. Chapter.

IF ye be then rysen agayne with Christ seke those thynges which are above/ where Christ sitteth on the right honde of god. Set youre affection on thynges that are above/ and not on thynges which are on the erth. For ye are deed/ and youre lyfe is hid with Christ in god. When Christ which is oure lyfe shall shewe hym silfe/ then shall ye also apere with hym in glory.

Mortifie therfore youre members which are on the erth/ fornicacion/ vncleannes/ vnnaturall lust/ evyll concupiscence/ and covetousnes which is worshippinge off ydols : for which thynges sakes the wrath of god falleth on the chyl dren off vnbeleve. In which thynges ye walked once/ when ye lived in them.

But nowe put ye also away from you all thynges/ wrath/ fearsnes/ maliciousnes/ cursed speakyng/ filthy speakyng out of youre mouthes. Lye not one to another/ seynge that ye have put off the olde man with his workes/ and have putt on the nue/ which is renued in knowledge of god/ after the ymage of hym that made hym/ where is nether greke ner iewe/ circumcision nor vncircumcision/ Barbarous or Sithian/ bonde or fre : Butt Christe is all inall thynges.

Nowe therfore as elect of god/ holy and beloved/ put on tender mercie/ kyndnes/ humblenes of mynde/ meknes/ longe sufferynge/ forbearynge one another/ and forgevyng one another (if eny man have a quarrell to a nother) even as Christ forgave you/ even so do ye. Above all these thynges put on love/ which is the bonde off perfectnes/ and the peace of god rule in youre hertes/ to the which peace ye are called in one body : and se thaye be thankfull.

Let the worde of god dwell in you plenteously in all wysdom. Teache and exhorte youre awne selves/ in psalmes/ and hymnes/ and spretuall songes which have favour with them/ syngyng in youre hertes to the lorde. And all thynges (whatsoever ye do in worde or dede) do in the name of the lorde Jesu/ gevinge thanks to god the father by him.

Wyves submit youre selves vnto youre awne husbandes/ as it is comly in the lorde. Husbandes love youre wyves and be nott bitter vnto them. Children obey youre fathers and mothers/ in

all thynges/ for that is wele pleasynge vnto the lorde. Fathers rate not youre children/ lest they be of a desperate mynde. Seruauntes be obedient vnto youre bodyly masters in all thynges: not with eye service as men pleasers/ but in synglenes of herte fearynge god. And whatsoever ye do/ do it hertely as though ye did it to the lorde/ and not vnto men/ remembrynge that of the lorde ye shall receave the rewarde of inheritaunce/ for ye serve the lorde Christ. But he that doth wronge/ shall receave for the wronge that he hath done: for there is no respect of persons. Ye masters do vnto youre seruauntes that which is iust and eqall/ remembrynge that ye have also a master in heven.

The iiij. Chapter.

CONTINUE in prayer and watch in the same with thanks gevyng/ praynge also for vs that god open vnto vs the dore of vtterance/ that we maye speake the mistery of Christ (wherfore I am in bondes) that I maye vtter it/ as it becommeth me to speake. Walke wisely to them that are with out/ and redeme the tyme. Let youre speache alwaye have faveoure with it and be salted/ that ye maye knowe howe to answer every man.

The deare brother Tichicos shall tell you off all my busynes/ which is a faythfull minister/ and felowe seruaunt in the lorde/ whom I have sent vnto you for the same purpose/ that he myght knowe howe ye do/ and myght comfort youre hertes/ with one Onesimus a faythfull/ and a beloved brother/ which is one of you. They shall shewe you of all thynges which are adoyng here.

Aristarchus my preson felowe saluteth you/ and Marcus Barnabassis sisters sonne: as touchynge whom/ ye receaved commaundementes. Yff he come vnto you receave hym: and Jesus which is called Justus/ which are of the circumcision. These only are my workfelowes vnto the kyngdom of god which were vnto my consolacion. Epaphras the seruaunt of Christ/ which is one of you/ saluteth you/ and all wayes laboreth fervently for you in prayers that ye maye stonde perfet/ and full in all that is the will off God. I beare hym recorde that he hath a fervent mynde towarde you/ and towarde them of Laodicia and them off Hierapolis. Deare Lucas the phisicion greteth you/ and Demas. Salute the brethren which are of Laodicia/ and salute Nymphas/ and the congregacion which is

in his housse. And when the pistle is reed of you / make that
it be reed in the congregacion of the Laodicians also : and that
ye lyke wyse rede the pistle of Laodicia.

And saye to Archippus : Take hede to thyne office that thou
hast receaved in the lorde / that thou fullfill it. The
salutacion by the honde of me Paul. Re-
member my bondes Grace be
with you / Amen.

Sent from Rome by Tichicus
and Onesimus.

The
Fyrst Pistle off Paul to the
Tessalonians.

The fyrst Chapter.



PAUL, Silvanus/ and Timotheus.
Vnto the congregacion of the Tessalonians/
in God the father/ and in the lorde Jesus Christ.
Grace be with you/ and peace from god oure
father/ and from the lorde Jesus Christ.

We geve god thanks all waye for you all/
makyngue mencion of you in oure prayers with
outt ceasyngue/ and call to remembraunce youre worke in the
faythe/ and labour in love and perseveraunce in the hope of
oure lorde Jesus Christ/ in the sight of God oure father: be
cause we knowe brethren beloved of god/ howe that ye are
electe For oure gospell cam not vnto you in worde only/ but
also in power/ and also in the holy gost and in moche certaynte/
as ye knowe howe that we behaved oure selves amonge you/ for
yours sakes.

And ye counterfaited vs/ and the lorde: and receaved the
worde in moche affliction/ with ioye of the holy gost: so
that ye were an ensample to all that beleve in Macedonia/
and Achaia. For from you sounded out the worde off the
lorde/ nott in Macedonia and Achaia only: but youre fayth also
which ye have vnto god/ spred her silfe abroad in all quartars/
so gratly that it nedeth not vs to speake eny thyng at all: for
they them selves shewe of you what maner of entrynge in we
had vnto you/ and howe ye tourned to god from ymages forto
serve the livynge and true god/ and for to loke for his sonne
from heven/ whom he raysed from deeth: I mean Jesus which
delivereth vs from wrath to come.

The seconde Chapter.

FOR ye youre selves brethren knowe of oure entraunce in
vnto you/ howe that it was not in vayne: but even after

The First Epistle of Paul to the Thessalonians. Ch. ij.

that we had suffered before and where shamefully entreated at Phillippos (as ye wele knowe) then were we bolde in oure God to speake vnto you the gospell off God / with moche stryvynge. Oure exhortacion was not to brynge you to errour / nor yet to vncleennes / nether was it with gyle : but as we were alowed of God / that the gospell shulde be commytted vnto vs : even so we speake / not as though we entended to please men / butt God / which trieth oure hertes.

Nether was oure conversacion at any tyme with flatterynge wordes (as ye wele knowe) nether in cloked coveteousnes / God is recorde : nether sought we prayse of men / nether of you / nor yet of eny wother / when we myght have bene chargeable / as the apostles of Christ : but we were tender amonge you / even as a norssse cheressheth her children / so was oure affeccion towarde you oure goode will was to have dealte vnto you / not the gospell off God only : but also oure owne soules / be cause ye were deare vnto vs.

Ye remember brethren our laboure and travayle. For we labored daye and nyght / be cause we wolde not be grevous vnto eny off you / and preached you the gospell of God. Ye are witnesses / and so is god / howe holyly and iustly (that noman coulde blame vs) we behaved oure selves amonge you that beleve / as ye knowe howe that we exhorted and comforted / and besought every one off you / as a father his children / that ye wolde walke worthy of the lorde / which hath called you vnto his kyngdom and glory.

For this cause thanke we god without ceasyng / be cause that when ye receaved of vs the worde / wherwith God was preeched / ye receaved it not as the worde of man : but even as it was in dede / the worde of God / which worketh in you that beleve. For ye brethren did counterfaite the congregacions of god which in iewry are in Christ Jesu : for ye have suffered lyke thynge of youre kynsmen / as we oure selves have suffered of the Jewes / which as they kylled the lorde Jesus and their one prophetes / even so have they persecuted vs / and God they please not / and are contrary to all men : and forbid vs to preache vnto the gentyls / that they myght be saved / to fulfill heir synnes : For the wrath off God is come on them / even to the vtmost.

For as moch brethren as we are kept from you for a season / as concernynge the bodyly presence but not in the herte / we enforced the more to se you personally with great desire / and herfore we wolde have come vnto you / I Paul once and agayne :

but Satan withstode vs. For what is oure hope or ioye / or croune off reioysynge? are not ye in the presence off oure lorde Jesus Christ at his commynge? yes ye are oure glory and ioye.

The iij. Chapter.

WHEREFORE sence we coulede no lenger forbear / hit pleased vs to remayne at Athens alone / and sent Timotheus oure brother and minister of god / and oure laboure felowe in the gospel of Christ / to stablysshe you / and to comforte you oure youre fayth / that no man shulde be moved in these afflictions. For ye youre selves knowe that we are even apoynted there vnto. For verely when I was with you / I tolde you before that we shulde suffre tribulacion even as it cam to passe / and as ye knowe. For this cause / when I coulede no lenger forbear / I sent that I myght have knowledge of youre fath / lest haply the tempter had tempted you / and that oure labour had bene bestowed in vayne.

Nowe latly when Timotheus cam from you vnto vs and declared to vs youre fayth / and youre love / and howe that ye have good remembraunce of vs all wayes / desyringe to se vs / as we desyre to se you. Therefore brethren had I consolacion in you / in all oure adversite / and necessite through youre fayth. For nowe are we alive if ye stonde stedfast in the lorde. For what thanks can we recompence to god agayne for you / over all the ioye that we ioye for youre sakes before oure god / whyle we nyght and daye praye excedyngly / that we myght se you presently / and myght fulfill that which is lackynge in youre fayth.

God hym sille oure father / and oure lorde Jesus Christ gyde oure iorney vnto you: and the lorde increace you / and make you flowe over in love one towarde another / and towarde all men / even as we do towarde you / to stablysshe youre hertes that they myght be with out ought to be complayned on / in holynes before God oure father / at the commynge of oure lorde Jesu Christ / with all is saynctes.

The iiij. Chapter.

FURTHERMORE we besече you brethren / and exhorte you in the lorde Jesus / that ye increace more and more / even as ye have receaved of vs / howe ye ought to walke and to please God. Ye remember what commaundementes we gave you in the name of the lorde Jesu. For this is the will of god / which is youre sanctifynge / that ye shulde abstayne from fornicacion /

that every one of you shulde knowe howe to kepe his vessel in sanctifyinge and honoure / and not in the lust of concupiscence / as do the hethen / which knowe not god / that no man goo beyonde / and defraude his brother in bargaynyng / be cause the lorde is a venger of all suche thynges : as we tolde you before tyme / and testified vnto you. For god hath not called vs vnto vncleannes : but vnto sanctifyinge. He therfore that despiseth / despiseth not man / but God / which hath sent his holy sprete amonge you.

But as touchyng brotherly love / ye nede not that I wryte vnto you. For ye are taught of god to love on another. Ye and that thyng verely ye do vnto all brethren / which are thorowe oute all Macedonia. We beseeche you brethren thatt ye encrease / more and more / and that ye study to be quyete / and to medle with youre owne busynes / and to worke with youre owne hondes / as we commaunded you : that ye maye behave youre selves honestly toward them that are with out and that nothyng be lackyng vnto you.

I wolde not brethren have you ignoraunt as concernyng them which are fallen aslepe / that ye sorowe not as wother do which have no hope For yf we beleve that Jesus died / and rose agayne : even so them also which slepe by Jesus / will god bryng agayne with hym. And this saye we vnto you in the worde of the lorde / that we which live and are remaynyng in the comynge of the lorde / shall not come yerre they / which slepe For the lorde hym silfe shall descende from heven with a shute / and the voyce off the archangyll / and trompe of God. And the deed in Christe shall aryse fyrst : then shall we which live and remayne / be caught vppe with them also in the cloudes to mete the lorde in the ayer. And so shall we ever be with the lorde. Wherefore comfort youre selves one another with these wordes.

The v. Chapter.

OF the tymes and seasons brethren ye have no nede that I write vnto you : for ye youre selves knowe perfectly / that the daye of the lorde shall come even as a thefe in the nyght. When they shall saye peace and no daunger / then commeth on them soden destruccions / as the travalyng off a woman with childe / and they shall nott scape. But ye brethren are not in darcknes / that that daye shulde come on you as it were a thefe. Ye are all the children of light / and the chyl dren of the daye : we are nott off the nyght / nether off darcknes.

Jo. clxx. The fyrst Epistle off Paul to the Tesselonyans.

Therfore let vs not slepe as do wother: but let vs watch and be sober. For they that slepe/ slepe in the nyght: and they that be dronken/ are dronken in the nyght. But lett vs which are of the daye be sober/ armed with the brest plate of fayth and love/ and with hope of health/ as an helmet. For god hath not apoynted vs vnto wrath: but to obtayne health by the meanes off oure lorde Jesu Christ/ which died for vs: that whither we wake or slepe/ we shulde live togedder with him.

Wherefore comforte youre selves togedder/ and edyfie one another/ even as ye do.

We beseeche you brethren/ thatt ye knowe them which labour amonge you/ and have the oversight of you in the lorde/ and geve you exhortacion/ that ye have them the more in love/ For their workes sake/ and be at peace with them. We desyre you brethren warne them that are unruly/ comforte the feble mynded/ forbear the weake have continuall pacience toward all men. Se that none recompence evyll for evyll vnto eny man: but ever folowe that whiche is good/ both amonge youre selves/ and to all men. Reioyce ever. Praye continually. In all thynges geve thanks. For this is the will off God in Christ Jesu toward you.

Queneche not the sprete/ despise nott prophesyinge. examen all thynges. Kepe that which is good. abstayne from all suspicious thyng. The very god of peace sanctifie you thorow out. And I praye God that youre whole sprete/ soule/ and body/ be kept faultlesse vnto the commynge of oure lorde Jesus Christ. faythfull is he/ which called you: which will also do it. Brethren/ praye for vs. Grete all the brethren with an holy kysse.

I charge you in the lorde/ that this pistle be redde vnto all the wholly brethren. The grace off the lorde
Jesus Christ be with you Amen.

The fyrst pistle vnto the Tesselonyans
written from Athens.

The
Seconde Pistle off Paul to the
Tessalonians.

The fyrst Chapter.



PAUL / Silvanus / and Timotheus.

Vnto the congregacion off the Tessalonians /
which are in god oure father / and in the lorde
Jesus Christ.

Grace be with you and peace from God oure
father / and from the lorde Jesus Christ.

We are bounde to thanke god all wayes for you brethren /
as itt is mete / be cause that youre fayth groweth excedyngly /
and every one of you swymmeth in love towarde another
betwene youre selves / so thatt we reioyce off you in the congre-
gacions off god / over youre pacience and faith in all youre per-
secucions / and tribalacions that ye suffre : which is a token of
the rightewes iudgement of god / that ye are counted worthy of
the kyngdom of god / for which ye also suffre. Hit is verely a
rightewes thyng with god / to recompence tribulacion to them
that trouble you : and to you which are troubled rest with vs /
when the lorde Jesus shall shewe hym sylfe from heven / wyth his
myghty angels / in flammyng fyre / rendrynge vengeaunce vnto
them that knowe not god / and to them that obeye nott vnto the
gospell off oure lorde Jesus Christ / which shalbe punnysshed
with everlastyng damnacion / from the presence of the lorde /
and from the glory of his power / when he shall come to be glory-
fied in his saynetes / and to be made marvelous in all them that
beleve : be cause oure testimonye that we had vnto you / was
beleved even the same daye that we preched it. Wherfore we

praye all wayes for you that oure god make you worthy of the callinge/ and fulfill all delectacion off goodnes/ and the worke off fayth/ with power: that the name off oure lorde Jesus Christ maye be glorified in you/ and ye in hym/ thorowe the grace of oure God/ and of the lorde Jesus Christ.

The seconde Chapter.

WE beseeche you brethren by the commynge of oure lorde Jesu Christ/ and in that we shall assemble vnto hym/ that ye be nott sodenly moved from youre mynde/ and be not troubled/ nether by sprete/ nether by wordes/ nor yet by letter/ which shulde seme to come from vs/ as though the daye of Christ were at honde. Let no man deceave you by eny meanes/ for the lorde commeth not/ excepte there come a departynge fyrst/ and that that synfull man be opened/ the sonne of perdition which is an adversarie/ and is exalted above all that is called god/ or that is worshipped: so that he shall sitt in temple of god/ and shewe hym silfe as god.

Remember ye not/ that when I was yet with you/ I tolde you these thynges? and now ye knowe what with holdeth: even thatt he myght be vttered at his tyme. For alredy the mistery off iniquytie worketh. Only he that holdeth/ let him nowe holde/ vntill hit be taken out of the waye/ and then shall that wicked be vttered/ whom the lorde shall consume with the sprete off hys mouth/ and shall destroye with the aparence of his commynge/ even hym whose commynge is by the workynge off Satan/ with all lyinge power/ signes/ and wonders: and in all deceavablenes off vnrightewesnes/ amonge them that perysshe: be cause they have nott receaved the love off the trueth/ thatt they myght have bene saved. And therfore god shall sende them stronge delusion/ that they shulde beleve lyes: thatt all they myght be damned which beleved not the trueth/ but had pleasure in vnrightewesnes.

We are bounde to geve thanks alwaye to god for you brethren beloved off the lorde/ for be cause that God hath from the begynnyng chosen you to health/ thorowe sanctifyng off the sprete/ and thorowe belevynge the trueth: where vnto he called you by oure gospell/ to obtayne the glory that commeth of oure lorde Jesu Christ.

Therefore brethren stonde fast and kepe the ordinacions/ which ye have learned: whether it were by oure preachynge/ or by oure pistle: Oure lorde Jesu Christ hym silfe/ and god oure

father / which hath loved vs / and geuen vs everlastynge consolacion / and goode hope thorowe grace / comforte youre hertes / and stablysshe you in all sayinge / and goode doynges.

The iiij. Chapter.

FVRTHERMORE brethren praye for vs / that the worde of god maye have fre passage / and be gloryfied / as it is with you : and thatt we maye be delivered from vnresonable and evyll men. For all men have not fayth : but the lorde is faythfull / which shall stablysshe you / and kepe you from evyll. We have confidence throw the lorde to you warde / that ye both do / and will do / that which we commaunde you. And the lorde gyde youre hertes vnto the love off God / and pacience of Christ.

We requyre you brethren in the name of oure lorde Jesu Christ / that ye withdrawe youre selves from every brother that walketh inordinatly / and not after the institution which ye received of vs. Ye youre selves knowe howe ye ought to counterfayte vs. For we behaved not oure selves inordinatly amonge you. Nether toke we breed of eny man for nought : but we wrought with laboure and travayle nyght and daye / be cause we wolde not be grevous to eny off you : nott butt that we had auctorite : butt to make oure selves an insample vnto you / to counterfayte vs. For when we were with you / this we warned you off / that yf there were eny which wolde nott worke / that the same shulde not eate.

We have herde saye no dout that there are some which walke amonge you inordinatly / and worke not at all / but are besybodies. Them that are soche / we commaunde and exhorte in the name off oure lorde Jesu Christe / that they worke with quyetnes / and eate their breed. Brethren be not weary in well doynges. Yff eny man obey nott oure sayinges / sende vs worde off hym by a letter : and have no companie with hym / that he maye be a shamed : And count hym not as an enemy : but warne hym as a brother.

The very lorde off peace / geve you peace all wayes / by all meanes. The lorde be with you all. The salutation off me Paul wyth myne awne honde. This is the token in all pistles. So I write. The grace of oure lorde Jesus be with you all Amen.

Sent from Athens.

The
First Pistle off Paul vnto Timotheus.

The fyrst Chapter.



PAUL an Apostle of Jesus Christ/ by the commaundement of god oure savioure/ and of the lorde Jesu Christ/ which ys oure hope.

Vnto Timothe hys naturall sonne in the fayth.

Grace mercy and peace from god oure father/ and from the lorde Jesu Christ.

As I besought the to abyde styll in Ephesus when I departed into macedonia/ even so do that thou warne some that they teache no nother wyse: nether geve hede to fables and genealogies/ which are endlesse/ and brede doutes/ more then godly edyfyinge which is by faith: for the ende of the commaundement is love that commeth off a pure herte and of a good conscience/ and of fayth vnfayned: from the which thynges/ some have erde/ and have turned vnto vayne iangelynge/ be cause they wolde be doctours in the scripture and yett vnderstonde nott what they speake/ nether wherof they afferme.

We knowe that the lawe is god/ yf a man vse it lawfully/ vnderstandinge this/ howe that the lawe is not geuen vnto a righteous man/ butt vnto the vnrighteous and disobedient/ to the vngodly and to synners/ to vnholly and vnclean/ to murderers of fathers and murderers of mothers/ to manquellars and whormongers: to them that defile them selues with mankynde: to menstealers: to lyars and to periured/ and so forth yf there be eny wother thyng that is contrary to holsome doctryne accordyng to the glorious gospel off the holy god/ which gospel is committed vnto me.

The fyrst Epistle off Paul to Timothyus. Ch. ij.

And I thanke hym that hath made me stronge in Christ Jesu oure lorde: for he counted me truc/ and put me in office/ when before I was a blasphemar/ and a persecuter/ and a tyraunt. Neverthesse I obtayned mercy because I did it ignorauntly/ in vnbelefe: but the grace of oure lorde was more aboundaunt/ with fayth and love/ which is in Christ Jesu.

This is a true saynge/ and by all meanes worthy to be receaved/ that Christ Jesus cam into the worlde to save synners/ of whom I am chefe: Notwithstondynge vnto me was mercy geven/ that Jesus Christ shulde fyrst shewe on me all longe pacience/ vnto the ensample off them which shall in tyme to come beleve on hym vnto eternall lyfe. So then vnto god/ kynge everlastynge/ immortall/ invisible/ and wyse only/ be honoure and prayse for ever and ever Amen.

This commaundement commit I vnto the sonne Timothyus/ accordynge to the propheties which in tyme past were prophesied off the/ that thou in them shuldest fyght a good fyght/ havynge fayth and good conscience/ which some have put awaye from them/ and as concernynge fayth have made shipwracke. of whose nombre is Himeneus/ and Alexander/ which I have delivered vnto Satan/ that they myght be taught not to blaspheme.

The ij. Chapter.

I EX HORTE therefore that above all thynges prayeers/ supplicacions/ petitions/ and gevyng of thanks/ behad for all men: for kynges/ and for all thatt are in preeminence/ thatt we maye live a quyet and a peasable life/ in all godlines and honestie. For that is good and accepted in the sight of god oure savioure/ which wolde have all men saved/ and to come vnto the knowledge of the trueth. For there is one god/ and one mediator bitwene god and man/ which is the man Christ Jesus/ which gave hym silfe a raunsom for all men/ that it shulde be preached at his tyme/ where vnto I am apoynted a preacher/ and an apostle (I tell te trueth in Christ and lye not) beyng the teacher of the gentyls in fayth and veritie.

I woll therefore that the men praye every where/ lyftyng vppe pure bondes without wrath/ or arguynge. Lykwyse also the women that they arraye them selves in manerly aparell with shamfastnes/ and honest behavcours/ not with broyded heare/ other golde/ or pearles/ or costly araye: butt with suche as

becommeth wemen that professe the worshippinge of God thorow good workes. Let the woman learne in silence with all subieccion. I suffre not a woman to teache/ nether to have auctorite over a man: butt forto be in silence. For Adam was fyrst formed/ and then Eve. Also Adam was not deceived/ butt the woman was deceived/ and was in trangression. Notwithstondynge they shalbe saved thorow bearynge off children/ yff they continue in the fayth and in love/ and in sanctifying.

The iij. Chapter.

THIS is a true sayinge: Yff a man covet the office of a bisshope/ he desyreth a good worke. Ye and a bisshope must be faultlesse/ the husband of one wyfe/ sober/ of honest behaveoure/ honestly aparelled/ harberous/ apt to teache/ not dronken/ no fyghter/ not geven to filthy lucre: but gentle/ abhorrynge fightynge/ abhorrynge coveteousnes/ and won that rueleth his owne housse honestly/ havynge children vnder obedience/ with all honeste. For yf a man cannot rule his owne housse/ howe shall he care for the congregacion of god. He maye not be a yonge man/ lest he swell and faule into the iudgement of the evyll speaker. He must also be wele reported off amonge them which are with outforth/ lest he fall into rebuke/ and into the snare off the evyll speaker.

Lykwyse must the deacons be honest/ not double tonged/ nott geven unto moche drynkyng/ nether vnto filthy lucre: butt havynge the mistery of the fayth in pure conscience. And let them fyrst be proved/ and then lett them minister/ yf they be founde faultlesse.

Even so must their wyves be honest/ not evyll speakars: butt sober/ and faythfull in all thynges. Let the deacons be the husbandes of one wyfe and suche as rule their children wele/ and their owne houtholdes. For they that minister well/ get them selves good degre/ and greate libertie in the fayth/ which is in Christ Jesu.

These thynges write I vnto the/ trustynge to come shortly vnto the. And yff I come not/ that thou mayst yet have knowledge howe thou oughtest to behave thy silfe in the housse off God/ which is the congregacion off the livynge God/ the pillar and grounde of trueth. And with out nay'e gret is that mistery of godlines. God was shewed in the flesshe/ was iustified in the

sprete/ was sene off angels/ was preached vnto the gentyls/ was beleved on in erth and receaved vppe in glory.

The 16. Chapter.

THE sprete speaketh evydently that in the latter tymes some shall departe from the fayth/ and shall geve hede vnto spretes of erreure/ and dyvlysshe doctryne off them which speake falce thorow ypocrisy/ and have their consciences marked with an hott yeron/ forbyddyng to mary/ and commaundyng to abstayne from meates/ which god hath created to be receaved with gevyng thanks/ off them which beleve/ and have knowen the trueth/ for all the creatures of God are good: and nothyng to be refused/ yff it be receaved with thanks gevyng: For it is sanctified by the worde of god/ and prayer. Yff thou shalt put the brethren in remembraunce of these thynges/ thou shalt be a good minister of Jesu Christ which hast bene norissed vppe in the wordes of fayth/ and good doctryne/ which doctryne thou hast continually followed. But cast awaye vngostly and olde wyves fables.

Exercyse thy silfe vnto godlines. For bodely exercyse profiteth lytell: Butt godlines is good vnto all thynges/ as a thyng which hath promyses of the lyfe that is nowe/ and off the lyfe to come. This is a sure saynge/ and of all parties worthy to be receaved. For therfore we laboure and suffre rebuke/ be cause we beleve in the livyng god/ which is the savioure off all men/ butt specially of those that beleve. Suche thynges commaunde and teache. Let no man despyse thy youth: but be vnto them that beleve an insample/ in worde/ in conversation/ in love/ in sprete/ in fayth and in purenes.

Till I come geve attendaunce to redyng/ to exhortacion/ and to doctryne. Despyse not the gyfte that is in the/ which was geven the thorow prophesy/ and with leyinge on of the bondes of a senour. These thynges exercyse/ and geve thy silfe vnto them/ that all men maye se howe thou proffetes. Take hede vnto thy silfe and vnto learnyng/ and continue therin. For if thou shalt so do thou shalt save thy silfe/ and them that heare the.

The 6. Chapter.

REBUKE not a senour: but exhorte hym as a father/ and the yonger men as brethren/ the elder women as mothers/ the yonger as sisters/ with all purenes. Honoure widdowes

which are true wyddowes. Yf eny wyddowe have children or neveus/ let them learne fyrst to ruele their owne houses godly/ and to recompence their elders. For that is good and exceptable before God. She that is a very wyddowe/ and frendlesse/ putteth her trust in god/ and continueth in supplicacion and prayer nyght and daye: but she that liveth in pleasure/ is deed even yet alive. And suche thynges commaunde/ that they maye be without fault. Yf there be eny that provideth not for his owne/ and namly for them of his housholde the same denyeth the fayth/ and is worsse then an infyde.

Let no wyddowe be chosen vnder threscore yere olde/ and soche a wone as was the wyfe off one man/ and well reported off in good workes: yf she have noressed children/ yf she have bene liberall to straungers/ yf she have wessed the sayntes fete/ yf she have ministred vnto them which were in adversitie/ yf she were continually geven vnto all maner good workes. The yonger widdowes refuse. For when they have begonne to wexe wantan/ to the dishonoure of Christ/ then will they mary/ havynge damnacion/ be cause they have despised their fyrst fayth. And also they learne to goo from housse to housse ydle/ ye not ydle only/ but also tryflynge and busy bodies/ speakynge thynges which are not comly.

I will therfore that the yonger women mary and beare children/ and gyde the housse/ and geve none occasion to the adversary to speake evyll. For many of them are all redy turned bake/ and are gone after Satan. And yf eny man or woman that beleveth have widdowes/ lett them minister vnto them/ and let not the congregacion be charged: that hytt maye have sufficient for them that are widdowes in dede.

The seniours that rule wele are worthy of double honoure/ most specially they which labour in the worde and in teachynge. For the scripture sayth: Thou shalt not musell the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. Agaynst a seniore receave none accusacion: but vnder two or thre witnesses. Them that synne rebuke openly that wother maye feare.

I testifie before god/ and the lorde Jesus Christ/ and the elect angels/ that thou observe these thynges with out hasty iudgement/ and do nothinge parcially. Laye hondes sodenly on no man nether be part taker of wother menes synnes. Kepe thy silfe pure. Drynke no lenger water/ but vse a lytell wyne/ for thy stommakes sake/ and thyne often diseases.

Some miennes synnes are open before honde and goo before

vnto iudgement: some mennes synnes folowe after. Lykwyse also good workes are manyfest before honde/ and they that are other wyse/ cannot be hid.

The vij. Chapter.

LET as many servauntes as are vnder the yoke counte their masters worthy of all honour/ that the name of god/ and his doctrine be not evyll spoken off. Se that they which have belevynge masters despyse them nott be cause they are brethren: but so moche the rather do service/ for as moche as they are belevynge and beloved and part takers of the benefite.

These thynges teache and exhorte. Yf eny man teache other wyse/ and is not content with the wholsome wordes of the lorde Jesu Christ/ and with the doctrine off godlines/ he is puste vpp and knoweth nothyng: but wasteth his braynes aboute questions/ and stryfe off wordes/ wher off sprynge envie/ stryfe/ realinges/ evyll surmysinges superfluous disputynges in scolus of men with corrupte myndes/ and destitute of the trueth/ which thynke that lucre is godlines. From soche seporate thy silfe. Godlines is great ryches/ yf a man be content with that he hath. For we brought nothyng into the worlde/ and it is a playne case that we can cary nothyng out.

When we have fode and rayment/ let vs theirwith be content. They that wilbe ryche/ faule into temptacion/ and snares/ and into many folysshe and noysome lustes/ which droune men in perdicion/ and destruccion. For coveteousnes is the rote of all evyll/ which whill some lusted after/ they erde from the feyth/ and tanglyd them selves with many sorowes. But thou which arte the man of god/ flye soche thynges. Folowe rightewesnes/ godlines/ love/ pacience/ meknes. Fyght a good fyght of fayth. Laye honde on eternall lyfe/ where vnto thou arte called/ and hast professed a good profession before many witnesses.

I geve the charge in the sight off God/ which quickneth all thynges/ and before Jesus Christ/ whych vnder Poncius Pilate witnessed a good witnessynge/ that thou kepe the commaundement with out spott/ so that noman fynde fante wyth the/ vntyll the aperynge of oure lorde Jesus Christ/ which aperynge (when the tyme ys come) he shall shewe that is blessed and myghty only/ kyng of kynges/ and lorde of lordes/ which only bath immortalitie/ and dwelleth in light thatt no man can attayne/ whom never man sawe/ nether can se: vnto whom be honoure and rule everlastynge Amen.

Ho. clxxv. The First Epistle off Paul vnto Timotheus.

Charge them that are ryche in this worlde/ that they be not
excedynge wyse/ and that they trust not in the vncertayne
ryches/ but in the lvyngge god/ which geueth vs abundantly
all thynges to enioye them/ and that they do good and be ryche
in good workes/ and redy to geue/ and to distribute/ layinge
vppe in store for them selues/ a good foundation agaynst the
tyme to come/ that they maye obtayne eternall lyfe.

O Timothe save that which is geuen the to kepe/ and
avoyde vngostly vanities of voyces/ and oppositions
of science falsly so called/ which science/
whyll some professed/ they have
erred as concernynge the
fayth. Grace be with
the Amen.

Sent from Laodicia/ which is the
chefest cite of Phrigia
Pacaciana.

The

Seconde Pistle off Paul vnto Timothe.

The fyrst Chapter.



PAUL an Apostle of Jesu Christ / by the will of god / to preache the promes of lyfe / which lyfe is in Christ Jesu.

To Timothe his beloved sonne Grace / mercy / and peace / from god the father / and from Jesus Christ oure lorde.

I thanke god / whom I serve from myn elders with pure conscience / that with out ceasyng I make mencion of the in my prayers nyght and daye / desyryng to se the / myndfull off thy teares : so that I am filled with ioye / when I call to remembraunce the vnfayned fayth that is in the / which dwelt fyrst in thy graunmoder Lois / and in thy mother Evnica : and am assuered that itt dwelleth in the also.

Wherefore I warne the that thou stere vppe the gyfte of god which is in the / by the puttyng on of my hondes. For god hath not geuen to vs the sprete of feare : but of power / and of love / and of honest behaveour. Be not a shamed to testyfy of oure lorde / nether be ashamed of me / which am bounde for his sake : but suffre aduersitie with the gospell also thorowe the power of god / which saved vs / and called vs with an holy call-ynge / not after oure dedes / but for his purpose and grace / which grace was geuen vs thorowe Christ Jesu before the worlde was / but is now declared openly by the apeareng off oure savioure Jesus Christ / which hath put away deeth / and hath brought lyfe and immortalite vnto light thorowe the gospell / where vnto I am apoynted a preacher / and an Apostle / and a teacher off the gentyls : for the which cause I also suffre this. neverthesse I

am not a shamed. For I knowe whom I have beleved / and am sure that he is able to kepe that which I have committed to his kepyng agaynst that daye.

Se thou have the ensample of the holosome wordes which thou herdest of me / in fayth and love which is in Jesu Christ. That good thyng whiche was committed to thy kepyng / kepe in the holy gost which dwelleth in vs. This thou knowest howe that all they which are in Asia be turned from me. of which sorte are Phigellos and Hermogenes. the lorde gave mercie vnto the housse off Onesiphoros / for he ofte refresshed me / and was not a shamed off my chayne: but when he was at Rome he sought me out very diligently / and founde me. The lorde graunt vnto him that he maye fynde mercie with the lorde at that daye. And in howe many thynges he ministred vnto me at Ephesus thou knowest very wele.

The seconde Chapter.

THOU therefore my sonne be stronge in the grace that is in Christ Jesu. And what thynges thou hast herde off me / many bearyng witnes / the same delivre to faythfull men / which are apte to teache wother. Thou therefore suffre affliction a sa good soudier off Jesu Christ. No man that warreth / entanglyth hym silfe wyth worldely busynes / and thatt be cause he wolde please hym that hath chosen him to be a soudier. And though a man strive for a mastery / yett ys he not crowned / except he strive lauffully. The husband man that laboreth must fyrst receave off the frutes. Consyder what I saye. The lorde geve the vnderstandyng in all thynges.

Remember that Jesus Christ beyng off the sede of David / rose agayne from deth accordyng to my gospell / where in I suffre truble as an evill doar / even vnto bondes. but the worde of god was not bounde. Herfore I suffre all thynges / for the electes sakes / thatt they might also obtayne that helth which is in Christ Jesu / with eternall glory.

It is a true sayinge / if we be deed with him / we also shall live with hym. Yf we be pacient / we shall also raigne with him. If we denye him / he also shall denye vs. Yf we beleve not / yet abideth he faithfull. He cannot denye hym silfe. Of these thynges put them in remembraunce. and testifie before the lorde / that they stryve not about wordes / which is to no proffet / but to pervert the heares.

Studdy to shewe thy silfe laudable vnto god / a workman that

nedeth not to be a shamed / diu dyng the worde of trueth iustly. Vngostly and vayne voyces passe over. For they shall enereace vnto gretter vngodlynnes / and their wordes shall fret even as doeth a cancre. of whose nombre ys hymeneos / and Philetos / which as concernynge the trueth have erred / sayinge that the resurreccion is past all redy / and do destroye the fayth of diuers persones.

But the sure grounde of god remayneth / and hath this seale: the lorde knoweth them that are his / and lett every man that calleth on the name of Christ / departe from iniquitie. Notwithstandinge in a grete house are not only vesselles off golde and of silver: but also of wood and of erthe: Some for honoure / and some vnto dishonoure. Yf a man poudge hym silfe from suche felowes / he shalbe a vessell sanctified vnto honoure mete for the lorde / and prepayred vnto all good workes.

Lustes of youth avoyde / and folowe rightewesnes / fayth / love / and peace / with them that call on the lorde with pure herte. Folisshe and vnlearned questions put from the / remembrynge that they do but make stryfe. But the servaunt of the lorde must not stryve: but must be peasable vnto all men / and redy to teache / and won that can suffre the evyll in meknes / and can informe them that resist / yf that god att eny tyme will geve them repentaunce for to knowe the trueth: thatt they maye wake out of slepe agayne / out off the snare off the devyll / which are now taken off hym at his will.

The iij. Chapter.

THIS vnderstond / that in the last dayes shall come parelous tymes: For the men shalbe lovers of their awne selves / Coveteous / Bosters / Proude / Cursed speakers / disobedient to father and mother / vnthankfull / vnholly / churlisshe / stubborn / falce accusars / ryatours / fearce / despysers of them which are good / traytours / heddy / hye mynded / gredy apou voluptuousnes more then the lovers of god / havynge a similitude off godly lyvynge / but have denyed the power there of. Soche abhorre. For of this sorte are they which entre into houses / and brynge into bondage wymmen laden with synne / which women are ledde of diuers lustes / ever learnynge / and never able to come vnto the knowledge of the trueth.

As James and Jambres withstode Moses / even so do these resist the trueth. men they are off corrupt myndes / and leawde as concernynge the fayth: but they shall prevayle no lenger.

For there madnes shalbe vttered vnto all men as thers was: but thou hast sene the experience of my doctryne / ordinaunce / purpose / fayth / longe sufferynge / love / pacience / persecucions / and afflictions which happened vnto me att Anthioche / at Iconium / and at lystra: which persecucions I suffered patiently / and from them all the lorde delivered me. Ye and all that will live godly in Christ Jesu / must suffre persecucions. But the evyll men and disceavers / shall wexe worsse and worsse / whill they deceave / and are deceived them selves.

But continue thou in the thynges which thou hast learned / which also were committed vnto the seynge thou knowest off whom thou hast learned them. and for as moche also as thou hast knowen holy scripture of a chylde / which is able to make the wyse vnto health throwe fayth / which ys in Christ Jesu. For all scripture geven by inspiracion of god / is profitable to teache / to improve / to informe / and to instruct in rightewesnes / that the man of god maye be perfet / and prepared vnto all good workes.

The iiij. Chapter.

I TESTIFIE therefore before god / and before the lorde Jesu Christ / which shall iudge quicke and deed at his aperyng in his kyngdom / preache the worde / be fervent / be it in season / or out of season. Improve / rebuke / exhorte with all longe sufferinge. For the tyme willcome / when they wyll nott suffer wholsome doctryne: butt after their awne lustes shall they (whose eares ytche) gett them an heepe of teachers / and shall turne their eares from the trueth / and shalbe geven vnto fables. Butt watch thou in all thynges / and suffre adversitie / and do the worke off an evangelist / fulfill thyne office vnto the vtmost.

For I am nowe redy to be offered / and the tyme of my departynge is at honde. I have fought a good fight / and have fulfilled my course / and have kept the fayth. From hence forth is layde vppe for me a croune of rightewesnes / which the lorde that is a righteous iudge shall geve me at that daye. nott to me only: but vnto all them that love his commynge. Make spede to come vnto me atonce.

For Demas hath left me / and hath loved this present worlde / and is departed into Tessalonica. Crescens is gone to Galacia / and Titus vnto Dalmacea. Only Lucas is with me. Take Marke and bringe him with the / for he is necessary vnto me forto minister. and Tichicus have I sent to Ephesus. the cloke that I

lefte at troada with Carpus when thou comest brynge with the/ and the bokes/ but specially the parchement. Alexander the coppersmyth did me moche evyll/ the lorde rewarde him accordynge to his dedes/ of whom be thou ware also. For he with stode oure preachynge sore. At my fyrst answeyng for my silfe/ no man assisted me/ but all forsoke me. I praye god/ that it maye nott be layde to their charges: nott with stondynge the lorde assisted me/ and strenghted me/ that by me the preachynge shulde be fulfilled to the vtmost/ and that all the gentyls shulde heare/ And I was delivered out of the mouth of the lyon/ And the lorde shall delivre me from all yvell doynges/ and shall kepe me vnto his hevenly kyngdom. To whom be prayse for ever and ever Amen.

Salute prisca and Aquila/ and the houssholde of Onesiphorus.

Erastus abode at Corinthum. Trophimos I lefte at

Miletum sicke. Make spede to come before

winter. Eubolus gretith the/ and Pudes/

and Linus/ and Claudia/ and all the

brethren. The lorde Jesus Christ

be with thy sprete.

Grace be with you Amen.

The seconde pistle written from Rome vnto

Timothe/ when Paul was presented the

seconde tyme vppe/ before the

Emperoure Nero.

The
Epistle of Paul vnto Titus.

The fyrst Chapter.



Paul the servaunt of god and an Apostle of Jesu Christ / to preache the fayth of goddis electe / and the knowledge off the trueth / which trueth is in servynge god in hope of eternall lyfe / which lyfe god that cannot lye / hath promysed before the worlde began : but hath at the tyme apoynted openned his worde by preachynge / which preachynge is committed vnto me / by the comaundement of god oure saveoure.

To Titus his naturall sonne in the commen fayth.

Grace mercie and peace from God the father / and from the lorde Jesu Christ oure saveoure.

For this cause left I the in Creta / that thou shuldest performe that which was lackynge and shuldest ordeyne seniours in every citie as I apoynted the. Yf eny be soche as no man can complayne on / the husbnde of one wyfe / havynge faythfull children / which are not scandred off rovyte / nether are disobedient. For a bisshoppe must be soche as no man can complayne on / as it be commeth the minister off God not stubborne / not angrye / no dronkarde / no fyghter / not geven to filthy lucre : butt herberous / one that loveth goodnes / of honest behaveour / righteous / holy temperat / and suche as cleaveth vnto the true worde of doctryne / thatt he maye be able to exhorte with wholsom learnynge / and to improve them that saye agaynst it.

For there are many disobedient and talkers off vanitie / and disceavers off myndes / namly they off the circumcision / whose mouthes must be stopped / which perrvert whole houses / teachynge thynges which they ought nott / be cause off filthy lucre. Won beyng of them selves / which was a poyet of their owne sayde : The Cretayns are alwayes lyars / evyll beastes / and slowe belies. This witnes is true / wherfore rebuke them sharply / that they maye be sonnde in the fayth / and not takynge hede to

iewes fables / and commaundmentes of men / which turne from the trueth. Vnto the pure / are all thynges pure : but vnto them that are defiled / and vnbeleuyng / is nothyng pure : but even the very myndes and consciences off them are defiled. They confesse that they knowe god : but with dedes they de nye hym and are abhominable / and disobedient / and vnto all good workes discommendable.

The ij. Chapter.

BVT speake thou that which becommeth wholesome learnynge : That the elder men be sober / honest / discrete / sounde in the fayth / in love and in pacience. And the elder wemen lyke wyse that they be in soche rayment / as be commeth holynes / not falce accusars / not geuen to moche drinkynge / but teachers of honest thynges / that they nurter the yonge wemen forto love their husbantes / to love their children / to be of honest behavoure / chaste / huswyfly / good / and obedient vnto their aune husbantes / that the worde of god be not evyll spoken of. Yonge men lykwyse exhorte that they be of honest manners.

Above all thynges shewe thy silfe an insample of good workes in the doctryne / shew vncorruption / honestie / and the wholesome worde which cannot be rebuked / that he which withstondeth maye be ashamed / havynge no thinge in you that he maye dispraise. The servauntes exhorte to be obedient vnto their owne masters / and to please in all thinges / not answeyng agayne / nether be pickers / but that they shewe all good faythfulnes / that they maye do worshippe to the doctryne off god oure saveoure in all thynges. For the grace of god / that bryngeth health vnto all men / hath apered and teacheth vs that we shulde denye vngodlynnes / and wordly lustes / and that we shulde live honestly / righteously / and godly in this present worlde / lokinge for that blessed hope / and glorious a perenge of the myghty god / and of oure saviour Jesu Christ : which gave hym silfe for vs / to redeme vs from all vnrightewesnes / and to pource vs a peculiar people vnto him silfe fervently geven vnto good workes. These thinges speake / and exhorte / and rebuke / with all commaundynge. Se that no man despise the.

The iij. Chapter.

WARNE them that they submit them selves to ruele and power / to obey the officers / that they be prompt vnto all

Jo. clxxij. The Epistle of Paul vnto Titus.

good workes/ that they speake evyll off no man/ that they be no fyghters/ but softe/ shewynge all meknes vnto all men For we oure selves also were in tymes past/ vnwyse/ disobedient/ deceaved/ in daunger to lustes/ and diuers manners off voluptusnes/ livynge in maliciousnes/ and envie/ full of hate hatynge one another.

But after that the kyndnes and love of oure saveoure to manwarde apered/ not of the dedes off rightewesnes which we wrought/ but off his mercie/ he saved vs/ by the fountayne of the newe birth/ and with the renuyng off the holy goost/ which he shed on vs abundantly/ thorow Jesus Christ oure saveoure/ that we once iustified by his grace/ shulde be heyres off eternall lyfe/ thorowe hope. This is a true sayinge.

Off these thynges I wolde thou shuldest certifie/ that they which beleve God/ myght be stodius to go forwarde in goode workes. These thynges are good and proffetable vnto men. Folisshe questions/ and genealogies/ and braulinges and stryfe aboute the lawe avoyde/ for they are vnproffetable/ and superfluous. A man that is the auctor off sectes/ after the fyrst and the seconde amonicion avoyde/ remembrynge that he that is soche/ is perverted/ and synneth/ even damned by his awne iudgement.

When I shall sende Artemas vnto the or Tichicus be diligent to come to me vnto Nichopolis For I have determined there to wynter. Brynge Zenas the lawear and Apollos on their iorney diligently/ that nothyng be lackynge vnto them. And let

oures also learne to excelle in goode workes as farforth
as nede requyreth/ that they be not vnfrutfull.

All that are whith me salute the. Grete
them that love vs in the faythe.

Grace be with you all/

Amen.

Written from Nichopolis a citie
of Macedonia.

Jo. clxxx. The Epistle off Paul vnto Philemon.

Haply he therfore departed for a season/ that thou shuldest
reccave hym for ever/ not now as a servaunt: butt above a
servaunt/ I mean a brother beloved/ specially to me: but howe
moche more vnto the/ both in the flesshe/ and also in the lorde?
Yff thou count me a felowe receave hym as my silfe. Yff he
have hurt the or oweth the ought/ that laye to my charge. I
Paul have written it with myne awne honde. I will recompence
it. So that I do not saye to the howe that thou owest vnto me
even thyne awne silfe. Even so brother/ let me enioye the in
the lorde. Comforte my bowels in the lorde. Trustynge in
thyne obedience/ I wrote vnto the/ knowynge that thou wilt do
more then I saye fore. More over prepare me lodgyng:
for I trust thorowe the helpe off youre prayers/ I shalbe
geven vnto you. There salute the/ Epaphras my
felowe presoner in Christe Jesu/ Marcus/
Aristarchus/ Demas/ Lucas/ my helpers.
The grace of oure lorde Jesu Christ
be with youre spretes/ Amen.

Sent from Rome by One-
simus a seruaunt.

The

Fyrst Pistle off S. Peter the Apostle.

The fyrst Chapter.



PETER an Apostle of Jesu Christ / to them that dwell here and there as straungers thorowe out / Pontus / Galacia / Capadocia / Asia / and Bethinia / elect by the forknowledge off God the father / thorowe the sanctifynge off the sprete / vnto obedience / and sprynklynge of the bloud off Jesus Christ. Grace be with you / and peace be multiplied.

Blessed be God the father off oure lorde Jesus Christ / which thorowe his abundant mercie begat vs agayne vnto a lively hope / by the resurrection off Jesus Christ from deeth / to enioye an inheritaunce immortall / and vndefiled / and that putrifieth not / reserved in heven for you which are kept by the power off god thorowe fayth / vnto helth / which health is prepared all redy to be shewed in the last tyme / in the which tyme ye shall reioyce / though nowe for a season (iff nede requyre) ye are in hevines / throwe manyfolde temptacions / that youre fayth once tried beyng moche more precious then golde that perissbeth (though it be tried wyth fyre) myght be founde vnto lawde / glory / and honowre / when Jesus Christ shall apere : whom ye have not sene and ye yet love hym / in whom even nowe / though ye se hym not / yet ye beleve / and reioyce with ioye in effable / and glorious : receavyng the ende of youre fayth / the helth of youre soules.

Of which health / have the prophetes enquired and sought / which prophesied of the grace that shulde come vnto you / searchyng when / or att what tyme the sprete of Christ which was in them shulde signifie / which sprete testified before / the

passions that shulde come vnto Christ / and the glory that shulde folowe after : vnto which prophetes it was declared / thatt nott vnto them selves / but vnto vs / they shulde minister the thinges which are now shewed vnto you / off them which by the holy goost sent doune from heven / have preached vnto you the thynges which the angels desyre to beholde.

Wherefore gyrde vppe the loynes of youre myndes / be sober / and trust perfectly one the grace that is brought vnto you / in that Jesus Christ is opened / as obedient children / not fassionynge youre selves vn to youre olde lustes of ignorancy : But as he which called you is holy / even so be ye holy in all maner of conversacion / be cause itt is written : Be ye holy / for I am holy.

And yff so be that ye call on the father which with out respect off person iudgeth accordynge to every mannes worke / se that ye passe the tyme off youre pilgremage in feare. For as moche as ye knowe howe that ye were nott redemed wyth corruptible golde and silver from youre vayne conversacion / which ye receaved by the tradicions off the fathers : but with the precious bloud of Christ / as of a lambe vndefiled / and withouten spott / which was ordeyned before the worlde was made : but was declared in the last tymes for youre sakes / which by his meanes have beleved on god that raysed hym from deth / and glorified hym / that ye myght have fayth and hope towarde god.

And for as moche as ye have purified youre soules thorowe the sprete / in obeynge the trueth for to love brotherly withouten faynyng / se that ye love one another with a pure hert fervently : for ye are borne a newe / not of mortall seed / but of immortall seed / by the worde of god which liveth / and lasteth for ever / be cause that all flesshe is as grasse / and all the glory of man is as the floure of grasse / the grasse is widdered / and the flower is faded awaye / but the worde of the lorde endureth ever. And this is the worde which by the gospell was preached amonge you.

The ij. Chapter.

WHEREFORE laye a syde all maliciousnes / and all gyle / and dissimulacion / and envie / and all backbytyng : and as newe borne babes / desyre that reasonable mylke which is with out corrupcion / that ye maye growe therin. Yf so be that ye have tasted howe pleasaunt the lorde is / to whom ye come as vnto a livynge stone which is disallowed of men / but elect of god

and precious: and ye as lyvyng stones / are made a spretuall housse / and an holy presthode / for to offer vppe spretuall sacryfice / acceptable to god by Jesus Christ.

Wherefore it is containyd in the scripture: beholde / I put in Sion an heed corner stone / electe and precious: and he that beleveth on him shall nott be a shamed. Vnto you therefore which beleve is he precious: butt vnto them which beleve not the same stone which the bylders refused / is made the heed stone in the corner / and a stone to stomble att / and a rocke to offende them which stomble at the worde / and beleve not that where on they were set. But ye are a chosen generacion / a royall presthod / an holy nacion / and a peculiar peple / that ye shulde shewe the vertues off hym that called you out off darknes into hys marvelous light / which in tyme past were nott a people / yett are ye now the people off God which were not vnder mercy: butt now have obteyned mercy.

Derly beloved I beseche you as straungers / and pilgrims / abstayne from fleshly lustes whiche fyght agaynst the soule / and se that ye have honest conversacion amonge the gentyls / that they which backbyte you as evyll doars / maye se youre good workes and prayse god in the daye off visitacion.

Submit youre selves vnto all manner ordinaunce of man for the lordes sake / whether it be vnto the kynge as vnto the chefe heed: other vnto ruelars / as vnto them that are sent of him / for the punnysshment of evyll doars: butt for the laude of them that well do. For so is the will of god / that with well doyng ye shulde stoppe the mouthes of ignorant men: as fre / and nott as though ye toke libertie for a cloke of maliciousnes: but even as the servauntes off god. Se that ye honoure all men. Love brotherly felishippe / feare god / honour the kynge.

Servauntes obey youre masters with all feare / not only yf they be good and courteous: but also though they be frowarde. For it commeth off grace / yf a man for conscience towarde god endure greife / sufferynge wrongfully. For what prayse is it / if when ye be buffeted for youre fautes / ye take it patiently? But and if when ye do well / ye suffer wronge and take it patiently / then is there thanke with god.

Here vnto verely were ye called / for Christ also suffered for oure sakes: levyng vs an insample that ye shulde folowe his steppes / which did no sinne / nether was there gyle founde in his mough: which when he was reviled / reviled not agayne: when he suffered / he threatened not / but committed the cause to him that iudgeth righteously / which his awne silfe bare oure sinnes in his body on the tree / that we shulde be delivered from

Jo. clxxij. The First Epistle of S. Peter.

synne and shulde live in rightewesnes. By whose strypes ye were healed. For ye were as shepe which goo astraye: but are now returned vnto the shepheard / and bisshophe of youre soules.

The iij. Chapter.

LYKE wyse let the wemen be in subieccion to their husbandes / that even they which beleve nott the worde / maye without the worde be wonne by the conversacion of the wyves: whyll they beholde youre pure conversacion coupled with feare. Whose aparell shall not be outwarde with broyded heare / and hangyunge on of golde / other in puttynge on of gorgious aparell: but lett the hid man of the herte be vncorrupt / with a meke and a quyet sprete / which sprete is before god a thyng moche set by. ffor after this manner in the olde tyme did the wholy wemen which trusted in god tyre them selves / and were obedient to their husbandes / even as Sara obeyd Abraham and called him lorde: whose doughters ye are as longe as ye do wele. and be not a frayde of every shadowe.

Lyke wyse ye men dwell with them accordyng to knowledge / gevyng honoure vnto the wyfe / as vnto the weaker vessel / and as vnto them that are heyres also of the grace of lyfe / that youre prayers be not lett.

In conclusion / be ye all of one mynde / one suffre with another / love as brethren / be petifull / be courteous / not rendryng evyll for evyll: nether rebuke for rebuke: but contrary wyse / blesse: remembryng that ye are there vnto called / even that ye shulde be heyres of blessinge. For who so listeth to love lyfe and to se good dayes / let him refrayne his tonge from evyll / and his lippes thatt they speake not gyle: Let hym eschue evyll and do good: let him seke peace / and ensue it. For the eyes of the lorde are over the righteous / and his eares are open vnto their prayers: butt the face off the lorde beholdeth them that do evyll.

Moreover who is it that will harme you yff ye folowe that which is good? not with stondyng happy are ye yff ye suffre for rightewesness sake. Neverthelesse feare not though they seme terrible vnto you / nether be troubled: but sanctifie the lorde god in youre hertes. be redy all wayes to geve an answer to every man that axeth you a reson of the hope that ye have / and that with meaknes and feare: havynge a good conscience / that when they backbyte you as evyll doars / they maye be a shamed / for as moche as they have falcely accused youre god conversacion in Christ.

Hit is better (yf the wyll of god be so) that ye suffre for well doynge/ then for evyll doynge. For as moche as Christ hath once suffered for sinnes/ the iuste for the vniuste/ forto brynge vs. to god/ and was killed/ as pertaynyng to the flesshe: but was quyckened in the sprete.

In which sprete/ he also went and preached vnto the spretes that were in preson/ which were in tyme passed disobedient/ when the longe sufferynge of god abode excedinge paciently in the dayes of noe/ whill the arcke was a preparynge/ wherein feawe (that is to saye viij. soules) were saved by water/ which signifieth baptim that nowe saveth vs/ not the puttyng awaye of the filth of the flesshe/ but in that a good conscience consenteth to god/ by the resurreccion of Jesus Christ/ which is on the right honde of god/ and is gone into heven/ angels/ power/ and myght/ subdued vnto him.

The iij. Chapter.

FOR as moche as Christ hath suffered for vs in the flesshe/ arme youre selves like wyse with the same mynde: for he which suffereth in the flesshe ceasith from synne/ that he hence forward shulde live as moche tyme as remayneth in the flesshe/ not after the lustes of men: butt after the will of God. For it is sufficient for vs that we have spent the tyme that is past of the lyfe/ after the will of the gentyls/ walkynge in wantannes lustes/ dronkennes/ in eatynge/ drynkyng/ and in abhominable ydolatrie.

And it semeth to them a straunge thing that ye runne not also with them vnto the same excesse of ryote/ and therfore speake they evyll off you/ which shall geve a comptes to hym that is redy to iudge quicke and deed. For vnto this purpose verely was the gospell preached vnto the deed/ that they shulde be iudged after the manner off men in the flesshe/ but shulde live godly in the sprete. The ende of all thynges is at honde.

Be ye therfore discrete/ and sober/ that ye maye be apte to prayres. Butt above all thynges have fervent love a monge you. For love covereth the multitude of sinnes. Be ye herbrous/ and that without grudging. As every man hath received the gyfte/ minister the same one to another as good ministers of the manyfolde grace of god. Yf eny man speake/ let him talke as thoughe he speake the wordes of god. Yf eny man minister/ let him do it as of the abilitie which god ministreth vnto him. That god in all thinges maye be glorified thorowe Jesus Christ/ to whom be

Jo. iiii. The First Epistle of S. Peter.

prayse and dominion for ever and whyll the worlde stondeth Amen.

Derly beloved / be not troubled in this heate / which nowe is come amonge you to trye you / as though some straunge thyng had happened vnto you : but reioyce in as moche as ye are parte takers of Christes passions / thatt when his glory apereth / ye maye be mery and gladde.

Happy are ye when ye suffre rebuke for the name of Christ. For the sprete of glory and the sprete of god resteth apou you. On their parte he is evyll spoken of: but on youre parte he is glorified.

Se that none of you suffer as a murtherer / or as a thefe / or an evyll doar / or as a busybody in wother mens matters. Yff eny man suffre as a Christen man / let hym not be ashamed : but let him glorifie god on this behalfe. For the tyme is come that iudgement must begyn at the housse off god. Yf it fyrst begyn at vs / what shall the ende be of them which beleve not the gospel off god ? And yf the righteous scasly be saved : where shall all the vngodly and the sinner apere ? Wherefore let them that suffer accordynge to the will off god / committ their soules to hym with well doynge / as vnto a faythfull creator.

The 6. Chapter.

THE seniours which are amonge you I exhorte / which am also a senioure / and a witnes of the afflictions of Christ / and also a part taker off the glory thatt shalbe opened : se thatt ye fede Christes flocke / which is amonge you / takynge the oversyght off them / nott as though ye were compelled there to : butt willyngly : Nott for the desyre of filthy lucre : but of a good mynde. Nott as though ye were lordes over the parissles : but that ye be an insample to the flocke. and when the chefe shepheerde shall apere / ye shall receave an incorruptible croune of glorye.

Lykwyse ye yonger submit youre selves vnto the elder. Submit youre selves every man / one to another. Knet youre selves togedder in lowlines of mynde. For god resisteth the proude and geveith grace to the humble. Submit youre selves therefore vnder the myghty honde of god / that he maye exalt you / when the tyme is come. Cast all youre care to hym : for he careth for you.

Be sober and watch / for youre adversary the devyll as a rorynge lion walketh about / sekyng whom he may deuoure : whom resist stedfast in the fayth / remembrynge that ye do but fulfill

the same afflictions which are apoynted to youre brethren that are in the worlde. The God of all grace/ which called you vnto his eternall glory by Christ Jesus/ shall his awne silfe after a lytell affliction make you parfet: shall settle/ strengthe/ and stablisse you. To hym be glory and dominion for ever/ and whill the worlde endureth Amen.

By Silvanus a faythfull brother vnto you (as I suppose) have I written brevely/ exhortynge and testifyinge howe that this is the true grace of god/ wherin ye stonde. The congregacion that is gaddered to gedder at Babilon/ saluteth you/ and Marcus my sonne. Grete ye one another with the kysse off love. Peace be with you all which are in Christ Jesus/ Amen.

The Seconde Pistle of S. Peter.

The fyrst Chapter.



SINCE Peter a seruaunt and an apostle of Jesus Christ/ to them which have obtayned lyke precious fayth with vs in the rightewesnes that commeth off oure God/ and off the savioure Jesus Christ.

Grace with you/ and peace be multiplied in the knowledge off God/ and off Jesus oure lorde. Accordynge as his godly power hathi geuen vnto vs all thynges that pertayne vnto lyfe and to serve god with all/ thorowe the knowledge of hym that hath called vs by vertue and glory/ by the meanes where off/ are geuen vnto vs excellent and moste greatte promyses/ that by the helpe off them ye shulde be part takers off the godly nature/ in that ye flye the corrupcion off worldly lust.

Jo. clxxxv. The Seconde Epistle of S. Peter.

And here vnto geve all diligence : in youre fayth minister vertue / and in vertue knowledge / and in knowledge temperancy / and in temperancy pacience / in pacience godlynes / in godlynes brotherly kyndnes / in brotherly kyndnes love. For yf these thynges be amonge you / and are plenteous they woll make you that ye nether shalbe ydle nor vnfrutfull vnto the knowledge off oure lorde Jesus Christ. He that lacketh these thynges is blynde and gropeth for the waye with his honde / and hath forgotten that he was poured from his olde synnes.

Wherefore brethren geve the moare diligence forto make youre callynge and eleccion sure. For yf ye do soche thynges ye shall never erre. Ye and by this meanes an entrynge in shalbe ministred vnto you abundantly in to the everlastynge kyngdom off oure lorde and saveoure Jesus Christ.

Wherefore I will not be negligence to put you allwayes in remembrance of soche thynges / though that ye knowe them youre selves and be also stablissed in the present trueth. Not withstondynge I thinke yt mete (as longe as I am in this tabernacle) to stere you vppe by puttynge you in remembraunce / for as moch as I am sure howe that the tyme is at honde that I must put of this my tabernacle / even as our lorde Jesus Christ hath shewed me. I will en foarce therefore / that on every syde ye myght have wherwith to stere vppe the remembraunce off these thynges after my departynge.

For we folowed not decevable fables when we opened vnto you the power / and commynge of our lorde Jesus Christ : but with oure eyes we sawe his maiestie. Even then verely when he receaved of god the father honor and glory / and when there cam soche a voyce to hym from excellent glorie. This is my dere beloved sonne / in whom I have delite / this voyce we herde when it cam from heven / beyng with hym in the holy mounte.

We have also a more sure worde off prophesy / where vnto yff ye take hede / as vnto a lyght that shyneth in a darke place / ye do wele / vntill the daye dawne and the daye starre aryse in your hertes. So that ye fyrst knowe this / that no prophesy in the scripture hath eny private interpretacion. For the scripture cam never by the will of man : but wholly men of god spake as they were moved by the wholly goost.

The ij. Chapter.

THERE were falce prophetes amonge the people even as there shalbe falce teachers amonge you : which prevely shall

brynge in damnable sectes / even denyinge the lorde that hath bought them / and brynge on theier owen heeddes swyft damnacion / and many shall folowe their damnable wayes / by which the waye off trueth shalbe evyll spoken off / and thorowe covetousnes shall they with fayned wordes make marchandyse of you / whose iudgement is not farre off / and there dampnacion slepeth not.

For yf god spared not the angels that synned but cast them doune into hell / and putt them in chaynes of dareknes / there to be kept vnto iudgement. nether spared the olde worlde : butt saved Noe the ayghte preacher of rightewesnes / and brought in the flud into the worlde off the vngodly / and turned the cities of Zodom and Gomor into ashes : overthrewe them / damned them / and made them an ensample vnto all that after shulde live vngodly. And iust Lot vexed with the vnclenly conversacion off the wicked / delivered he. For he beyng ryghteous and dwellynge amonge them / in seynge and hearynge / vexed his righteous soule from daye to daye with their vnrighteous dedes. The lorde knoweth howe to deliver the godly out off temptacion / and howe to reserve the vniuste vnto the daye off iudgement for to be punnysshed : namly them that walke after the flesshe in the lust off vnclennes / and despyse the ruelars. Presumptuous are they / and stubborne and feare not to speake evyll off them that are in auctorite. When the angels which are gretter bothe in power and myght / receave not of the lorde raylynge iudgement agaynst them. But these as brute beastes / naturally made to be taken and destroyed / speake evyll of that they knowe not / and shall perisse through their owne destruction / and receave the rewarde of vnrightewesnes.

They count it pleasure to live deliciously for a season. Spottes they are and filthynes : and off you they make a mockyngstoke feastyng togedder in their deceavable wayes : havynge eyes full of advoutrie / and that cannot cease to synne / begyllynge vnstable soules. Hertes they have exercysed with covetousnes. They are cursed chyl dren / and have forsaken the right waye / and are gone astraye folowynge the waye of Balam the sonne of Bosce / which loved the rewarde of vnrightewesnes : but was rebuked of his iniquitie. The tame and dom beast / speakynge with mannes voyce forbade the folisslmes of the prophet.

These are welles without water / and cloudes caried about of a tempest / to whome the myst off dareknes is reserved for ever. For when they have spoken the swellynge wordes off vanytie / they begyle with wantannes thorowe the lustes off the flesshe

Jo. clxxxv. The Seconde Epistle of S. Peter.

them that were elene escaped: butt nowe are wrapped in errorrs. They promys them libertie/ and are them selves the bonde seruautes of corrupcion. For of whom soever a man is over com/ vnto the same is he in bondage. For yf they/ after they have escaped from the filthynes of the worlde thorowe the knowledge off the lorde/ and of the saviour Jesus Christ/ they are yet tangled agayne therin and over come: then is the latter ende worsse with them then the begynnyng. For it had bene better for them/ not to have knowene the waye of righteousnes/ then after they have knowen it/ to turne from the holy commaundement geuen vnto them. Hit is happened vnto them accordynge to the true proverbe: The dogge is turned to his vomit agayne/ and the sowe after she is wessed/ is returned to her wallowynge in the myre.

The iij. Chapter.

THIS is the seconde pistle that I nowe write vnto you/ my derly beloved/ wherwith I stere vppe and warne youre pure myndes/ to call to remembraunce the wordes were tolde before off the holy prophetes/ and also the commaundement of vs the apostles of the lorde and saveour.

This fyrst vnderstonde/ that there shall come in the last dayes mockers/ which will walke after their awne lustes and saye: Where is the promes of his comynge? For sence the fathers died all thynges continue in the same estate wherin they were at the begynnyng. This they knowe not (and that willyngly) howe that the heuens a grett whyle ago were/ and the erth that was in the water/ appered vppe out of the water by the worde of god: by the which thynges/ the worlde that then was perissed over flowen with the fludde. But the heuens verely and erth which are nowe/ are kept by the same worde in store/ and reserved vnto fyre/ agaynste the daye of iudgement and perdition of vngodly men.

Derely beloved be not ignorant of this one thyng/ howe that one daye is with the lorde/ as a thousande yeare/ and a thousand yeare as one daye. The lorde is not slake to fulfill his promes as some men count slacknes: but is pacient to vs warde and wolde have no man lost/ butt wolde receave all men to repentaunce. Neverthesse the daye off the lorde will come as a thefe in the nyght/ in the which daye/ the heuens shall perisse with terrible noyse/ and the elementes shall melt with heet. And the erth with the workes that are therin shall borne.

Yf all these thynges shall perisshe / what maner persons ought ye to be in holy conversacion / and godlines : lokyngefore / and hastyng vnto the commynge off the daye off God / in which the heuens shall perisshe with fyre / and the elementes shalbe consumed with heate. Neverthelesse we loke for a neue heven / and a neue erth / accordynge to his promes / where in dwelleth rightewesnes.

Wherefore derly beloved / seyng that ye loke for soche thynges / be diligent that ye maye be founde of hym in peace / with out spott and vndefiled : And suppose that the longe sufferynge off the lorde is helth / even as oure derely beloved brother Paul / accordynge to the wysdom geven vnto hym / wrote to you / yee / almost in every pistle speakynge off soche thynges : amonge which are many thynges harde to be vnderstoude / which they

that are vnlearned / and vnstable pervert / as they do wother scriptures vnto their owne destruccion. Ye therefore

dearly beloved seyng ye are warned / Beware

lest ye be also plucked awaye with the erreure

of the wicked / and fall from youre

owne stedfastnes : But growe

in grace / and in the knowledge off

oure lorde / and saveoure Jesus Christ. To whom

be glory bothe nowe and for ever /

Amen.

The
Fyrst Pistle off S. Iohn the Apostle.

The fyrst Chapter.



THAT which was from the begynnynge declare we vnto you / which we have herde which we have sene with oure eyes / which we have looked apon / and oure hondes have handled / of the worde of lyfe. For the lyfe apered / and we have sene / and beare witnes / and shewe vnto you that eternall lyfe / which was with the father / and apered vnto vs. That which we have sene and herde declare we vnto you that ye maye have fellshippe with vs / and that oure fellshippe maye be with the father / and his sonne Jesus Christ. And this write we vnto you / that youre ioye maye be full.

And this is the tydynge which we have herde of him / and declare vnto you / that god is lyght / and in him is no darknes at all. yf we saye that we have fellshippe with hym / and yet walke in darknes / we lye / and do not the truth : but and yf we walke in lyght even as he is in lyght / then have we fellshippe with hym / and the bloud of Christ his sonne clenseth vs from all synne.

Yf we shall saye that we have no synne / we deceave oure selves / and trueth is not in vs. yf we knowlege oure synnes / he is faythfull and iust / to for geve vs oure synnes / and to clense vs from all vnrightewesnes. Yf we saye we have not sinned / we make hym a lyar / and his worde is not in vs.

The seconde Chapter.

MY lytell children / these thinges write I vnto you / that ye shulde not sinne : and yf eny man synne / yet we have an advocate with the father / Jesus Christ / which is righteous : and

he itt is that obteyneth grace for oure synnes: not for oure sinnes only: but also for the sinnes of all the worlde. And herby we knowe that we have knowen him/ yf we kepe his commaundementes. He that sayth I knowe hym/ and kepeth nott his commaundementes is a lyar/ and the veritie is not in him. Whosoever kepeth his worde/ in hym is the love of god parfet in dede. And therin knowe we that we are in hym. He that sayth he bydeth in hym/ ought to walke even as he walked.

Brethren I write no newe commaundement vnto you: but that olde commaundement which ye herde from the begynnyng. The olde commaundement is the worde which ye herde from the begynnyng. Agayne a newe commaundement I write vnto you/ a thyng that is true in hym/ and also in you: for the darknes is past/ and the true lyght now shyneth. He that sayth howe that he is in the true light/ and yet hateth his brother/ is in darcknes even vntyll this tyme. He that loveth his brother/ abydeeth in the light/ and there is none occasion of evyll in him. He that hateth his brother is in darknes/ and walketh in darknes: and cannot tell whither he goeth/ be cause thatt darknes hath blynded his eyes.

Babes I write vnto you howe that youre synnes are forgiven you for his names sake. I wryte vnto you fathers/ howe that ye have knowen him that was from the begynnyng. I wryte vnto you yonge men/ howe that ye have overcome the wicked. I wryte vnto you lytell children/ hawe that ye have knowne the father. I write vnto you fathers/ howe that ye have knowen him that was from the begynnyng. I wryte vnto you yonge men/ howe that ye are stronge: and the worde of God abydeeth in you/ and ye have over come that wicked.

Se that ye love not the worlde/ nether the thynges that are in the worlde. Yf eny man love the worlde/ the love of the father is not in him. For all that is in the worlde (as the lust of the flesshe/ the lust of the eyes/ and the pryde of gooddes) is not of the father: butt of the worlde. And the worlde vannyssheth awaye/ and the lust ther of: butt he that fulfilleth the will of god/ abydeeth ever.

Lytell children it is the last tyme/ and as ye have herde howe thatt Antichrist shall come: even nowe are there many Antichristes come allredy wher by we knowe that it is the last tyme. They went oute from vs but they were nott of vs. For yf they had bene of vs/ they wolde no dout have continued with vs. Butt that fortuneth that ytt myght apere/ that they were not of vs.

And ye have an oyntment of the holy gost/ and ye knowe all

Jo. clxxxij. The fyrst Epistle of S. Iohn.

things. I wrote not vnto you / as though ye knewe not the trueth : but as though ye knewe it / and knowe also that no lye commeth of trueth. who is a lyar : but he that denyeth that Jesus is Christ? he is Antichrist that denieth the father and the sonne. Whosoever denyeth the sonne / the same hath not the father. Let therefore abyde in you that same which ye herde from the begynnyng. Yf that which ye herde from the begynnyng shall remayne in you / ye also shall continewe in the sonne / and in the father. And this is the promes that he hath promysed vs / even eternall lyfe.

This have I written vnto you / as concernynge them that disceave you. And the annoyntyng which ye have receaved of hym dwelleth in you. And ye nede not that eny man teache you : but as that annoyntyng teacheth you all thinges / and is true / and is no lye : and as it taught you / even so byde therin. And now babes abyde in hym / that when he shall apere / we maye be bolde / and nott be made a shamed of him at his comynge. Yff ye knowe that he is righteous / knowe also that he whych foloweth rightewesnes / is borne of hym.

The iij. Chapter.

BEHOLDE what love the father hath shewed on vs / that we shulde be called the sonnes of god. For this cause the worlde knoweth you not be cause it hath not knowen him. Derely beloved / nowe are we the sonnes of god / and yet it hath not apered what we shalbe. but we knowe that when it shall apere / we shalbe lyke hym. For we shall se hym as he is. And every man that hath thys hope in hym / pourgeth hym silfe / even as he ys pure. Whosoever committeth synne / committeth vnrightewesnes also / and synne is vnrightewesnes. and ye knowe that he apered to take awaye oure synnes / and in him is no synne. As many as byde in him / synne not : whosoever synneth hath not sene hym / nether hath knowen him.

Babes let no man deceave you / He that doeth rightewesnes is righteous / even as he is righteous. He that committeth sinne is of the devill : for the devyll synneth sence the begynnyng. For this purpose apered the sonne of god / to lowse the workes of the devill. Whosoever is borne of god / sinneth not : for his seede remayneth in hym / and he cannot sinne / be cause he is borne of god. In this are the children of god knowen / and the children of the devill. Whosoever doeth not rightewesnes / is not of god / nether he that loveth not his brother.

For this is the tydings/ that ye herde from the begynnyng/ that ye shulde love one another : not as Cayn which was of the wicked and slewe hys brother. And wherfore slewe he him ? be cause hys awne workes were evyll/ and his brothers goode. Marveyle nott my brethren yff the worlde hate you. We knowe that we are translated from deeth vnto lyfe/ be cause we love the brothren. He that loveth not his brother/ abydeeth in deeth. Whosoever hateth his brother/ is a man slear. And ye knowe thatt no man slear/ hath eternall lyfe abydyng in hym.

Hereby perceave we love : for he gave his lyfe for vs : And we ought also to geve oure lives for oure brethren. Whosoever hath this worldes goode and seyth his brother in necessitie/ and shetteth vppe his compassion from him : howe dwelleth the love of god in him ? My babes/ let vs not love in worde/ nether in tonge : but with dede/ and in veritie. And herby we knowe that we are off the veritie/ and will before hym put oure hertes out of dout : For (yff oure hertes condempne vs) god is gretter then oure hertes/ and knoweth all thinges. Tenderly beloved/ yf oure hertes condempne vs not/ then have we trust to god warde : and whatsoever we axe/ we shall receave of hym : be cause we kepe his commaundementes/ and do those thynges which are pleasyng in his sight.

And this is his commaundment/ that we beleve on the name of his sonne Jesus Christ/ and love one another/ as he gave commaundement. And he that kepeth hys commaundementes dwelleth in him/ and he in hym/ And herby we knowe that there abydeeth in vs of the sprete which he gave vs.

The iij. Chapter.

DERELY beloved beleve not every sprete : but prove the spretes whether they are of god/ or no : for many falce prophetes are gone out into the worlde. Herby shall ye knowe the sprete off god. Every sprete that confesseth that Jesus Christ is come in the flesshe/ is of god. And every sprete which confesseth not that Jesus Christ is come in the flesshe/ is nott off god. And this is that sprete of Antichrist/ of whom ye have herde/ howe that he shulde come : and even nowe alredy is he in the worlde.

Lytell children/ ye are of god/ and have overcome them : for gretter is he that is in you/ then he that is in the worlde. They are of the worlde/ therfore speake they of the worlde/ and the worlde heareth them. We are of god. He that knoweth god

Jo. clxxviiiij. The fyrst Epistle of S. Iohn.

heareth vs : He that is nott off God/ heareth vs not. Herby knowe we the sprete of veritie/ and the sprete of erreure.

Derely beloved/ lett vs love one another : for love commeth of god. And every one that loveth is borne of god/ and knoweth god. He that loveth nott/ hath nott knowen god : for god is love. In this apered the love of god to vs ward/ because that god sent his only begotten sonne into the worlde/ that we myght live thorowe him. Herin is love/ not that we loved god/ but that he loved vs/ and sent his sonne to make agrement for oure synnes.

Derely beloved yf god so loved vs/ we ought also to love one another. no man hath sene god at any tyme. Yf we love one another/ god dwelleth in vs/ and his love is parfet in vs. Herby knowe we/ that we dwell in hym/ and he in vs : be cause he hath geven vs of his sprete. And we have sene and do testifie that the father sent the sonne/ which is the saveour of the worlde. Whosoever confesseth that Jesus is the sonne of god/ in hym dwelleth god/ and he in god. And we have knowen and beleved the love that god hath to vs.

God is love/ and he that dwelleth in love dwelleth in god/ and god in hym. Herin is the love parfet in vs/ thatt we shulde have trust in the daye of iudgement/ that as he is/ even so are we in this worlde. There is no feare in love/ but parfet love casteth out all feare/ for feare hath paynfulnes. He that feareth is not parfet in love.

We love him/ for he loved vs fyrst. Yf a man saye/ I love god/ and yet hateth his brother/ he is a lyar. Howe can he that loveth nott his brother whom he hath sene/ love god whom he hath not sene? And this commaundement have we of hym : that he which loveth God/ shulde love his brother also.

The v. Chapter.

WHOSOEVER beleveth that Jesus is Christ/ is borne of god. and every one that loveth hym which begat/ loveth him also which was begotten of him. In this we knowe that we love the children of god/ when we love god/ and kepe his commaundementes. This is the love of god/ that we kepe his commaundementes/ and his commaundementes are not greveous. For all that is borne of god/ over commeth the worlde. and this is the victory that over commeth the worlde/ even oure fayth. who is it that over commeth the worlde : but he which beleveth that Jesus is the sonne of god ?

This Iesus Christ is he that cam by water and blood / not by water only : but by water and blood. And it is the sprete that beareth witnes / be cause the sprete ys trueth. For there are thre whych beare recorde in heven / the father / the worde / and the wholly goost. And these thre are one. And there are thre which beare recorde in erth : the sprete / and water / and blood : and these thre are one. Yf we receave the witnes of men / the witnes of god is gretter. For this is the witnes of god / which he testified of his sonne. He that beleveth on the sonne of god hath the witnes in hym silfe. He that beleveth nott God / hath made hym a lyare / be cause he beleved nott the recorde that god gave of his sonne. And this ys that recorde / howe that god hath geven vnto vs eternall lyfe / and this lyfe is in his sonne. He that hath the sonne / hath lyfe : and he that hath not the sonne of god / hath not lyfe.

These thynges have I written vnto you that beleve on the name of the sonne off God / that ye maye knowe howe that ye have eternall lyfe / and that ye maye beleve on the name of the sonne off god. And this is the trust that we have in hym : that yf we axe eny thyng accordeynge to his will he heareth vs. And yff we knowe that he heare vs whatt soever we axe / we knowe thatt we shall have the petitions that we desyred of hym.

Yff eny man se his brother synne a synne that is not vnto deeth / let hym axe / and he shall geve hym lyfe for them that synne not vnto deeth. There is a synne vnto deeth / for which saye I not that a man shulde praye. All vnrightewesnes is synne / and there is synne not vnto deeth.

We knowe that whosoever is borne of God / synneth not : but he that is begotten of god kepeth hym silfe / and that wicked toucheth hym not. We knowe that we are of god / and that the worlde is altogedder set on wickednes. We knowe that the sonne of God is come / and hath geven vs a mynde to knowe hym which is true : and we are in hym that is true / through his sonne Iesu Christ. This same is very god / and eternall lyfe.

Babes kepe youre selves from ymages. Amen.

The Seconde Pistle of S. Iohn.

THE seneour to the electe lady and her children which I love in the trueth : and not I only : but also all they that have knowen the trueth / for the trutthes sake / which remaineth in vs / and shalbe in vs for ever.

With you be grace / mercy / and peace from God the father / and from the lorde Jesus Christ the sonne off the father / in trueth and love.

I reioysed greatly / that I founde off thy children walkynge in trouh / as we have receaved a commaundement of the father. And nowe beseche I the lady / not as though I wrote a newe commaundement vnto the / but that same / which we had from the begynnyng / that we shulde love one a nother. And this is the love / that we shulde walke after his commaundementes.

This commaundement is (that as ye have herde from the begynnyng) ye shulde walke in it. For many deceavers are entred in to the worlde / which confesse not that Jesus Christ is come in the flesshe. This is a deceaver and an Antichrist. Loke on youre selves / that we lowse not that we have wrought : but that we maye have a full rewarde. Whosoever transgresseth and by deth not in the doctrine of Christ / hath not God He that endureth in the doctryne off Christ / hath bothe the father / and the sonne.

Yff there come eny vnto you and brynge not this learnynge / hym receave not to housse : nether bid hym god spede. For he that biddeth hym God spede / is part taker off his evyll dedes. I had many thynges to wryte vnto you / neverthesse I wolde nott wryte with paper and ynke : but I trust to come vnto you / and speake with you mought to mouth / that oure iove maye be full.

The sonnes off thy electe
sister grete the
Amen.

The iij. Pistle of S. Iohn.

THE senior vnto the beloved gayus/ whom I love in the trueth. Welbeloved I wysshe in all thynges thatt thou prosperedest and faredest well/ even as thy soule prospereth. I reioysed greatly when the brethren cam and testified off the trueth that is in the/ howe thou in troth walkest. I have no gretter ioye then forto heare howe that my sonnes walke in veritie.

Derely beloved thou doest faythfully whatt soever thou doest to the brethren/ and to straungers/ which bare witnes off thy love before all the congregacion. Which brethren when thou bryngest forwardes on their iorney (as it besemet God) thou shalt do wele: be cause that for his names sake they went forth/ and toke no thyng off the gentyls. We therefore ought to receave soche/ that we also myght be helpers to the trueth.

I wrote vnto the congregacion: but Diotrephes which loveth to have the preeminence amonge them/ receaveth vs not/ wherfore yf I come I will declare his dedes which he doeth iestyng on vs with malicious wordes/ nether is therewith content. Not only he hym silfe receaveth not the brethren: but also he forbiddeth them thatt wolde/ and thrusteth them out off the congregacion.

Derely beloved counterfait not thatt which is evyll/ but that which is good: He that doeth well is off God: but he that doeth evyll seith not God. Demetrius hath good reporte off all men/ and of the trueth. Yee and we oure selves also beare recorde/ and ye knowe that oure recorde is true. I have many thynges to wryte: But I willnot with pen and ynke wryte vnto the. For I trust I shall shortly se the/ and we shall speake mouth to mouth.

Peace be with the The
lovers salute the
Grete the lovers by
name.

The
Pistle off Paul vnto the Hebrues.

The fyrst Chapter.



GOD in tyme past diversly and many wayes / spake vnto the fathers by prophetes : but in these last dayes he hath spoken vnto vs by his sonne / whom he hath made heyre of all thynges : by whom also he made the worlde. which sonne beyng the brightnes of his glory / and very ymage off his substance / bearynge vppe all thynges with the worde of his power / hath in his awne person poured oure synnes / and is sytten on the right honde of the maiestie an hye / and is more excellent then the angels / in as moche as he hath by inheritaunce obteyned an excellenter name then have they.

For vnto which off the angels sayde he at any tyme : Thou arte my sonne / this daye begate I the ? And agayne : I will be his father / and he shalbe my sonne. And agayne when he bryngeth in the fyrst begotten sonne in the worlde / he sayth : And all the angels of god shall worshippe hym. And vnto the angels he sayth : He maketh his angels spretes / and his ministers flammes of fyre. But vnto the sonne he sayth : God thy seate shalbe for ever / and ever. The cepter of thy kyngdom is a right cepter / Thou hast loved rightewesnes and hated iniquitie : Wherefore hath god / which is thy god / anoynted the with the oyle off gladnes above thy felowes.

And thou lorde in the begynnynge hast layde the foundation of the erth : And the heuens are the workes off thy hondes. They shall perisshe / but thou shalt endure. They all shall waxe olde

as doth a garment : and as a vesture shalt thou chaunge them / and they shalbe chaunged : but thou arte the same / and thy yeares shall not fayle. Vnto which off the angels sayde he at eny tyme? Sit on my right honde tyll I make thyne enemies thy fote stole. Are they not all spretes to do service / sent forto minister for their sakes / which shalbe heyres of health?

The ii. Chapter.

WHEREFORE we ought moche more to attende vnto the thynges which we have herde / lest we be spilt. For yff the worde which was spoken by angels was stedfast : and every transgression and disobedience receaved a iust recompence to rewarde : howe shall we escape yf we despise so great helth? which at the fyrst began to be preached off the lorde hym silfe / and after warde was confermed vnto vs warde / by them that herde it / god bearynge witnes there to / bothe with sygnes and wonders also / and with divers miracles / and gyftes off the holy gooste / accordynge to his awne will.

He hath not vnto the angels put in subieccion the worlde to come / where of we speake : but one in a certayne place witnessed / sayinge : What is man / that thou arte myndfull of hym : other the sonne of man / that thou visitest hym? After thou haddest for a season made hym lower then the angels : thou crounedst hym with honour and glory / and hast set hym above the workes off thy hondes. Thou hast put all thynges in subieccion vnder his fete. In that he put all thynges vnder hym / he left nothyng that is not put vnder him. Neverthelesse we yet se nott all thynges subdued vnto hym : but that Jesus which for a season was made lesse then the angels / we se thorowe the punnyshment of deeth crouned with glory and honour / that he by the grace of god / shulde tast of deeth for all men.

For hit becam hym / for whom are all thynges / and by whom are all thynges / after that he had brought many sonnes vnto glory / that he shulde make the lorde of their helth parfet thorowe afflictions : For as moche as he which sanctifieth / and they which are sanctified / are all off won. For which causes sake / he is not a shamed to call them brethern sayinge : I will declare thy name vnto my brethren / in the myddes off the congregacion will I prayse the. And agayne : I will put my trust in hym. And agayne : beholde here am I and the children which god hath geven me.

For as moche then as the children were parte takers of flesshe

Jo. cxcj. The Epistle off Paul vnto the Hebrues.

and bloud / he also hym silfe lyke wyse toke parte with them / forto put doune thorowe deeth hym that had lordshippe over deeth that is to saye the devyll. And that he myght delyver them which thorowe feare of deeth all their lyfe tyme were in daunger of bondage. For he in no place taketh on hym the angels : but the sede of Abraham taketh he on hym. Wherfore in all thynges hit be cam hym to be made lyke vnto his brethren / that he myght be mercifull / and a faythfull hye preste in thynges concernynge god / for to pource the peoples synnes. For in that he hym silfe suffered / and was tempted / he is able to sucker them that are tempted.

The iiij. Chapter.

WHERFORE wholly brethren / parttakers off the celestiaall callinge / consyder the embassadeatour and hye prest of ourre profession Christ Jesus / beyng faythfull to him that sent him / even as was Moses in all his housse. And this man was counted worthy of more glory then Moses : In as moche as he which hath prepared the housse / hath most honoure in the housse. Every housse is prepared of some man. But he that ordeyned all thynges is god. And Moses verely was faithfull in all his housse as a minister / to beare witness of tho thynges which shulde be spoken afterwarde. But Christ as a sonne hath rule over the housse / whose housse are we / yf we kepe stedfast confydence and reioysynge in the fayth vnto the ende.

Wherfore as the holy goost sayth : to daye if ye shall heare his voyce / harden not youre hertes / as when ye provoked in tyme of temptacion in the wildernes / where youre fathers tempted me / proved me / and sawe my workes xl. yeaere longe. Wherfore I was greved with that generacion and sayd : They ever erre in their hertes : they verely have not knowen my wayes / so that I sware in my wrathe / that they shulde not enter into my rest. Take hede brethren that there be in none of you an evyll herte / in vubeleve / that he shulde departe from the livynge god : but exhorte one another dayly / whill it is called to daye / lest eny of you waxe harde herted / and be deceived with synne.

We are parte takers of Christ / so that we kepe sure vnto the ende begynnynge of the substance / soo longe as it is said : to daye if ye heare his voyce / herden not youre hertes / as when ye provoked. For some / when they herde / provoked : but nott all that cam out of egypt vnder moyses. But with whome was he displeased xl. yeaeres ? was he not displeased with them that

The Epistle off Paul vnto the Hebrues. Ch. v.

synned : whose boddies were over throwen in the desert ? To whom sware he that they shulde not enter into his rest : but vnto them that beleved nott ? And we se that they coulde not enter in / be cause of vnbeleue.

The iiij. Chapter.

LET vs feare therfore lest eny of vs forsakyng the promes of entrynge into his rest / shulde seme to come behinde. For vnto vs was it declared / as wele as vnto them. But hit profitted not them that they herde the worde / be cause they which herde it coupled it not with fayth. we which have beleved / do enter into his rest / as contrary wyse he sayde to the wother : as I have sworne in my wrath / they shall not enter into my rest. and that spake he verely longe after that the workes were made / from the fundacion off the worlde layde : For he spake in a certayne place of the seventh daye / on this wyse : And god did rest the seventh daye from all his workes. And in this place agayne : They shall not come into my rest.

Seynge therfore it foloweth that some muste enter there into / and they to whom it was fyrst preached / entred not therein for vnbeleues sake. Agayne he apoynteth in David a certayne present daye after so longe a tyme / sayinge as it is rehearsed : this daye if ye heare his voyce / be not harde herted. For if Josue had geuen them rest / then wolde he not afterwarde have spoken of another daye. There remayneth therfore yet a rest vnto the people of god. For he that is entred into his rest doth cease from his awne workes / as god did from his.

Let vs study therfore to entre into that rest / lest eny man faule into soche an ensample off vnbelefe : for the worde off god is quyeke / and myghty in operacion / and sharper then eny two edged swearde : and entreth through / even vnto the diuidynge a sonder of the soule and the sprete and of the ioyntes / and the mary : and iudgeth the thoughtes and the intentes off the herte. Neither is there eny creature invisible in the sight off hit : but all thynges are naked and bare vnto the eyes off hym / off whom we speake.

The v. Chapter.

SEYNGE then thatt we have a grett hye prest whych hath entred heven (I mean Jesus the sonne off God) lett vs kepe oure profession. For we have nott an hye prest / which cannot

Jo. cxiij. The Epistle off Paul vnto the Hebrues.

have compassion on oure infirmities : butt was in all poyntes tempted / in lyke manner : but yett with out synne. Let vs therfore goo boldely vnto the seate of grace / that we maye receave mercy / and fynde grace to helpe in tyme of nede.

For every hye prest that is taken from amonge men / is ordeyned for men / in thinges pertaynyng to god : to offer gyftes and sacryfyses for synnes : which can have compassion on the ignorant / and on them that are out off the hye waye / be cause that he hym silfe also is compased with infirmitie : For the which infirmities sake / he is bounde to offer for synnes / as wele for hys awne parte / as for the peoples. No man taketh honour vnto hym silfe / but he that is called off God / as was Aaron.

even so lyke wyse Christ honored not hym silfe / that he myght be the hye prest : butt he gloryfied hym that sayde vnto hym : thou arte my sonne / this daye begat I the. As he also in a nother place speaketh : Thou arte a prest for ever after the order of Melchisedech. Which in the dayes of his flesshe / did offer vppe prayers and supplicacions / with stronge cryng and teares / vnto hym that was able to save hym from deeth : and was also herde / be cause he had God in reverence. And though he were goddes sonne / yet learned he obedience / by tho thynges which he suffered / and was made parfaite / and the cause off eternall health vnto all them that obey hym : and is called of God the hye prest / after the order of Melchisedech.

Wherof have we many thynges to saye which are harde to be vttered : be cause ye are dull off hearinge. For when as concerninge the tyme / ye ought to be teachers / yet have ye nede agayne that we teache you the fyrst principles of the worde of god : and are be come soche as have nede off mylke / and not of stronge meate : For every man that is feed with mylke is inexpert in the worde of rightewesnes : For he is but a babe. But stronge meate belongeth to them thatt are perfect / which thorowe custome have their wittes exercised / to iudge both good and evyll also.

The vi. Chapter.

WHERFORE let vs leave the doctryne pertaynyng to the begynnyng of a Christen man / and let vs go vnto perfection / and nowe no more laye the foundation of repentaunce from deed workes / and of fayth toward god / off baptim / of doctryne / and of laying on of hondes / and of resurreccion from deeth / and of eternall iudgment. And so will we do / yf god permitt.

For it is nott possible that they/ which were once lyghted/ and have tasted of the hevenly gyft/ and are be come part takers of the holy goost/ and have tasted of the good worde of god/ and off the power off the worlde to come: yf they faule/ shulde be renued agayne vnto repentaunce: For as moche as they have (as concernynge them selves) crucified the sonne of god a fresshe/ makynge a mocke of hym.

For that erth which drynketh in the rayne which commeth ofte upon it/ and bryngeth forth erbes mete for them that dresse it/ receaveth blessinge of god: but that grounde/ which beareth thornes and bryars/ is reproved/ and is nye vnto cursynge: whose ende is to be burned. Neverthesse deare frendes/ we trust to se better of you/ and thynges whych a company helth/ though we thus speake. For god is not vnrighteous that he shulde forget youre worke/ and laboure that procedeth of love/ which love ye shewed in his name/ which have ministred vnto the sayntes/ and yett minister. Yee/ and we desyre that every one off you shewe the same diligence/ to the encrease off the fayth/ even vnto the ende: that ye faynt not/ but counterfayte them/ which thorow fayth and pacience inheret the promyses.

For when god made promes to Abraham/ be cause he had no gretter thinge to sweare by: he sware by hym silfe/ sayinge: Surely I will blesse the/ and multiply the in dede. And so after that he had taryed a longe tyme/ he enioyed the promes. Men verely sweare by hym that is greater then them selves/ And an othe to confirme the thynges/ ys amonge them an ende of all stryfe. So god willynge very abundantly to shewe vnto the heyres of promes/ the stablenes of his counsaile/ he added an othe/ that by two immutable thynges (in which it was vnpossible that god shulde lye) we myght have perfect consolacion/ which have fled/ forto holde fast the hope that is set forth before oure faces/ which hope we have as an ancre off the soule/ both sure and stedfast. Which hope also entreth in/ into tho thynges which are with in the vayne/ whither the fore runner is for vs entred in/ I mean Jesus that is made an hye prest for ever/ after the order of Melchisedech.

The viij. Chapter.

THIS Melchisedech kynge of Salem (which beinge prest of the most hye god/ met Abraham/ as he returned agayne from the slaughter of the kynges/ and blessed him/ to whom also Abraham gave tythes of all thynges) first is by interpretacion

Jo. cxiij. The Epistle off Paul vnto the Hebrues.

kyнге of rightewesnes / after that kyнге of Salem / that is to saye kyнге of peace / with out father / with out mother / with out kynne / and hath nether begynnynge of his tyme / nether yet ende of his lyfe : but is lykened vnto the sonne off god / and remayneth a prest for ever.

Consyder what a man this was / vnto whom the patriarke Abraham gave tythes off the spoyles. And verely those childddren off levy / which receave the office of the prestes / have a commaundement to take a cordynge to the lawe / tythes of the people / that is to saye / of their brethren / yee though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them / receaved tythes of Abraham / and blessed him that had the promyses. and no man denyeth but that which is lesse / receaveth blessinge of that which is gretter. And here men that deye receave tythes. Butt there he receaveth tythes of whom it is witnessed / that he liveth. And to saye the trueth / Levy hym silfe which receaveth tythes / payed tythes in Abraham. For he was yet in the loynes of his father Abraham / when Melchisedech met hym.

Yf nowe therfore perfeccion cam by the presthod of the levites (for vnder that presthod the people receaved the lawe) what neded it further more that another prest shulde ryse / after the order of Melchisedech / and nott after the order off Aaron? Nowe no dout / yf the presthod be translated / then of necessitie must the lawe be translated also.

For he of whom these thynges are spoken / pertayneth vntill a nother trybe / off which / never man served at the aultre. For it is evident that oure lorde spronge of the trybe of Juda / of which trybe spake Moses no thyng as concerninge presthod.

And it is yet a more evident thinge / yf after the similitude of Melchisedech there aryse a nother prest / which is not made after the lawe of the carnall commaundment : but after the power of the endlesse lyfe. For he testifyeth : Thou arte a prest for ever / after the order of Melchisedech. Then the commaundment that went a fore / is disanulled / be cause of his weaknes and vnprofitablenes. For the lawe made no thyng perfect : butt was an introduccion of a better hope / by which hope / we drawe nye vnto god.

And for this cause itt is a better hope / that it was not promysed with out an othe. Those prestes were made with out an oth : butt this prest with an oth / by hym that sayde vnto hym : The lorde sware / and will not repent : Thou arte a prest for

The Epistle of Paul unto the Hebrews. Ch. viij.

ever after the order of Melchisedech: and for that cause was Jesus a stablyssher off a better testament.

And amonge them many were made prestes/ be cause they were not suffred to endure by the reason of deeth. Butt this man/ be cause he endureth ever/ hath an everlastynge prest-hod: Wherefore he is able also ever to save them that come vnto God by hym/ seyng he ever liveth/ to make intercession for vs.

Soche an hye prest it becommeth vs to have/ which is wholly/ harmlesse/ vndefiled/ separat from synners/ and made hyar then hevens. Which nedeth not dayly (as yonder hie prestes) to offer vppe sacrifice/ fyrst for his awne synnes/ and then for the peoples synnes. For that did he at once for all/ when he offered vppe hym silfe: For the lawe maketh men prestes/ which have infirmitie: but the worde of the oth that cam sence the lawe/ maketh the sonne prest/ which is perfect for ever more.

The viij. Chapter.

OF the thynges which we have spoken/ this is the pyth: That we have soche an hye preste that is sitten on the right honde of the seate of maiestie in heven/ and is a minister of wholly thynges/ and of the very tabernacle/ whiche God pyght/ and not man. For every hye prest is ordeyned to offer gyftes and sacryfises/ wherefore it is of necessitie/ that this man have some what also to offer. For he wernot a preste/ yf he were on the erth where are prestes that acordynge to the lawe offer gyftes/ which prestes serve vnto the ensample and shadowe of heavenly thynges: even as the answer off God was geven vnto Moses when he was about to fynnishe the tabernacle: For take hede (sayde he) that thou make all thynges accordynge to the patrone shewed to the in the mount.

Nowe hath he obtayned a more excellent office/ in as moche as he is the mediator off a better testament/ which was made for better promyses. For yff that fyrst testament had bene soche a won that no man coulde have founde fault with it: then shulde no place have bene sought for the seconde. For in rebukynge them he sayth: Beholde the dayes will come (sayth the lorde) and I will fynnysh upon the housse off Israhel/ and upon the housse off Juda/ a newe testament/ not lyke the testament that I made with their fathers at that tyme/ when I toke them by the hondes/ to ledde them out off the londe off Egipte/ for they continued nott in my testament/ and I regarded them not sayth the lorde.

For this is the testament that I will make for the housse off Israhell: After those dayes (sayth the lorde) I will put my lawes in their myndes/ and in their hertes/ I will wryte them/ and I wilbe their God/ and they shalbe my people. And they shall not teache/ every man his neyghboure/ and every man his brother/ sayinge: knowe the lorde: For they shall a knowe me/ from the lest to the moste off them: For I wilbe mercifull over their iniquities: and on their synnes and on their vnrightewesnes/ will I not thynke eny more. In that he sayth a newe testament/ he hath abrogat the olde. Nowe that which is disanulled and wexed olde/ is redy to vannysse a waye.

The ij. Chapter.

THAT fyrst tabernacle verely had iustifynges/ and servynges off god/ and wordly holynes. For that fyrst tabernacle was made/ wherin was the candlesticke/ and the table/ and the shewe breed/ which is called wholly. With in the seconde vayle was the tabernacle/ which is called holiest off all/ which had the golden senser/ and the arcke off the testament overlayde round about with golde/ wherin was the golden pot with manna/ and Aarons rodde that spronge/ and the tables off the testament. Over the arcke were the cherubyns off glory shadowynge the seate off grace. Off which thynges/ we woll nott nowe speake particularly.

When these thynges were thus ordeyned/ the prestes went all wayes into the fyrst tabernacle which excuted the service of god: In to the secounde went in the hye prest alone/ once every yeaere: but not with out blood/ which he offered for hym silfe/ and for the ignoraunce of the people: The holy goost this signifynge/ that the waye off holy thynges was not yet openned/ whill as yet the fyrst tabernacle was stondynge/ which was a similitude off this present tyme/ in which gyftes and sacrifices are offered/ which cannot make them that minister perfect/ as pertaynynge to the conscience/ with meates only and drinckes/ and divers wesshynges/ and iustifynges off the flesshe/ which were ordeyned vntyll the tyme off reformation.

But Christ beyng the hye prest off good thynges to come/ cam by a gretter/ and a more parfayct tabernacle/ not made with hondes: that is to saye/ not of this maner bildynge/ nether by the blood of gotes/ and caulves: but by his owne blood/ he entred once for all into the wholly place/ and founde eternall redemption. For yf the blood of oxen/ and off Gotes/ and the

asshes off an heyfer / when it was sprynckled / purified the vn-
cleane / as touchynge the purifynge of the flesshe : Howe moche
more shall the blood of Christ (which thorowe the eternall sprete /
offered hym silfe with out spot to God) pourdge oure consciences
from deed workes / for to serve the liuynge god ?

And for this cause is he the mediator off the newe testament /
that as sone (as his deeth was fulfilled for the redempcion of
those transgressions that were in the fyrst testament) they which
were called / myght receave the promes off eternall inheritaunce.
For whersoever is a testament / there must also be the deeth of
hym that maketh the testament. For the testament taketh
auctoritie when men are deed : For it is of no value as longe as
he that made it is a live. For which cause also / nether that
fyrst testament was ordeyned with out blood. For when all
the commaundementes were redde of Moses vnto all the people /
he toke the blood of calves / and of Gotes / whith water and
purple woll and ysop / and sprynckled both the boke and all the
people / sayinge this is the blood off the testament / which God
hath apoynted vnto you. Moreover / he sprenckled the taber-
nacle with blood also / and all the ministrynge vessels. And
almost all thynges / accordynge to the lawe / ar clenched with
blood / and with out effusion of blood / is no remission.

Hit is then nede that the similitudes of hevenly thynges / be
purified with soche thynges : but the hevenly thynges them
selves are purified with better sacrifices then are these. For
Christ is not entred into the holy places / that are made wit
hondes / which are but similitudes off true thynges : but is entred
into very heven / for to apere nowe in the syght of God for vs.
Not to offer hym silfe often / as the hye prest entreth in to the
holy place every yeare with straunge blood : for then must he
have often suffered sence the worlde began : Butt nowe in the
ende off the worlde / hath he apered once for all / to put synne
to flyght / by the offerynge vppe off hym silfe. And as it is
apoynted vnto men that they shall once deye / and then commeth
the iudgement / even so Christ was once offered to take a waye
the synnes of many / and vnto them that loke for hym / shall he
apeare agayne / with out synne vnto their health.

The x. Chapter.

FOR the lawe which hath but the shadewe of goode thynges
to come / and not the thynges in their owne fassion / can
never with the sacryfises whiche they offer yeare by yeare con-

tinually make the commers there vnto parfayte. For wolde not then those sacrifices haue ceased to haue bene offered? be cause that the offerers once poured/ shulde haue hadde no moare consciences of synnes. Neverthelesse in thos sacrifices is there mencion made of synnes every yeaere. For it is vnpossible that the bloud of oxen/ and off gotes shulde take away synnes.

Wherefore when he commeth into the worlde/ he sayth : Sacrifice and offeringe thou woldest not haue : but a bodie hast thou ordeyned me/ holocaustes and sacrifice for synne thou hast not alowed. Then I sayde : Lo I come/ In the begynnynge off the boke is it written of me/ that I shulde fulfill thy will/ o god. Above when he sayth sacrifice/ and offerynge/ and holocaustes/ and sacrifice for synne/ thou woldest not haue/ nether hast alowed (which are offered by the lawe) then he sayde : Lo I am redy to do thy will o god he taketh awaye the fyrst to stablisse the latter By the which will we are sanctified/ by the offerynge of the body of Jesu Christe once for all.

And every prest is redy dayly ministrynge/ and ofte tymes offereth one maner of offerynge/ which can never take awaye synnes : but this man after he had offered one sacrifice for synnes/ sat hym doune for ever on the right honde of god/ and from hence forth tarieth till his foes be made his fote stole. For with one offerynge hath he made perfect for ever them that are sanctified. And the holy goost also beareth vs recorde off this/ even when he tolde before : This is the testament that I will make vnto them after those dayes sayth the lorde. And I will put my lawes in their hertes/ and in their myndes I will write them/ and their synnes and iniquities will I remember no moare. And where remission of these thynges is/ there is no moare offerynge for synne.

Seynge brethren that by the meanes off the bloud of Jesu/ we maye be bolde to enter into that holy place/ by the newe and livynge waye/ which he hath prepared for vs/ through the vayle/ that is to saye by his flesshe. And seyng also that we have an hye prest which ruler over the housse of god/ let vs drawe nye with a true herte in a full fayth sprynckled in oure hertes/ from an evyll conscience/ and wessed in oure bodies with pure water/ and let vs kepe the profession of oure hope/ with oute waveringe (for he is faythfull that promysed) and let vs consyder one another to provoke vnto love/ and to good workes : and lett vs not forsake the felishippe thatt we have a monge oure selves/ as the maner of some is : but let vs exhorte one another/ and that so moche the moare/ be cause ye se that the daye draweth nye.

For yff we synne willyngly after that we have receaved the knowledge off the trueth/ there remayneth no more sacrifice for synnes : but a fearfull lokinge for iudgement/ and violent fyre / which shall deuoure the aduersaries. He that despiseth Moses lawe/ dyeth without mercy vnder two or thre witnesses. Off howe moche sorer punnyshment suppose ye shall he be counted worthy/ which treadeth vnder fote the sonne of god : and counteth the bloud off the testament as an vnholly thyng/ wherwith he was sanctified/ and doth dishonoure to the sprete off grace. For we knowe hym that hath sayde/ vengeance belongeth vnto me/ I will recompence sayth the lorde And agayne : the lorde shall iudge his people. Hit is a fearfull thyng to faule into the hondes off the lvyng God.

Call to remembraunce the dayes that are passed in the which / after ye receaved light/ ye abode a grette fyght in aduersities/ partly whill all men wondred and gased at you for the shame and tribulacion thatt was done vnto you/ and partly whill ye becam companions of them which so passed their tyme. For ye suffered also with my bondes/ and toke a worth the spoylyng off youre goodes/ and that with gladnes/ remembryng in youre selves howe that ye had in heven a better/ and an endueryng substance. Cast not away therfore youre confydence/ which hath grett rewarde to recompence. For ye have nede of pacience/ that after ye have done the will of god/ ye myght receave the promes. For yet a very lytell whyle/ and he thatt shall come will come/ and will not tary : But the iust shall live by faith. And yf he withdrawe hym silfe/ my soule shall have no pleasure in hym. We are not whiche with drawe oure selves vnto dampnacion/ butt partayne to fayth/ forto wyne oure soules.

The xj. Chapter.

FAITH is a sure confidence off thynges which are hoped for/ and a certayntie off thynges which are not sene. By it the elders were well reported off. Thorowe fayth we vnderstonde that the worlde was ordeyned/ by the worde off god : That by the menes of thynges whych apcare/ thynges whych are invisyble myghte be knowen. By fayth Abell offered vnto god a more plenteous sacrifice then Cayn : by which/ he obteyned witnes that he was righteous/ God testifyinge of his gyftes : by which also he beyng deed/ yet speaketh.

By fayth was Enoch translated that he shulde not se deeth : nether was he founde : for god had taken hym awaye. Before

Fo. cxcij. The Epistle of Paul vnto the Hebrues.

he was taken awaye/ he obtayned reccorde/ that he had pleased god: but with out faith it is vnpossible to please him. For he that commeth to god/ must beleve that god is/ and that he is a rewarder of them that seke him.

By fayth Noe honored god/ after that he was warned of thinges which were not sene/ and prepared the arcke to the savinge of his houssholde/ throwe the which arcke/ he condemned the worlde/ and be cam heyre of the rightewesnes which commeth by fayth.

By fayth Abraham/ when he was called obeyed to goo out into a place/ which he shulde afterwarde receave to enheritaunce/ and he went out/ not knowynge whether he shulde goo.

By fayth he removed into the londe that was promysed him/ as into a straunge countre/ and dwelt in tabernacles: and so did Ysaac/ and Jacob/ heyres with him of the same promes. For he looked for a citie havynge a foundacion/ whose bylder and maker is god.

Thorow fayth Sara also receaved strengthe to be with childe/ and was delivered of a childe when she was past age/ be cause she iudged him faythfull which had promysed.

And therefore spronge there of one (and of one which was as good as deed) so many in multitude/ as the starres of the skye/ and as the sonde of the see shore which is in numerable.

And they all deyed in fayth/ and receaved not the promyses: but sawe them a farre of/ and beleved them/ and saluted them: and confessed that they were straungers and pilgrims on the erthe. They that saye soche thynges/ declare that they seke a countre. Also yf they had bene myndfull of that countre/ from whence they cam/ they had leasure to have returned agayne. Butt nowe they desyre a better/ that is to saye a celestiall. Wherefore god is not a shamed of them/ even to be called their god: for he hath prepared for them a citie.

In fayth Abraham offered vppe Ysaac/ when he was tempted/ and he offered hym beyng hys only sonne/ in whom he had receaved the promyses: Of whom it was sayde/ In Ysaac shall thy seed be called: for he considered/ that God was able to rayse vppe agayne from deeth. Wherefore receaved he him/ as an ensample of the resurreccion. In fayth Ysaac blessed Jacob and Esau/ as concernynge thynges to come.

By fayth Jacob when he was a deyinge/ blessed both the sonnes of Joseph/ and worshipped on the toppe of his ceptre.

By fayth Joseph when he deyed/ remembred the departynge of the children of Israhel/ and gave commaundement of his bones.

By fayth Moses when he was borne/ was hid thre monethes

of his father and mother / be cause they sawe he was a proper childe : nether feared they the kynges commaundement.

By fayth Moses when he was of a gret age / refused to be called the sonne of Pharaos doughter / and chose rather to suffre aduersitie with the people of god / then to enioye the pleasurs off synne for a ceason / and esteemed the rebuke off Christ gretter then ryches / then the treasure of Egypt. For he had a respecte vnto the rewarde.

By fayth he forsoke Egypt / and feared not the fearcenes of the kyng. For he endured / even as he had sene hym which is invisible.

Thorowe fayth he ordeyned the ester lambe / and the effusion of blud / lest he that destroyed the fyrst borne shulde touche them.

By fayth they passed thorowe the reed see as by drey londe / which when the egipcians had esayed to do / they were drowned.

By fayth the walles of Jerico fell doune after they were compassed a bonte / seven dayes.

By fayth the harlot Raab perissed not with them that beleved nott / after she had receaved the spyes to lodgyng peassably.

And what shall I more saye / the tyme wold be to short for me to tell of Gedeon / off Barach / and of Samson / and of Jephthae. Also of David and Samuel / and of the prophetes / which thorowe fayth subdued kyngdoms / wrought righteousnes / obteyned the promyses / stopped the mouthes of Lyons / quenched the violence of fyre / escaped the edge off the swearde / off weake were made stronge / waxed valiant in fyght / turned to flyght the armies of the alientes. The women receaved their deed to lyfe agayne.

Wother were racked / and wolde not be delivered / thatt they myght receive a better resurreccion. Wother tasted off mockynges / and scourgynges / moreover off bondes and presonment : were stoned / were heawen a sunder / were tempted / were slayne with swerdes / walked vppe and doune in shepes skynnes / in gotes skynnes / in nede / tribulacion / and vexacion / which the worlde was not worthy of: They wandred in wildernes / in mountaynes / in dens and caves of the erth.

And these all thorowe fayth obtayned good reporte / and receaved not the promes / god providynge a better thyng for vs / that they with out vs shulde not be made perfect.

The xij. Chapter.

WHEREFORE lett vs also (seyng that we are compassed with so gret a multitude of witnesses) laye a waye all that pre-seth vs doune / and the sinne that hangeth on vs / and let vs

Jo. xxiij. The Epistle of Paul vnto the Hebrues.

runne with pacience / vnto the battayle that is set before vs / lokynge vnto Jesus / the auctor and fynysshers of oure fayth / which for the ioye that was set before hym / abode the crosse / and despyed the shame / and is sett doune on the right honde off the trone off God. Consider therfore howe that he endured suche speakinge agaynst hym of sinners / lest ye shulde be weried and faynte in youre myndes. For ye have not resisted vnto bloud sheddyng / stryvinge agaynst sinne. And ye have forgotten the consolacion which speaketh vnto you / as vnto children : My sonne despyse nott the chastenyng of the lorde / nether faynte when thou arte rebuked of hym : For whom the lorde loveth / hym he chasteneth : yee / and he scourgeth every sonne that he receaveth.

Yf ye shall endure chastnyng / god offereth him silfe vnto you / as vnto sonnes. What sonne is that whom the father chasteneth not ? Yf ye be not vnder correccion (where of all are part takers) then are ye bestardes and not sonnes. Moreover seyng we had fathers of oure flesshe which corrected vs / and we gave them reverence : shall nott we moche rather be in subieccion vnto the father of spretuall gyftes and shall live ? And they verely for a feave dayes / nured vs after their awne pleasure : but he learneth vs vnto that which is profitable / that we myght receave off his holines. No manner learnyng for the present tyme semeth to be ioyeous / but grevous : neverthesse afterwarde it bryngeth the quyet frute off rightewesnes vnto them which there in are exercysed.

Stretch forth therfore agayne the hondes which were let doune / and the weake knees / and se that ye have strayght steppes vnto youre fete / lest eny haltinge turne out of the waye : yee / let hit rather be healed. Embrace peace with all men / and wholynes : with out the which / no man shall se the lorde. And se that no man be destitute of the grace of god / lest eny rote of bitternes springe vppe and trouble : and therby many be defiled. That there be no fornicator / or vnclene person / as Esau / which for one breakfast solde his right that belonged vnto him / in that he was the eldest brother. Ye knowe howe that afterwarde when that he wolde have inherited the blessing / he was put by. His repentaunce founde no grace / no though he desyred that blessing with teares.

For ye are not come vnto the mounte that is touched / and vnto burnyng fyre / nor yet to myst and darcknes and tempest of wedder / nether vnto the sounde of a trompe and the voyce of wordes : which voyce they that herde it / wisshed awaye / that the comunicacion shulde not be spoken to them. For they

were not able to abyde that which was spoken. Yf a beast had touched the mountayne/ hit muste have bene stoned/ or thrust thorowe with a darte : even so terreble was the sight which apered. Moses sayde I feare and quake. But ye are come vnto the mounte Sion/ and to the citie off the livynge god/ the celestiall Jerusalem : and to an innumerable sight of angels/ and vnto the congregacion of the fyrst borne sonnes/ which are written in heven/ and to god the iudge of all/ and to the spretes of Just and parfect men/ and to Jesus the mediator of the newe testament/ and to the spryncklynge of blood that speaketh better then the blood of Abell.

Se that ye despyse not him that speaketh. For yf they escaped not which refused him that spake on erth : Moche more shall we not escape/ yf we turne away from him that speaketh from heven : whose voyce then shuke the erth/ and now declareth sayinge : yet once more will I shake/ not the erth only/ but also heven. No dout that same that he sayth/ yet once more/ signifieth the removynge a waye of those thynges which are shaken/ as off thynges which have ended their course : thatt the thinges which are not shaken maye remayne. Wherefore if we receave the kyngdom which is not moved/ we have grace/ wherby we maye serve god and please hym with reverence and godly feare. For oure god is consumynge fyre.

The iiii. Chapter.

LET brotherly love continue. be not forgetfull to be kynde to straungers. For thereby have dyvers received angels into their houses vnwares. Remember them that are in bondes/ even as though ye were bounde with them. Be myndfull of them which are in adversitie/ as ye which are yet in youre bodies. Let wedlocke be had in pryce in all poyntes/ and let the chamber be vndefiled : for whore keepers/ and advoutrars god will iudge. Let youre conversacion be with out coveteousnes/ and be content with that ye have allredy. For he verely said : I will not fayle the/ nether for sake the : that we maye boldly saye : The lorde is my helper/ and I will nott feare what man doeth vnto me. Remember them which have the oversight of you/ which have declared vnto you the worde of god : consider the conversacion off their livynge/ and counterfet their fayth.

Jesus Christ yesterdaye and to daye/ and the same continueth for ever. Be not caryed hidder and thydder with divers and straunge learnynge. For it is a good thinge that the herte be

Jo. cxciiij. The Epistle of Paul vnto the Hebrues.

stablissed with grace/ and not with meates/ which have not profited them that have had their pastyme in them. We have an aultre wherof they maye nott eate which serve in the tabernacle. For the bodies of those beastes (whose blood is brought into the holy place by the hie prest to pouрге sinne) are bournt with out the tentes. Therefore Jesus/ to sanctifye the peple with his awne blood/ suffered with out the gate. Let vs goo forth therefore out of the tentes/ and suffer rebuke with him. For here have we no continuynge cite: but we seke a cite to come.

For by him offer we the sacrifice of lande all wayes to god: that is to saye the frute of those lyppes/ which confesse his name. To do goode/ and to distribute forget not/ for with suche sacrifices god is pleased. O beye them that have the oversight of you/ and submit youre selves to them/ for they wathe for youre soules/ even as though they shulde geve a comptes for them: that they maye do it with ioye/ and not with grefe. For that is an vnprofitable thyng for you. Praye for vs. We have confidence be cause we have a good conscience in all thynges/ and desyre to live honestly. I desire you therefore somewhat the moare haboundantly/ that ye so do/ that I maye be restored to you quicly. The god of peace that brought agayne from deeth oure lorde Jesus Christ/ the gret shepherde of the shepe/ thorowe the blood of the everlastynge testament/ make you parfet in all workes/ to do his will/ and brynge to passe/ that whatsoever ye do/ maye be accepted in his sight/ by the meanes of Jesus Christ. To whom be prayse for ever whill the worlde endureth Amen.

I beseeche you brethren/ suffre the wordes of exhortacion: For we have written vnto you in feawe wordes. Knowe the brother Timothe/ whom we have sent from vs/ with whom (yf he come shortly) I will se you. Salute them that have the oversight of you/ and all the saynctes. They off Italy/ salute you. Grace be with you all Amen.

Sent from Italy by Timotheus.

The
Epistle off S. James.

The fyrst Chapter.



JAMES the seruauunt off God / and off the lorde Jesus Christ / sendeth gretynge to the xij. trybes which are scattered here and there. My brethren / count it excedyngre ioye when ye faule into divers temptacions / remembryngre howe that the tryngre off youre fayth bringeth pacience : and let pacience have her perfect worke / that ye maye be perfect and sounde / that no-thinge be lackynge vnto you.

Yff eny that is amonge you lake wisdom / let hym axe off God (which geueth to all men with outendoublenes / and casteth no man in the teth) and it shalbe geuen hym : but let hym axe in faythe / and waver not. For he that douteth is lyke the waves off the see / tost off the wynde / and caried with violence. Nether let that man thynke that he shall receave eny thyng off God. A waveryngre mynded man is vnstable in all his wayes.

Let the brother off lowe degre reioyce in that he is exalted / and the ryche in that he is made lowe. For even as the flower off the grasse shall he vanysse awaye : The sonne is rysen with heate / and the grasse is widdered / and his flower is faulen awaye / and the beautie off the fassion off it is perissed : even so shall the riche man perisshe in his aboundance.

Happy is the man that endureth in temptacion / for when he is tryed he shall receave the croune of lyfe / which the lorde hath prepared for them that love hym.

Let no man saye when he is tempted that he is tempted of god : for god tempteth not vnto evyll : he tempteth no man :

But every man is tempted drawne a waye/ and entysed of his awne concupiscence. Then when lust hath conceived/ she bryngeth forth synne/ and synne when it is fynnysshed bryngeth forth the deeth.

Erre not my deare brethren. Every good gyfte/ and every parfait gyft/ is from above and commeth doune from the father off light/ with whom is no variablenes/ nether is he chaunged vnto darknes. Of his awne will begat he vs with the worde off lyfe/ that we shulde be the fyrst of his creatures.

Wherefore deare brethren/ let every man be swyfte to heare/ slowe to speake/ and slowe to wrathe. For the wrathe off man worketh not that which is righteous before God.

Wherefore laye a parte all filthynes/ all superfluite off maliciousnes/ and receve with meknes the worde that is grafted in you/ which is able to save youre soules: And se that ye be doares of the worde and not heares only/ deceavinge youre owne selves. For yff a man heare the worde/ and do it not/ he is lyke vnto a man that beholdeth his boddily face in a glasse. For as sone as he hath loked on hym silfe/ he goeth his waye/ and hath immediatly forgotten what his fassion was: but whosoever loketh in the parfait lawe off libertie/ and continueth there in (yf he benot a forgettfull hearer/ but a doar off the worke) he shalbe happy in his dede.

Yff eny man amonge you seme devoute/ and refrayne not his tonge: but deceave his owne herte/ this mannes devocion is in vayne. Pure devocion and undefiled before God the father/ is this: To vysit the frendlesse/ and widdowes in their adversite/ and to kepe hym silfe vnspotted from the worlde.

The ij. Chapter.

BRETHREN have not the fayth of oure lorde Jesus Christ the lorde off glory in respecte off persons. Yff there come into youre company a man with a golden rynge/ and in goodly apparrell and there come in also a poore man in vyle rayment/ and ye have a respecte to hym that weareth the gaye clothyng and saye vnto hym: Sit thou here in a goode place: and saye vnto the povre/ stonde thou there/ or sit here vnder my fote stole: are ye not even parcial in youre selves/ and have iudged after evyll thoughtes?

Harken my deare beloved brethren/ hath not God chosen the povre off this worlde/ which are ryche in fayth/ and heyres off the kyngdom/ which he promysed to them that love hym? But

ye have despised the povre. Are not the ryche they which oppresse you : and they which drawe you before iudges? Do not they speake evyll of that good name that is called on over you?

Yf ye fulfill the royall lawe accordynge to the scripture which sayth : Thou shalt love thyne neighbour as thy silfe / ye do wele : but yf ye regarde one person more then another / ye commit synne / and are rebuked off the lawe as transgressours. Whosoever shall kepe the whole lawe / and yet fayle in one poynt / he is gyltie in all. For the that sayde : Thou shalt not commit fornicacion / sayde also : thou shalt not kyll. Though thou shalt do no fornicacion / yet yff thou kill / thou arte a transgressor off the lawe. So speake ye / and so do as they that shalbe iudged by the lawe off libertie. For there shalbe iudgment merciles to hym that sheweth no mercy / and mercy reioyseth agaynst iudgement :

What avayleth it my brethren / though a man saye he hath fayth / when he hath no dedes? Can fayth save hym? Yff a brother or a sister be naked or destitute off dayly fode / and one of you saye vnto them : Departe in peace / God sende you warmnes and fode : not withstondynge ye geve them not tho thynges which are nedfull to the body : what helpeth it them? Even so fayth / yf it have no dedes is deed in hit silfe.

But one shall saye / Thou hast fayth / and I have dedes : Shewe me thy fayth by thy dedes : and I will shewe the my fayth by my dedes. Belevest thou that there is one god? Thou doest wele. The devyls also beleve and tremble.

Wilt thou vnderstonde o thou vayne man / that fayth with out dedes is deed? Was not Abraham oure father iustified off his dedes when he offered Ysaac his sonne upon the aultre? Thou seyst howe that fayth wrought in his dedes / and through the dedes was the fayth made parfet. And the scripture was fulfilled which sayth : Abraham beleved god / and it was reputed vnto hym for rightewesnes : and he was called the frende off God. Ye se then howe that off dedes a man is iustified / and nott off fayth only. Lyke wyse also was nott Raab the harlot iustified when she receaved the messengers / and sent them out a nother waye? For as the body / with out the sprete is deed / even so fayth with out dedes is deed.

The iij. Chapter.

MY brethren / be not every man a master / Remembrynge howe that we shall receive the more damnacion. For in many

thynges we synne all. Yff a man synne not in worde/ he is a perfect man and able to tame all the body. Beholde we put bittes into the horses mouthes that they shulde obeye vs/ and we turne aboute all the body. Beholde also the shippes/ which though they be so gret/ and are dryven off feerce windes/ yet are they turned a bout with a very smale helme/ whither soever the violence off the governes woll: even so the tonge is a littell member and bosteth grett thynges.

Beholde howe gret a thyng a litell fyre kyndleth/ and the tonge is fyre/ and worlde off wickednes. So is the tonge set among oure members/ that it defileth the whole body/ and setteth a fyre all that we have off nature/ and is it silfe sett a fyre/ even off hell.

All the natures off beastes/ and off byrdes/ and off serpentess/ and thynges of the see/ ar meked and tamed off the nature off man. But the tonge can noman tame. Yt is an vnruely evyll full of deedly poyson. Therwith blesse we God the father/ and therwith curse we men which are made vnto the similitude off God. Out off one mought proceedeth bessynge and cursynge. My brethren these thynges ought not soo to be. Doth a fountayne sende forth at one place swete water/ and bytter also? Can the fygge tree/ my brethren/ beare olive berries: other a vyne beare fygges? So can no fountayne geve bothe salt water and fresshe also. Who ys wyse and endued with learnynge amonge you? Let hym shewe the workes of his good conversacion in meknes that ys coupled wyth wisdom.

Yff ye have bitter envyinge amonge you/ and stryfe in youre hertes/ reioyce not: nether be lyars agaynst the trueth. This wisdom descendeth not from a bove: but is erthy/ and naturall/ and divlysshe: For where envyinge and stryfe is/ there is vnstabilenes/ and all manner of evyll workes: but the wisdom that is from above/ is fyrst pure/ then peasable/ gentle/ and easy to be entreated/ full of mercy and good frutes/ with out iudgynge/ and with out simulacion: yee/ and the frute of rightewesnes is sown in peace/ of them that kepe peace.

The iiij. Chapter.

FROM whence commeth warre/ and fightynge amonge you? come they not here hence? even off youre voluptuousnes that rayneth in youre members. Ye lust/ and have not. Ye envie and have indignacion/ and cannot come by it. Ye fight and warre/ and have not/ be cause ye axe not. Ye axe and have not/

be cause ye axe a mysse/ forto consume it apon youre volup-
teousnes. Ye advoutrars/ and wemen that breke matrimonie :
knowe ye not howe that the frendshippe off the worlde is enmitie
to god warde? Whosoever wilbe a frende of the worlde/ is made
the enemye of god. Do ye suppose that the scripture sayth in
vayne : The sprete that dwelleth in you/ lusteth even contrary
to envie : but geveth more grace.

Submit youre selves to god/ and resist the devyll/ and he
will flye from you. Drawe neye to god/ and he will drawe
neye to you. Clense youre hondes ye synners/ and pource
your hertes ye waveringe mynded. Suffre afflictions : sorowe
ye and wepe. Let youre laughter be turned to mornynge/
and youre ioye to hevynes. Cast doune yourselves before the
lorde/ and he shall lift you vppe. Backbyte not one another/
brethren. He that backbyteth hys brother/ and he that iudgeth
his brother/ backbyteth the lawe/ and iudgeth the lawe : but
and if thou iudge the lawe/ thou art not an observer of the lawe :
but a iudge. There is one lawe geve/ which is able to save and
to distroye. what art thou that iudget another man.

Go to nowe ye that saye : to daye and to morowe let vs go
into soche a cite and continue there a yeare and beye/ and
sell/ and wyne : and yet cannot tell what shall happen to
morowe. For what thinge is youre lyfe ? hit is even a vapoure
that aperieth for a lytell tyme/ and then vanyssheth awaye : For
that ye ought to saye : yff the lorde will and yf we live/ let vs
do this or thatt. Butt nowe ye reioyce in youre bostynges. All
soche reioysynge is evyll. Therefore to hym that knoweth howe
to do good/ and doth it not/ it is synne.

The v. Chapter.

GOO to nowe ye Rych men. Wepe/ and howle on youre
wretchednes that shall come apon you. Your riches is
corrupte/ youre garmentes are moth eaten. Your golde and
your silver are cankered/ and the rust off them shalbe a witnes
vnto you/ and shall eate youre flesshe as it were fyre. Ye have
heaped treasure togedder in youre last dayes : Beholde the
hyer off the laboures which have reped doune youre felde
(which hyer is of you kept backe by fraude) cryeth : and the
cryes off them which have reped/ are intred into the eares off
the lorde off Sabaoth. Ye have lived in pleasure on the erth
and in wantannes. Ye have norysshed youre hertes/ as in a
daye off slaughter. Ye have condemned and have killed the
iuste/ and he hath not resisted you.

Be pacient therfore brethren/ vnto the commynge of the lorde. Beholde the husbnde man wayteth for the precious frute off the erth/ and hath long pacience there vppon/ vntill he receave the yerly and the latter rayne. Be ye also pacient therfore/ and settle youre hertes/ for the commynge off the lorde draweth neye. Grodge not one agaynst another brethren/ lest ye be dampned. Beholde the iudge stondesth before the dore. Take (my brethren) the prophettes for an ensample of sufferynge aduersitie/ and of longe pacience/ which spake in the name of the lorde. Beholde we counte them happy which endure. Ye have herde of the pacience of Job/ and have knowen what ende the lorde made/ For the lorde is very pitifull/ and mercifull.

Butt above all thynges my brethren/ sweare not/ nether by heven/ nether by erth/ nether by eny wother othe. Let youre sayinge be ye ye/ naye/ naye: lest ye faule into ypocrysy. Ys there eny amonge you that is evyll vexed? let hym praye. Ys there eny man a monge you that is mery? let hym synge psalmes. Ys there eny man deseased a monge you? Lett hym call for the seniours off the congregacion/ and lett them praye over hym/ and anoynte hym with oyle in the name off the lorde: and the prayer off fayth shall save the sicke/ and the lorde shall rayse hym vppe: and yf he have committed synnes/ they shalbe forgiven hym. .

Knowledge youre fautes one to another: and praye one for another/ that ye maye be healed. The prayer off a ryghteous man avayleth moche/ yf it be fervent. Helias was a man in daunger to tribulacion as we are/ and he prayed in his prayer/ that it myght not rayne: and it rayned nott on the erth by the space off thre yeares and sixe monethes. And agayne he prayed/ and the heven gave rayne/ and the erth brought forth her frute. Brethren if eny off you erre from the trueth/ and a nother convert hym/ let the same knowe/ thatt he whych converted the synner from goynge astraye out of his waye/ shall save a soule from deeth/ and shall hyde the multitude off synnes.

The ende of the pistle off
Saynct James.

The Pistle off Sanct Judas.



JUDAS the servaunt of Jesus Christ/ the brother off James/ To them which are called and sanetified in god the father/ and preserved in Christ Jesus. Mercy on you/ and peace and love be multiplied.

Beloved/ when I gave all diligence to write vnto you off the commen health: itt was nedfull for me to wryte vnto you/ to exhorte you/ that ye shulde continually labour in the fayth/ which was once geven vnto the saynetes. For there are certayne craftely crepte in/ of which it was written afore tyme vnto soche iudgement/ They are vngodly/ and turne the grace of oure lorde God vnto wantannes/ and denye God the only lorde/ and oure lorde Jesus Christ.

My mynde is therfore to put you in remembraunce/ for as moche as ye once knowe this/ howe thatt the lorde (after thatt he had delivered the people out of Egypt) destroyed them which afterwarde belevd not. The angels also/ which kept not their fyrst estate: but leste their owne habitacion/ he hath reserved in everlastynge chaynes vnder darknes vnto the iudgement of the greate daye. even as Zodom/ and Gomor/ and the cities aboute them (which in lyke maner defiled them selves/ with fornicacion/ and folowed straunge flesshe) are set forth for an ensample/ and suffre the vengeaunce of eternall fyre. Lykwyse these dremers defyle the flesshe/ despise rulars/ and speake evyll of them that are in auctoritie.

Yet Michael the archangell (when he strove against the devyll/ and disputed about the body of Moses) durst nott geve raylynge sentence/ butt sayde: The lorde rebuke the. Butt these speake evyll of those thynges which they knowe not. In tho thynges which they knowe naturally (as beastes which are with out reason) they corrupte them selves. Wo be vnto them/ for they

have folowed the waye of Cayn / and are spylt in the erreure of Balam for lukers sake / and are caste a waye in the treason of Core.

These are spottes which of youre kindnes feast to gedder / with out feare / fedyng them selves. Cloudes they are with outen water / caried about off wyndes: Trees rotten in authum / vnfrutfull / twyse deed / and plucked vppe by the rotes. They are the ragynge waves off the see / fomyng out their awne shame. They are wandryng starres / to whom is reserved the myst of darcknes for ever.

Enoch the seventh from Adam prophesied before of suche saying: Beholde / the lorde shall come with thousandes of sayntes / to geve iudgement agaynst all men / and to rebuke all that are vngodly amonge them / of all their vngodly dedes / which they have vngodly committed / and of all their cruell speakynges / which vngodly sinners have spoken agaynst hym.

These are murmurers / complayners / walkyng after their awne lustes / whose muthes speake proude thynges. They have men in greate reverence be cause off avauntage. But ye derly beloved remember the wordes which were spoken before off the Apostles off oure lorde Jesus Christ / howe that they tolde you thatt there shulde be begylers in the last tyme / which shulde walke after their owne vngodly lustes. These are makers off sectes / naturall / havynge no sprete.

But ye derly beloved / edyfie youre selves in youre most wholy fayth / prayng in the wholy goost / and kepe youre selves in the love of God / lokinge for the mercy of oure lorde Jesus Christ / vnto eternall lyfe. And have compassion on some / separatynge them: and wother save with feare / pullynge them out of the fyre / and hate the fylthy vesture of the flesshe.

Vnto hym that is able to kepe you / thatt ye faule nott / and to present you faultlesse before the presence off hys glory with ioye / that ys to saye / to God oure saveour whyche only ys wyse / be glory / maiestie / dominion / and power / nowe and for ever Amen.

The

Revelacion off Sanct Jhon the devine.

The fyrst Chapter.



THE revelacion of Jesus Christe/ which god gave vnto him/ forto shewe vnto his servauntes thynges which muste shortly come to passe. And he sent and shewed by hys angell vnto hys servaunt Jhon/ whych bare recorde off the worde off god/ and off the testimony off Jesus Christe/ and of all thynges that he sawe. Happy is he that redith/ and they that heare the wordes of the prophesy/ and kepe thoo thynges which are written therein. For the tyme is at honde.

Jhon to the vij. congregacions in Asya. Grace be with you and peace/ from hym which is/ and which was/ and which is to come: and from the vij. spretes which are present before his trone/ and from Jesus Christ which is a faythfull witnes/ and fyrst begotten of the deed: and lorde over the kynges of the erth. Vnto hym that loved vs and wessed vs from oure synnes in his awne bloud/ and made vs kynges and prestes vnto god his father/ be glory/ and dominion/ for ever more amen. Beholde he commeth with cloudes/ and all eyes shall se hym: and they also which peersed him. And all kynredes of the erth shall wayle. even so amen. I am Alpha and Omega/ the begynnyng and the endinge/ sayth the lorde almyghty/ which is and which was and which is to come.

Jhon youre brother and companyon in tribulacion/ and in the kyngdom and pacience which is in Jesu Christe/ was in the yle of Pathmos for the worde of god/ and for the witnessynge of Jesu Christe. I was in the sprete on a sondaye/ and herde behynde me/ a gret voyce/ as itt had bene of a trompe sayinge:

I am Alpha and Omega/ the fyrst and the laste. That thou seiste write in a boke/ and sende hit vnto the congregacions which are in Asia/ vnto Ephesus/ and vnto Smyrna/ and vnto Pargamos/ and vnto Thiatira/ and vnto Sardis/ and vnto Philadelphia/ and vnto Laodicia.

And I turned bake to se the voice that spake to me. And when I was turned: I sawe vij. golden candelstyckes/ and in the myddes of the candelstyckes/ one lyke vnto the sonne of man clothed with a linnen garment doune to the ground/ and gyrd aboute the pappes with a golden gyrdle. His heed/ and his heares were whyte/ as whyte woll/ and as snowe: and his eyes were as a flame of fyre: and his fete lyke vnto brasse/ as though they brent in a fvrnace: and his voyce as the sounde of many waters. And he had in his right honde vij. starres. And out of his moughth went a twoo edged swearde. And his face shone even as the sunne in his strengthe.

And when I sawe hym/ I fell at his fete/ even as deed. And he layde hys ryght honde apon me/ sayinge vnto me: feare not. I am the fyrst/ and the laste/ and am a lyve/ and was deed. And beholde I am a lyve for ever more/ and have the kayes off hell and off deeth. Wryte therfore the thynges whych thou haste sene/ and the thynges which are/ and the thynges which shalbe fulfylled here after: and the misterie off the vij. starres which thou sawest in my ryght honde/ and the vij. golden candelstyckes. The vij. starres are the angelles off the vij. congregacions: And the vij. candlestyckes which thou sawest are the vij. congregacions.

The seconde Chapter.

VNTO the angell off the congregation off Ephesus wryte: These thynges sayth he that holdeth the vij. starres in his ryght honde/ and walketh in the myddes of the vij. golden candlestyckes. I knowe thy workes/ and thy labour/ and thy pacience/ and howe thou cannest not forbear them which are evyll: and examinedst them which saye they are Apostles/ and are nott: and hast founde them lyars. and haste suffered/ and hast pacience: and for my names sake hast labored and hast nott faynted. Neverthesse I have sumwhat agaynst the/ for thou haste lefte thy fyrst love. Remember therfore from whence thou art fallen/ and repent/ and do the fyrst workes. or elles I wyll come vnto the shortly/ and will remove thy candlestyke out of his place/ excepte thou repent. Butt this thou haste be

cause thou haste hated the dedes off the Nicolaitans / which dedes I also hate. Lett him that hath eares heare / what the sprete sayth vnto the congregacions. To hym that overcommeth / wyll I geve to eate off the tree of lyfe / which is in the myddes off the paradice off God.

And vnto the angell off the congregacion off Smyrna wryte : These thynges sayth he that is fyrst / and the laste / which was deed and is alive. I knowe thy workes and tribulacion and povertie / but thou art ryche : And I knowe the blasphemy off them whiche call them selves iewes and ar not : but are the congregacion of sathan. Feare none off thoo thynges which thou shalt soffre. Beholde / the devyll shall caste off you into preson / to tempte you / and ye shall have tribulacion x. dayes. Be faythfull vnto the deeth and I wyll geve the a croune off lyfe. Let hym that hath earis heare / what the sprete sayth to the congregacions. He that overcommeth shall not be hurte off the seconde deeth.

And to the angell / of the congregacion in Pergamos wryte : This sayth he which hath the sharpe swearde with two edges. I knowe thy workes and where thou dwelleste / evyn where Sathans seate ys / and thou kepeste my name and hast not denyed my fayth. And in my dayes Antipas was a faythfull witnes off myne / which was slayne amonge you where sathan dwelleth. Butt I have a fewe thinges agaynst the : that thou hast there / they thatt mayntayne / the doctryne off Balam which taught in balake / to put occasion off syn before the chylderne off Israhell : thatt they shulde eate off meate dedicat vnto ydolles / and to commyt fornicacion. Even so haste thou them that mayntayne the doctryne off the Nicolaytans / which thyng I hate. But repent or elles I will come vnto the shortly and will fyght agaynste them with the swearde of my mought. Lett hym that hath eares heare what the sprete sayth vnto the congregacions : To hym that over commeth will I geve to eate manna that is hyd. and will geve hym a whyte stone / and in the stone a newe name wrytten / which no man knoweth / savinge he that receaveth hit.

And vnto the angell off the congregacion off Theatira write : This sayth the sonne of god / which hath his eyes lyke vnto a flame of fyre / whose fete are lyke brasse : I knowe thy workes and thy love / service / and fayght / and patience / and thy dedes / which are mooe at the laste then att the fyrste : Notwithstandinge I have a feawe thynges agaynste the / that thou sufferest that woman Jesabell / which called her sylfe a prophetes to teache

and to deceave my servauntes/ to make them commyt fornicacion/ and to eate meates offered vppe vnto ydolles. And I gave her space to repent off her fornicacion and she repented not. Beholde I will caste her into a beed/ and them that commyt fornicacion with her into gret adversite/ excepte they repent of their deades. And I will kyll her children with deeth. And all the congregacions shall knowe that I am he which searcheth the reynes and hertes. And I will geve vnto every one of you accordynge vnto youre workes.

Vnto you I saye/ and vnto other of them off Thiatyra as many as have nott this lernynge/ and which have not knowen the depnes of Satan (as they saye) I will put apon you none other burthen/ but that which ye have alreddy. Holde fast tyll I come/ and whosoever overcommeth and kepeth my workes vnto the ende/ to hyme will I geve power over nacions/ and he shall rule them with a rodde of yeron: and as the vessels off a potter/ shall he breake them to shevers. Evyn as I receaved off my father. And I will geve him the mornynge starre. Let hym that hath eares heare what the sprete sayth to the congregacions.

The iiij. Chapter.

AND wryte vnto the angell of the congregacion of Sardis: this sayth he that hath the sprete of god/ and the vij. starres. I knowe thy workes/ thou haste a name that thou lyveste/ and thou are deed. Be awake and strengthe the thynges which remayne/ that are redy to deye. For I have not founde thy workes perpayte before god. Remember therfore howe thou hast receaved and hearde/ and holde faste/ and repent. Yf thou shalt not watche/ I wyll come on the as a thefe/ and thou shalt not knowe what houre I wyll come apon the. Thou haste a feawe names in Sardis/ which have not defyled their garmentes/ and they shall walke with me in whyte/ for they are worthy. He that overcommeth shalbe clothed in whyte araye/ and I will not put out his name out of the boke of lyfe/ and I will confesse his name before my father/ and before his angelles. Let hym that hath earys heare what the sprete sayth vnto the congregacions.

And wryte vnto the angell off Philadelphia: This sayth he that is holy and true/ which hath the kaye off David: which openyth and noman shutteth/ and shutteth and no man openeth. I knowe thy workes. Beholde I have set before the an open doore/ and no man can shutt hit/ for thou haste a lyttell strengthe/ and haste

kepe my saynges : and haste not denyed my name. Beholde. I put them of the congregacion of Sathan/ which call themselves Jewes and are not/ butt do lye. Beholde. I will make them that they shall come and worshippe before thy fete : and shall knowe that I have loved the.

Be cause thou hast kept the wordes of my pacience/ and I wyll kepe the from the houre of temptacion/ which will come upon all the worlde/ to tempte them that dwell upon the erth. Beholde I come shortly. Holde that which thou haste/ that no man take awaye thy croune. Hym that overcommeth will I make a pyllar in the temple off my God/ and he shall goo no more oute. And I will wryt upon hym/ the name off my god/ and the name off the cite off my god/ newe Jerusalem/ which commeth doune oute of hevyn from my god and I will wryte upon hym my newe name. Let hym that hath eares/ heare what the sprete sayth vnto the congregacions.

And vnto the angell of the congregacion which is in Laodicia wryte : This sayth (amen) the faythfull and true witnes/ the begynnynge off the creatures off God. I knowe thy workes that thou arte nether colde ner hott : I wolde thou were colde or hotte. So then be cause thou arte bitwene bothe/ and nether colde ner hott/ I will spew the oute of my mought : be cause thou sayst thou arte riche and incresyd with gooddes/ and haste nede off nothings/ and knowest not howe thou arte wretched and miserable/ povre/ blynde/ and nakyd. I consell the to bye off me golde tryed in the fyre/ that thou mayste be riche : and white rayment/ that thou mayste be clothed/ that thy fylthy nakednes do not apiere : and anoynt thyne eyes with eye salve/ that thou mayste se.

As many as I love/ I rebuke and chasten. Be fervent therfore and repent. Beholde I stonde at the doore and knocke. Yff eny man heare my voice and opyn the dore/ I will come in vnto hym and will suppe with him/ and he with me. To hym that overcommeth will I gravnte to sytt with me in my seate/ evyn as I overcam and have sytten with my father/ in his seate. Lett hym that hath eares heare what the sprete sayth vnto the congregacions.

The iiii. Chapter.

AFTER this I loked/ and beholde a dore was opene in heven/ and the fyrste voyce which I harde/ was as lit were of a trompet talkinge with me/ which said : come vppe hydder/ and

I will shewe the thynges which muste be fulfyllyd here after. And immediatly I was in the sprete. and beholde/ a seate was put in heven and won sat on the seate. And he that sat was to loke apon lyke vnto a iaspar stone/ and a sardyne stone: And there was a rayne boll aboute the seate/ to loke apon/ lykevnto an emeralde. And aboute the seate were xxiiij. seates. And I sawe on the seates .xxiiij. seniours syttinge clothed in whyte rayment/ and had on their heddes crownes of gold.

And out of the seate proceded lightnynges/ and thoundrynges/ and voices: and there were vij. lampes off fyre/ byrninge before the seate/ which are the vij. sprettes off God. And before the seate there was a see off glasse/ lyke vnto cristall/ and in the myddes of the seate/ and rounde aboute the seate/ wer iiij. biestes full off eyes before and behynde. And the fyrste biest was lyke a lion/ the seconde biest lyke a caulfe/ and the thyrde bieste had a face as aman/ and the fourthe bieste was lyke a flyinge egle. And the iiij. biestes had eche one off them vj. wynges aboute hym/ and they were full off eyes within. And they had noo reste daye nether nyght sayinge: holy/ holy/ holy/ lorde god almyghty/ which was/ and is/ and is to come.

And when those beestes gave glory and honour and thanks to hym that sat on the seate/ which levith ever more/ the xxiiij. seniours fell doune before the trone/ before hym that sat on the trone/ and worshipped hym thatt levith ever/ and caste their crownes before the trone sayinge: thou arte worthy lorde to receave glory/ and honoure/ and power/ for thou haste created all thynges/ and for thy wyllis sake they are/ and were created.

The v. Chapter.

AND I sawe in the right honde of hym/ that sat in the trone/ a boke written with in and on the backside/ sealyd with vij. seales. And I sawe a stronge angell which cryed with a loude voyce: Who is worthy to open the boke/ and to loose the seales ther off. And no man in hevyn ner in erth/ nether vnder the erth/ was able to open the boke/ nether to loke thereon. And I wepte moche/ be cause/ no man was founde worthy to open/ and to rede the boke/ nether to loke thereon.

And one off the seniours sayde vnto me: wepe not: Beholde a lion beinge off the tribe off Juda/ the rott off David/ hath obtayned to open the boke/ and to lose the vij. seales theroff. And I behelde/ and loo/ in the myddes of the seate/ and off the iiij. biestes/ and in the myddes off the seniours/ stode a lambe as

though he had bene kylled/ which had vij. hornes and vij. eyes/ which are the sprettes off God/ sent into all the worlde. And he cam and toke the boke oute off the right honde of hym that sate upon the seate.

And when he had taken the boke/ the iiij. bestes and xxiiij. seniours fell doune before the lambe/ havynge harpes and golden vialles full off odoures/ which are the prayers off saynctes and they songe a newe songe saynge : thou art worthy to take the boke and to open the seales therof/ for thou wast kylled and haste redemed vs by thy blood/ out off all kynreddes/ and tonges/ and people/ and nacions/ and haste made vs vnto oure god/ kynges and prestes and we shall raygne on the erth.

And I behelde/ and I herd the voyce off many angylles aboute the trone/ and about the biestes and the seniours/ and I herde thousand thousandes/ saynge with a lowde voyce : Worthy is the lambe that was killed to receave power/ and riches and wisdom/ and strenghte/ and honour and glory/ and blyssynge. And all creatures/ which are in heven/ and on the erth/ and vnder the erth/ and in the see/ and all that are in them herd I saynge : blyssynge/ honour/ glory/ and power/ be vnto hym/ that sytteth upon the seate/ and vnto the lambe for ever more. And the .iiij. biestes sayd : amen. And the xxiiij. seniours fell upon their faces/ and worshypped hym that lyveth for ever more.

The vij. Chapter.

AND I sawe when the lambe openyd one of the seales/ and I herde one of the iiij. biestes saye/ as hit wer the noyse off thonder/ come and se. And I sawe/ and beholde there was a whyte horsse/ and he that sat on hym had a bowe/ and a croune was geven vnto hym/ and he went forth conqueringe and forto overcome. And when he opened the seconde seale/ I herde the seconde bieste saye : come and se. And there went out another horsse that was red/ and power was geven to hym that satte there on/ to take peace from the erth/ and that they shulde kyll one another. and there was geven vnto hym a gret swearde.

And when he opened the thyrde seale/ I herde the thyrde bieste saye : come and se. And I behelde/ and loo/ a blacke hors : and he that sate on hym/ had a payre of balances in his honde. And I herd a voyce in the myddes off the iiij. bestes saye : a measure of whete for a peny/ and iij. measures of barly for a peny : and oyle and wyne se thou hurte not.

And when he opened the fourthe seale/ I herde the voyce of

the fourthe beste saye : come and se. And I looked. and beholde a grene horsse/ and his name that satt on hym was deeth/ and hell folowed after hym/ and power was geven vnto them over the fourthe parte off the erthe/ to kyll with swearde/ and with hunger/ and with deeth/ that cometh of vermen of the erth.

And when he opened the fyfte seale/ I sawe vnder the aultre/ the soules of them that were kyllled for the worde of God/ and for the testymony which they had/ and they cryed with a lawde voyce sayinge: Howe longe tariest thou lorde holy and true/ to iudge and to avenge oure bloud on them that dwell on the erth? And longe whyte garmentes were geven vnto every one off them. And hit was sayde vnto them that they shulde reste for a lyttle season vntyll the number off their felowes/ and brethren/ and of them that shulde be kyllled as they were/ were fulfylled.

And I behelde when he opened the sixte seale/ and loo there was a grett erthquake/ and the sunne was as black as sacke clothe made of beare. and the mone waxed even as bloud. and the starres of heven fell vnto the erth/ even as a fygge tree castith from her her fygges/ when she is shaken off a myghty wynde. And heven vanysshed awaye/ as a scroll when hitt is rolled togedder. And all mountayns and yles/ were moved oute of their places. And the kynges of the erth/ and the grett men/ and the ryche men/ and the chefe captaynes/ and the myghty men/ and every bond man/ and every free man/ hyd them selves in dennes/ and in rockes off the hylles/ and sayde to the hylles/ and rockes: fall on vs/ and hyde us from the presence off hym that sytteth on the seate/ and from the wrath of the lambe/ for the grette daye off hys wrath ys come/ And whoo can endure hit.

The vij. Chapter.

AND after that I sawe iiij. angels stonde on the iiij. corners of the erth/ holdynge the iiij. wyndes off the erth/ that the wyndes shulde nott blowe on the erthe/ nether on the see/ nether on eny tree. And I sawe another angell ascende from the rysynge of the sunne/ which had the seale off the lyvynge god/ and he cryed with a loude voyce to the iiij. angelles (to whom power was geven to hurt the erth and the see) sayinge: Hurt not the erth nether the see/ nether the trees/ tyll I have sealed the servauntes of oure god in their foreheades.

And I herde the nombre of them which were sealed/ and there were sealed c. and xliij. m. of all the trybes of the chyl dren of Israhell. Of the trybe of Juda were sealed xij. m. Of the trybe

off Ruben were sealed xij. m. Of the trybe of Gad were sealed xij. m. Of the trybe of Asser were sealed xij. m. Of the trybe of Neptalym were sealed xij. m. Of the trybe off Manasses were sealed xij. m. Of the trybe of Symeon were sealed xij. m. Of the trybe of Levy were sealed xij. m. Of the trybe off Isacar were sealed xij. m. Of the trybe of Zabulon were sealed xij. m. Off the tribe of Joseph were sealed xij. m. Off the trybe of Beniamyn were sealed xij. thowsande.

After this I behelde/ and lo a gret multitude (which noman culde nombre) off all nacions/ and people/ and tonge/ stode before the seate/ and before the lambe/ clothed with longe whyte garmentes/ and palmes in there hondes/ and cryed with a lowde voyce/ saynge: Helth be to hym that syttith upon the seate of oure god/ and vnto the lambe. And all the angelles stode in the compace of the seate/ and off the seniours/ and off the iiij. bestes/ and fel before the seat on their faces/ and worshipped god/ saynge/ amen: Blessynge and glory/ wisdom and thanks/ and honour/ and power and myght/ be vnto oure god/ for evermore amen.

And one off the seniours answered/ sayinge unto me: what are these which are arayed in longe whyte garmentes/ and whence cam they? And I sayde vnto hym: lorde thou wottest. And he sayde unto me: these are they which cam oute off gret tribulacion and made their garmentes large and made them whyte in the bloud of the lambe: therfore are they in the presence off the seate off God and serve hym daye and nyght in hys temple/ and he that sytteth in the seate wyll dwell amonge them. They shall hunger no more nether thyrst/ nether shall the sunne lyght on them/ nether eny heate: For the lambe whych ys in the myddes off the seate shall fede them/ and shall ledde them vnto fountaynes of lyvyng water/ and god shall wypp away all teares from their eyes.

The viij. Chapter.

AND when he had opened the seventh seale/ there was silence in heven aboute the space of halfe an houre/ And I sawe angelles stondynge before god/ and to them were given vij. trompettes. And another angell cam and stode before the aultre havynge a golden senser/ and moche of odoures was geven vnto hym/ that he shoulde offre of the prayers of all saynetes upon the golden aultre/ which was before the seate. And the smoke of the odoures which cam off the prayers off all saynetes ascended vppe

before god out of the angelles honde. And the angell toke the senser and fylled hit with fyre of the aultre and caste hit into the erth/ and voyces were made/ and thondrynges/ and lightnynges/ and erth quake.

And the vij. angelles which had the vij trompettes prepared them selves to blowe. The fyrst angell blewe/ and there was made hayle and fyre/ which were myngled with bloud/ and they were caste into the erth: and the thryd parte of trees was burnt/ and all grene grasse was brent. and the seconde angell blewe: and as hit were a grett mountayne: brynnynge wyth fyre was caste in to the see/ and the thyrde parte off the see tourned to bloud/ and the thyrde parte of the creatures which had lyfe dyed/ and the thyrde part off shyppes were destroyed.

And the thyrde angell blewe/ and ther fell a grett starre from heven burnynge as hit wer a lampe/ and hit fell into the thyrde parte off the ryvers/ and into fountaynes of waters/ and the name of the starre is called wormwod. And the thyrde parte was turned to wormwod. And many dyed off the waters be cause they were made bytter. And the fourthe angell blew/ and the thyrde part of the sunne was smytten and the thyrde parte off the mone/ and the thyrde part off starres: so that the thyrde parte of them was derckned. And the daye was smytten that the thyrde part of hit shulde not shyne/ and lyke wyse the nyght. And I behelde and herd an angell flynge thorowe the myddes of heven/ sayinge with a lowde voyce: Woo/ Woo/ to the inhabiters off the erth be cause of the voyces to come of the trompe of the iij. angels which were yet to blowe.

The ix. Chapter.

AND the fyfte angell blewe/ and I sawe a starre fall from heven vnto the erth. And to him was geven the kaye of the bottomlesse pytt/ And he opened the botomlesse pytt/ and there arose the smoke of a grett fornace. And the sunne/ and the ayer wer darkned by the reason of the smoke of the pytt. And there cam out off the smoke locustes vpon the erth: And vnto them was geven power as the scorpions of the erth have power. And hit was sayde vnto them thatt they shulde nott hurt the grasse off the erth: nether eny grene thinge: nether eny tree: but only those men which have nott the seale in their forhedes/ and to them was commaunded that they shulde not kyll them/ but that they shulde be vexed v monethes/ and their payne was as the payne that commeth off a scorpion/ when he hath stonge a man. And in those dayes shall men seke deeth/

and shall nott fynde hyt/ shall desyre to deye/ and deeth shall flye from them.

And the similitude off the locustes was lyke vnto horses prepared vnto battayll/ and on their heddes were as hit were crownes/ lyke vnto golde. and their faces were as hit had bene the faces of men. And they had heares as the heares of wemen. And their tethe were as the tethe off lyons. And they had habbergions/ as hit were habbergions off yeron. And the sounde off their wynges was as the sounde of charettes when many horsse runne togedder to battayle. And they had tayles lyke vnto scorpions/ and there were stynges in their tayles. And their power was to hurt men v. monethes. And they had a kynge over them/ which is the angell of the bottomlesse pytt/ whose name in the hebrew tonge/ is Abaddon: but in the greke tonge/ Apollion/ that ys to saye a destroyer. Won woo is past/ and beholde two woos come after this.

And the sixte angell blewe/ and I herd a voyce from the iiij. corners of the golden aultre/ which is before god/ saying to the sixte angell which had the trompe: Loose the iiij. angelles/ which are bounde in the grett ryver Eufrates. And the iiij. angelles were loosed which wer prepared for an houre/ for a daye/ for a moneth/ and for a yere/ for to slee the thyrde part off men. And the nombre of horsmen of warre/ were twenty tymes x m And I herde the nombre of them. And thus I sawe the horses in a vision and them that sate on them/ havynge fyry habbergions of a Jacynet coloure/ and brymstony. and the heeddes of the horses were as the heeddes of lyons. And out of their mouthes went forth fyre and smoke and brymstone. And of these iiij/ was the thyrde parte of men kyllled/ that is to saye/ of fyre/ smoke/ and brymstone/ which proceeded out of the mouthes of them: For their power was in their mouthes and in their tayles: for their tayles were lyke unto serpentess/ and had heddes/ and with them they dyd hurtt: And the remnaunt off the men which were not kyllled by these plages repented not of the dedes of their hondes/ that they shulde not worshyppe devyls/ and ymages/ off golde/ and sylver/ and brasse/ and stone/ and of woode/ which nether can se/ nether heare/ nether goo. Also they repented not of their murther/ and of their sorcery nether of their fornicacion nether of their thefte.

The x. Chapter.

AND I sawe another myghty angell come doune from heven/ clothed with a cloude/ and the rayne boll upon his heed.

And hys face as hit were the sunne/ and his fete as hytt were pyllars of fyre/ And he had in his honde a lytell boke opyn: and he put his ryght fote upon the see/ and his lyfte fote on the erth. And cryed with a lowde voyce/ as when a lyon roreth. And when he had cryed/ seven thondres spake their voyces. And when the vij thondres had spoken their voyces/ I was aboute to wryte. And I herde a voyce from heven sayinge vnto me marke thoo thynges which the vij. thondres spake/ and write them not.

And the angell which I sawe stonde upon the see/ and upon the erth/ lyfte vppe his honde to heven/ and swore by hym thatt liveth for ever more/ which created heven/ and the thynges that ther in are/ and the see/ and the thynges which therein are: that there shulde be no lenger tyme: but in the dayes of the voyce of the seventhe angell/ when he shalbegyn to blowe: even the mystery off god shalbe fulfilled/ as he preached by his servauntes the prophettes.

And the voyce which I herde from heven spake vnto me agayne/ and sayde: goo and take the boke whych ys open in the honde off the angell/ which stondest upon the see/ and upon the erth. and I went vnto the angell/ and sayde to hym: geve me the boke. and he sayd vnto me: take hit/ and eate it vppe/ and hit shall make thy belly byttre/ butt hit shalbe in thy mouth as swete as hony. and I toke the boke out of his honde/ and ate it vp/ and hit was in my mouth as swete as hony/ and as sone as I had eaten it/ my belly was bytter. And he sayde vnto me: thou muste prophesy agayne amonge the people/ and nacions/ and tonges/ and to many kynges.

The xj. Chapter.

AND then was geven me a rede lyke vnto a rodd/ and hit was sayd vnto me: Ryse and mete the temple of god/ and the aultre/ and them that worshippe therin/ and the quyre which is with in the temple cast oute/ and mete hit not: for hit is gevynto the gentyles/ and the holy cite shall they treade vnder fote xliij. monethes. And I will geve power vnto my two wytnesses/ and they shall prophesy x. iij^c. and lx. dayes/ clothed in sack cloth. These are two olyve trees/ and two candlestyckes/ stondinge before the god off the erth.

And if eny man will hurtt them/ fyre shall procede out off their mouthes/ and consume their enmyes. And iff eny man will hurtt them/ this wyse muste he be kyllled. These have power to shut heven/ that hit rayne not in the dayes off their prophesyinge: and

have power over waters to turne them to bloud/ and to smyte the erth with almaner plagis/ as often as they will.

And when they have fynessed their testimony/ the beste that cam oute of the bottomlesse pytt shall make warre agaynst them: and shall overcome/ and kyll them. And their boddies shall lye in the stretes off the grete cite/ which sprytually is called Zodom and Egypt/ where oure lorde was crucifyed. And they off the people and kynredes/ and tonges/ and they off the nacions/ shall se their boddies iij. dayes and an haulfe/ and shall not suffre their boddies to be put in graves. And they that dwell apou the erth/ shall reioyce over them and be glad/ and shall sende gyftes won to another: for these two prophettes vexed them that dwelt on the erth.

And after iij. dayes and an halffe the sprete off lyfe from god entred into them. And they stode vppe apou their fete: and grett feare cam apou them which sawe them. And they herde a grett voyce from heven/ saying vnto them: Come vppe hydder. And they ascended vppe into heven in a cloude/ and their enmyes sawe them. And the same houre was there a grett earth quake/ and the tenthe parte off the cite fell/ and in the erth quake were slayne names of men seven m. and the remnaunt were feared/ and gave glory to God off heven. The seconde woo is past/ and beholde the thryd woo woll come anon.

And the seventh angel blewe/ and there were made grett voyces in heven/ sayinge: the kyngdoms off this worlde are oure lordes and his christes/ and he shall raygne for ever more. And the xxiiij. seniours/ which syt before god on their seates/ fell apou their faces/ and worshipped god sayinge: we geve the thankes lorde God omnipotent: which arte and wast/ and arte to come/ for thou haste receaved thy grett myght/ and hast raygned. And the nacions were angry/ and thy wrath is come/ and the tyme of the deed/ that thou shuldest iudge them: and shuldest geve rewarde vnto they servauntes prophettes and saynetes/ and to them that feare thy name smale and grett and shuldest destroye them/ which destroye the erth. And the temple of God was openyd in heven/ and there was sene in his temple/ the arke of his testament: and there folowed lyghtnynges/ and voyces/ and thondrynges and erth quake/ and moche hayle.

The xij. Chapter.

AND there appered a gret wonder in heven. A woman clothed with the sunne/ and the mone vnder her fete/ and apou her

heed a croune off xij. starres. And she was with chylde and cryed travallinge in byrth/ and payned redy to be delyvered. And there appered another wonder in heven/ and beholde a grett red dragon/ havynge vij. heddes/ and ten hornes/ and seven crounes on his heddes: and his tayle drue the thyrd part of the starres/ and cast them to the erth.

And the dragon stode before the woman which was redy to be delyvred: forto devoure her chylde as sone as hitt were borne. And she brought forth a man chylde/ which shulde rule all nacions with a rodde off yeron. And her sonne was taken vppe vnto God/ and to his seate. And the woman fled into wyldernes/ where she had a place/ prepared off God/ that they shulde fede her there/ m. and xxvj. dayes.

And there was grett battayll in heven/ Michael and his angelles fowght with the dragon and the dragon fowght and his angelles/ and prevaylled not: nether was their place founde eny more in heven. And the grett dragon/ thatt olde serpent called the devyll and Sathanas/ was cast out. which desceaveth all the worlde/ And he was cast into the erth/ and his angelles were cast out also.

And I harde a lowde voyce sayinge: in heven is now made helth and strengthe/ and the kyngdom of oure God/ and the power of his Christ: For he is cast doune which accused them before god daye and nyght: And they overcam hym by the bloudd off the lambe/ and by the worde off their testimony/ and they loved nott their lyves vnto the deeth. Therefore reioyce heavens/ and ye that dwell in them. Woo to the inhabiters off the erth/ and of the see: for the devyll is come doune vnto you which hath grett wrath/ be cause he knoweth that he hath but a shortt tyme.

And when that the dragonde sawe that he was caste vnto the erth/ he persecuted the woman which brought forth the man chylde. And to the woman were geven two wyges off a grett egle/ that she myght flye into the wyldrenes/ into her place/ where she is norysshed for a tyme/ tymes/ and halffe a tyme/ from the presence of the dragon. And the serpent cast out of his mought water affter the woman as hit had bene a ryver be cause she hulde have bene caught of the floud And the erth holppe the woman/ and the erth opened her mought, and swallowed vppe the rever which the dragon cast out off hys mowth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of hyr sede/ which kepe the commaund-

mentes of god/ and haue the testimony off Jesus Christe. And I stode on the see sonde.

The iij. Chapter.

AND I sawe a best rise out of the see/ havinge vij. heddes/ and x hornes/ and apon hys hornes x. crownes/ and apon his heed/ the name of blasphemie. And the best which I sawe/ was lyke a catt off the mountayne/ and his fete were as the fete of a bear/ and his mowth as the mowthe of a lyon. And the dragon gave hym his power and his seate/ and grett auctorite: and I sawe won off his heddes as hit wer wonded to deth/ and his dedly wonde was healed. And all the worlde wondred at the beest/ and they worshipped the dragon/ which gave power vnto the beest/ and they worshipped the beest sayinge: who is lyke vnto the beeste? who is able to warre with hym?

And there was a mowth geuen vnto hym that spake grett thynges/ and blasphemyes/ and power was geuen vnto him/ to continue xliij. monethes. And he opened his mowth vnto blasphemy agaynste God/ to blaspheme hys name/ and his tabernacle/ and them that dwell in heven. And hit was geuen vnto hym to make warre with the saynetes/ and to overcome them. And power was geuen hym over all kynred/ tonge/ and nacion: and all that dwell apon the erth worshipt hym: whose names are not written in the boke of lyfe off the lambe/ which was kylled from the begynnyng of the worlde. Yff eny man have an eare/ lett hym heare. He that leadeth into captivite/ shall goo into captivite: he that killeth with a swearde/ must be kylled with a swearde. Heare is the pacience/ and the fayght off the saynetes.

And I behelde another best commynge vpp oute off the erth/ and he had two hornes lyke a lambe/ and he spake as dyd the dragon. And he dyd all that the fyrste beest coude do in his presence/ and he caused the erth/ and them wich dwell therin/ to worshippe the fyrst beest/ whose dedly wonde was healed. And he dyd grett wonders/ so that he made fyre come doune from heven in the syght off men. And deceaved them that dwelt on the erth/ by the meanes of those signes which he had power to doo in the sight off the beest/ sayinge to them that dwelt on the erth: that they shulde make an ymage vnto the beest/ which had the wonde off a swearde/ and dyd lyve.

And he had power to geve a sprete vnto the ymage off the beest/ and that the ymage off the beest shulde speake/ and

shulde cause that as many as wolde not worshyppe the ymage of the beest/ shulde be kylled. And he made all men/ small and grett/ ryche and poore/ fre and bond/ to receave a marke in their right hondes/ or in their forheddes. And that no man myght by or sell/ save he that had the marke/ or the name off the beest/ other the nombre off his name. Here is wisdom. Let hym that hath wytt count the nombre of the beest. For hit is the nombre off a man/ and his nombre is sixe hondred/ thre-score and sixe.

The xiv. Chapter.

AND I loked/ and loo a lambe stode on the mount Syon/ and with hym c. and xliiij. thousande havynge his fathers name written in their forhedes. And I herde a voyce from heven/ as the sounde off many waters/ and as the voyce off a grett thoundre/ And I herde the voyce off harpers harpynge with their harpes. And they songe as hit were a newe songe/ before the seate/ and before the foure beestes/ and the seniours/ and no man could learne that songe/ but the hondred and xliiij. m. which were redemed from the erth. These are they/ which were not defyled with wemen/ for they are virgyns. These folowe the lambe whither soever he goeth. These were redemed from men beyng the fyrste fructes vnto God and to the lambe/ and in their mouthes was founde no gyle. For they are with outen spott before the trone off God.

And I sawe an angell flye in the myddes off heven havynge an everlastynge gospell/ to preache vnto them that sytt and dwell on the erth/ and to all nacions/ kinreddes/ and tonges/ and people/ saynge with a lowde voyce: Feare God and geve honour to hym/ for the houre off his iudgment is come: and worshyppe hym/ thatt made heven and erth/ and the see/ and fountaynes off water. And there folowed another angell/ saynge: Babilon is fallen is fallen thatt gret cite/ for she made all nacions drynke of the wyne of hyr fornicacion.

And the thyrde angell folowed them saynge with aloude voyce: Yff eny man worshippe the beest and his ymage/ and receave his marke in his forhed/ or on his honde/ the same shall drynke off the wyne of the wrath of God/ which is powred in the cuppe of his wrath. And he shalbe punnysshed in fyre and brymstone/ before the holy Angels/ and before the lambe.

And the smoke of their turment ascendeth vppe evermore. And they have no rest daye ner nyght: which worshyppe the

beest/ and his ymage/ and whosoever receaveth the prynt of his name. Here is the pacience off saynctes. Heare are they that kepe the commaundmentes and the fayght of Jesu.

And I herde a voyce from heven sayinge vnto me: wryte. Blessed are the deed/ which here after dye in the lorde/ even soo sayth the sprete: that they maye rest from their laboures/ but their workes shall folowe them. And I loked and beholde a whyte clowde: and apon the clowde one syttyng lyke vnto the sonne off man/ havynge on his heed a golden crowne/ and in his honde a sharppe sycle. And another angell cam oute of the temple/ cryinge with a lowde voyce to hym that sate on the clowde. Thruste in thy sycle and repe: for the tyme is come to repe/ for the corne of the erth is ripe. And he that sate on the clowde thrust in hys sycle on the erth/ and the erth was reped.

And another angell cam oute off the temple/ which is in heven/ havynge also a sharppe sycle. And another angell cam oute from the aultre/ which had power over fyre/ and cryed with a lowde crye to hym that had the sharppe sycle/ and sayde: thrust in thy sharppe sycle/ and gaddre the clustres of the erth: for her grapes are ripe. And the angell thrust in his sycle on the erth/ and cut downe the grapes of the vyneyarde off the erth: and cast them into the grett wynfatt off the wrath of God/ and the wyne fatt was trodden with out the cite/ and bloud cam out off the fatt/ even vnto the hors brydles by the space off a thowsande and iiij. score furlonges.

The xv. Chapter.

AND I sawe another signe in heven grett and mervellous/ vij angels havynge the seven laste plages/ for in them is fulfilled the wrath off God. And I sawe as hitt were a glassi see/ myngled with fyre/ and them that had Gotten victory off the beest/ and off his ymage/ and off his marke/ and off the nombre off his name/ stonde on the glassy see/ havynge the harpes of God and they songe the songe off Moses the servaunt off God/ and the songe off the lambe/ sayinge: Grett and marvellous are thy workes lorde god almyghty/ iuste and true are thy wayes/ kynge off saynctes. Who shall not feare o lorde/ and gloryfy thy name? For thou only arte holy/ and all gentyls shall come and worshippe before the/ for thy indgmentes are manifest.

And after that I loked/ and beholde the temple off the tabernacle off testimony was opyn in heven/ and the seven angelles cam out off the temple/ which had the seven plages/ clothed in

pure and bryght linnen/ and havyng their brestes gyrded with golden gerdelles. And won off the fowre beestes gave vnto the seven angels vij golden vyalles/ full off the wrath off God which lyveth for ever more. And the temple was full off the smoke off the glory off God/ and off his power/ and no man was able to entre into the temple/ tyll the seven plagés off the seven angels were fulfilled.

The xij. Chapter.

AND I herde a gret voyce out of the temple/ sayinge to the seven angels: goo youre wayes/ poure out youre vialles of wrath upon the erth. And the fyrst went/ and poured out his viall upon the erth/ and there fell anyosom and a sore botche upon the men/ which had the marke of the best/ and upon them which worshipped his ymage. And the seconde angell shed out hys viall upon the see/ and hit turned as hit were into the bloud off a deed man/ and every lyvynge thyng dyed in the see. And the thyrde angell shed out hys viall upon the ryvers and fountaynes off waters/ and they turned to bloud. And I herde an angell saye: lorde whych arte/ and wast/ thou arte ryghteous and holy/ be cause thou hast geven soche iudgmentes/ for they shed out the bloude off saynctes/ and prophettes/ and therfore hast thou geven them bloud to drynke: for they are worthy. And I herde another out off the aultre saye: even soo lorde God almyghty/ true and righteous are thy iudgmentes.

And the fourth angell poured out hys viall on the sunne/ and power was geven vnto hym to vex men wyth heate off fyre. And the men raged in grett heate/ and spake evyll off the name of God which had power over those plagés/ and they repented nott/ to geve hym glory. And the fyfte angell poured out hys vyall upon the seate off the beste/ and hys kyngdome waxed derke/ and they gnewe their tonges for sorowe/ and blasphemed the God off heven for sorowe/ and payne off their sores/ and repented not of their dedes.

And the sixte angell poured out his vyall upon the grett ryver Euphrates/ and the water dried vppe/ that the wayes off the kynges off the este shulde be prepared. And I sawe thre vnclene sprettes lyke frogges come out off the mouthe off the dragon/ and out off the mouthe off the beste/ and out off the mouthe off the falce prophet. For they are the sprettes off devyls workynge myracles/ to go outt vnto the kynges off the erth and off the whole worlde to gaddre them to the battayle off that grett daye

off God allmyghty. Beholde I come as a thefe. Happy is he thatt watcheth and kepeth his garmentes/ Lest he be founde naked/ and men se his filthynes. And he gaddered them togedder into a place called in the hebrue tonge Armagedon.

And the seventh angell poured out his viall in to the ayre. And there cam a voyce out off heven from the seate/ sayinge: Hit is done. And there folowed voyces/ thondringes/ and lightnynges/ and there was a grett erth quake/ soche as was not sence men were upon the erth/ so myghty an erthquake and so grett. And the greates cite was devyded into thre parties/ And the cities off nations fell. And grett Babilon cam in remembrance before God/ to geve vnto hyr the cuppe off wyne off the fearcenes off wrathe. Every yle fled away/ and the mountaynes were not founde. And there fell a grett hayle/ as hit had bene talentes/ out off heven upon the men/ and the men blasphemed God/ be cause of the plage of the hayle/ for hit was grett and the plage of hyt sore.

The xviij. Chapter.

AND there cam one of the seven angels/ which had the seven vialles/ and talked with me/ sayinge vnto me: come I will shewe the the iudgment of the grett whore/ that sytteth upon many waters/ wyth whome have commytted fornicacion the kynges of the erth/ so thatt the inhabyters off the erth/ are dronken with the wyne off her fornicacion. And he carryed me away into the wildernes in the sprete. And I sawe a woman sytt upon a rose colored best full off names off blasphemy/ which had ten hornes. And the woman was arayed in purple and rose color/ and decked with golde/ precious stone/ and pearles/ and had a cuppe off golde in her honde/ full off abhominacion/ and fylthynes of her fornicacion. And in her forhed was a name wrytten/ a mistery/ gret Babylon the mother of whordome/ and abominacions off the erth. And I sawe the wyfe dronke with the bloud of sayntes/ and wyth the bloud off the wytnesses off Jesu. And when I sawe her/ I wondred wyth grett mervayle.

And the angell sayde vnto me: wherfore mervayllyst thou? I wyll shewe the the mistery off the woman/ and of the best that berith her/ which hath seven heddes/ and ten hornes. The best that thou seest/ was/ and is not/ and shall ascende out of the bottomlesse pytt/ and shall goo into perdicion. and they thatt dwell on the erth shall wondre (whose names are nott wrytten in the boke off lyfe from the begynnyng off the worlde) when they

beholde the best that was/ and ys nott. And here ys a mynde thatt hath wisdom.

The seven heddcs are seven mountaynes/ on which the woman sytteth: they are also seven kynges. Fyve are fallen/ and on ys/ and another is nott yett come. When he commeth he muste contynewe a space. And the best that was/ and ys not/ is even the aygth/ and ys one of the seven/ and shall goo into destrucion. And the ten hornes which thou seist/ are ten kynges/ which have receaved no kyngdome/ butt shall receave power as kynges att one houre with the beest. These have one mynde/ and shall geve their power and strengthe vnto the best. These shall fyght with the lambe/ and the lambe shall over come them. For he is lorde off lordes/ and kyng off kynges: and they that are on hys syde/ are called/ and chosen/ and faygthfull.

And he sayde vnto me: the waters which thou sawest/ where the whore syttiith/ are people/ and folke/ and nacions/ and tonges. And the ten hornes/ whych thou sawest upon the best/ are they that shall hatte the whoare/ and shall make her desolatt/ and naked/ and shall eat her flesshe/ and burne her with fyre. For God hathe putt in their hertes/ to fulfyll hys wyll/ and to do wyth one consent/ for to geve her kyngdom vnto the best/ vntill the wordes off God be fulfylled. And the woman which thowe sawest/ ys that grett cite/ whych raigneth over the kynges of the erth.

The xviij. Chapter.

AND after that I sawe another angell come doune from heven/ havinge gret power/ and the erth was lyghtned with hys bryghtnes. And he cryed myghtyly wyth a stronge voyce sayinge: Grett Babilon is fallen ys fallen/ and ys becum the habitation of devels/ and the holde off all fowle sprettes/ and a cage off all vncleane and hatfull byrdes/ for all nacions have dronken of the wyne of the wrath off her fornycacion. And the kynges off the erth have committed fornicacion with her/ and her merchauntes are waxed ryche off the habundance off her pleasures.

And I herde another voyce from heven saye: come a waye from her my people/ that ye be nott part takers in her synnes/ thatt ye receave nott of her plagcs. For her synnes are gon vppe to heven/ and God hath remembred her wyckednes. Rewarde her even as she rewarded you/ and geve her dubble accordynge to her workes. And poure in dubble to her in the same cuppe whych she fylled vnto you. And as moche as she gloryfied her silfe and lyved wantanly/ so moche poure ye in for her off punnysshment/

and sorowe/ for she sayde in her herte: I sytt beinge a queene and am no wyddowe and shall se no sorowe. Therefore shall her plagcs come at one daye/ deeth/ and sorowe/ and hunger/ and she shalbe brent with fyre: for stronge ys the lorde god which iudgeth her.

And the kynges off the erth shalbe wepe her/ and wayle over her/ which have committed fornicacion wyth her/ and have lyved wantanly wyth her/ when they shall se the smoke off her burnynge/ and shall stonde afarre off/ for feare off her punnyshment/ sayinge: Alas! Alas! that gret cite Babilon/ thatt myghty cite: For att won houre is her iudgment come. And the marchauntes off the erth shall wepe and wayle in them selves/ for no man wyll bye their ware eny more/ the ware of golde/ and sylver/ and precious stones/ nether off pearle/ and raynes/ and purple/ and scarlett/ and all thyne wodde/ almannen vessels of yvery/ and almannen vessels off most precious wodde/ and off brasse/ and off yeron/ and synamon. and odours/ and oyntmenttes/ and frankynsence/ and wyne/ and oyle/ and fyne floure/ and wheate/ bestes/ and shepe/ and horsys/ and charrettes/ and boddys and solles off men.

And the apples that thy soll lusted after/ are departed from the. And all thynges which were deyntie/ and had in pryce ar departed from the/ and thou shalt fynde them no moare. The marchauntes off these thynges which were wexed ryche shall stonde a farre off from her/ for feare of the punnyshment of her/ wepyng and waylinge/ and saying: alas alas/ that grett cite/ that was clothed in raynes/ and purple/ and scarlett/ and decked with golde/ and precious stone/ and pearles: for at one houre so grett ryches ys come to nought.

And every shippe governer/ and all they that occupied shippes/ and shippmen which worke in the see/ stode a farre off/ and cryed/ when they sawe the smoke of her burnynge/ sayinge: what cite is lyke vnto this grett cite? And they cast dust on their heddes/ and cryed wepyng/ and waylinge/ and saying: Alas Alas that grett cite wherin were made ryche all that had shippes in the see/ by the reason of her ware/ for att one houre is she made desolate.

Reioyce over her thou heven/ and ye holy Apostles/ and prophettes: for god hath geven youre iudgement on her. And a myghty angell toke vppe a stone lyke a grett mylstone/ and cast hitt into the see/ sayinge: with suche violence shall thatt grett cite Babilon be cast/ and shalbe founde no more. And the voyce off harpers/ and musicions/ and off pypers/ and trompetters/ shalbe herde no more in the: and no craftes man/ off whatsoever

craft he be/ shalbe founde eny more in the. and the sounde off a myll shalbe herde no more in the/ and the voyce of the bryde grome and of the bryde/ shalbe herde no more in the: for thy marchauntes were the grett men of the erth. And with thyne inchantment were deceaved all nacions: and in her was founde the bloude of the prophettes/ and of the saynctes/ and off all that were slayne apon the erth.

The xix. Chapter.

AND after that I herde the voyce off moche people in heven sayinge: Alleluia. Helth and glory and honour/ and power be vnto oure lorde god/ for true and ryghteous are his iudgmentes/ for he hath iudged the grett whore/ which did corrupt the erth with her fornicacion/ and hath avenged the bloud of his servauntes of her hond. And agayne they said: Alleluya. And smoke rose vppe for ever more. And the xxiiij. seniours/ and the iiij. bestes fell doune/ and worshypped god that sate on the seate sayinge: Amen Alleluya. And a voyce cam out of the seate/ saying: prayse oure lorde god all ye that are his servauntes/ and ye that feare hym both smale and grett.

And I herde the voyce off moche people/ even as the voyce off many waters/ and as the voyce off stronge thondrynges/ sayinge: Alleluya/ for god omnipotent hath raigned. Let vs be glad and reioyce and geve honour to hym: for the mariage off the lambe is come/ and hys wyffe made her sylfe redde. And to her was graunted/ that she shulde be arayed with pure and goodly raynes. For the raynes is the rightewesnes off saynctes. And he sayde vnto me: happy are they which are called vnto the Lambes supper. And he sayde vnto me: these are the true sayinges off God. And I fell at his fete/ to worshyppe him. And he sayde vnto me: se thou do hit not. For I am thy felowe servaunt/ and one off thy brethern/ and off them thatt have the testimony off Jesus. Worshyppe God. For the testymony off Jesus ys the sprete off prophesy. And I sawe heven open/ and beholde a whyte horsse: and he that satt apon hym was fayhtfull and true/ and in ryghtewesnes dyd iudge and make battayle. His eyes were as a flame off fyre: and on his heed were many crounes: and he had a name written/ that noman knewe butt hym sylfe. And he was clothed with a vesture dept in bloud/ and hys name ys called the worde off God. And the warriers which were in heven/ folowed hym apon whyte horses/ clothed with whyte and pure raynes: and out off hys mouthe went out

a sharppe swerde/ that with hyt he shulde smyte the hethen. And he shall rule them with a rodde off yeron/ and he trode the wynefatt off fearsnes and wrath off almyghty god. And hath on his vesture and on his thygh: kyng of kynges/ and lord of lordes.

And I sawe an angell stonde in the sunne/ and he cryed with a lowde voyce/ sayinge to all the fowles that flye by the myddes of heven: come and gaddre youre selves to gedder vnto the supper off the gret god/ that ye may eate the flesshe off kynges/ and off hye captaynes/ and the flesshe of myghty men/ and the flesshe off horses/ and off them thatt sytt on them/ and the flesshe of all free men and bond men/ and of smale and gret. And I sawe the beste. and the kynges of the erth/ and their warriers gaddred to gedder to make battayle agaynste hym that satt on the horsse and agaynste his souldiers.

And the best was taken/ and with hym thatt falce prophett that wrought myracles before hym/ with which he desceaved them that receaved the beestes marke/ and them that worshypped hys ymmage. These bothe were cast into a ponde off fyre burnynge with brymstone: and the remnaunte were slayne with the swearde of hym that satt apon the horsse/ which swearde proceded out off his mouthe/ and all the foules were fulfilled with their fleshe.

The xx. Chapter.

AND I sawe an angell come doune from heven/ havynge the kaye off the bottomlesse pytt/ and a grett chayne in hys honde. And he toke the dragon that olde serpent/ which is the devyll and satanas/ and he bounde him a thousand yeares: and cast hym into the bottomlesse pitt/ and he bounde hym/ and set a seale on hym/ that he shulde desceve the people no moare/ tyll the m. yeares were fulfilled. And after that he muste be lowsed for a lytell season.

And I sawe seattes/ and the satt apon them/ and iudgment was geven vnto them: and I sawe the soules off them thatt were behedded for the wytnes off Jesu/ and for the word off God: which had not worshypped the best/ nether his ymage/ nether had taken his marke apon their forheddes: or on their hondes: and they lyved/ and reygned with Christ a m. yere: but the wother off the deed men lyved not agayne/ vntyll the m. yere were fynished. This is that fyrst resurreccion. Blessed and holy is he thatt hath parte in the fyrst resurreccion. For on suche

shall the seconde deeth have no power / for they shalbe the prestes off God and off Christ / and shall raigne with hym a m. yere.

And when the m. yere are expiered / Satan shalbe loused out off hys preson / and shall goo oute to deceave the people which are in the foure quarters of the erth gog and Magog / to gadder them to gedder to battayle whose nombre is as the sonde off the see : and they went vppe on the playne off the erth / and compassed the tentes off the saynctes about / and the beloved cite. And fyre cam doune from God / out off heven / and devoured them : and the devyll that desceaved them / was cast into a lake off fyre and brymstone / where the beest and the falce prophett were and shalbe tormented daye and nyght for ever more.

And I sawe a grett whyte seate and hym that sate on hit / from whose face fled awaye both the erth and heven / and their place was no more founde. And I sawe the deed / both grett and smale stonde before God : And the bokes were opened / and another boke was opened / which is the boke of lyfe / and the deed were iudged of thoo thynges which were wrytten in the bokes accordinge to their dedes : and the see gave vppe her deed / which were in her / and deth and hell delyvered vppe the deed / which were in them : and they were iudged every man accordinge to his dedes. And deth and hell were cast into the lake of fyre. this is that second deeth. And whosoever was nott founde wrytten in the boke off lyfe / was cast into the lake off fyre.

The xxi. Chapter.

AND I sawe a newe heven / and a newe erth. For the fyrst heven / and the fyrst erth / were vanysshed awaye / and there was no more see. And I Jhon sawe that holy cite newe Jerusalem come doune from God oute off heven preparad as a bryde garnysshed for hyr husband. And I herde agrett voyce from the trone / saynge : be holde / the tabernacle off God is with men / and he wyll dwell with them. And they shalbe his people / and God hym sylffe shalbe with them and be their god. And God shall wyppe awaye all teares from their eyes. And there shalbe nomore deeth / nether sorowe / nether cryinge / nether shall there be eny more payne / for the olde thynges are gone. And he that sate upon the seate / sayde : Behold I make all thynges newe. And he sayde vnto me : wryte / for these wordes ar faygthfull and true.

And he sayde vnto me : hit is done. I am Alpha and Omega /

the begynnyng/ and the ende. I will geve to hym that is a thyrst of the well of the water of lyfe fre. He that overcometh shall inheret all thynges/ and I wyll be his God/ and he shalbe my sonne. But the fearfull and vnbeleuynges/ and the abhominable/ and murdres/ and whormongers/ and sorceres/ and ydolatrers/ and all lyars shall have their parte in the lake which burnyth with fyre and brymstone/ which is the seconde deth.

And there cam vnto me one the vij. angels which had the vij. vyalls full of the vij. laste plagis: and talked with me sayinge: come hydder I will shewe the the bryde/ the lambes wyfe. And he caryed me awaye in the sprete to a grett and an hye mountayne/ and he shewed me the grett cite/ holy Jerusalem descendinge out off heven from God/ havynge the brightnes off God. And her shynynge was lyke vnto a stone moste precious/ even a Jaspas cleare as cristall: and had walles grett and hye/ and had xij gattes/ and att the gattes xij angels: and names wrytten/ which are the xij trybes of Israell: on the est parte iij gatis/ and on the north syd iij gates/ and to wardes the south iij gates/ and from the west iij gates: and the wall off the cite had xij foundacions/ and in them the names off the lambes .xij. Apostles.

And he that talked with me/ had a golden rede to measur the cite with all and the gates theroff and the wall ther off. And the cite was bylt iiij. square/ and the length was as large as the bredth of hitt/ and he measured the cite with the rede .xij m. fur longes: and the lenght/ and the breth/ and the heyght off hit/ were equall. And he measured the wall therof. an cxliij. cubittes: the measure that the angell had was after the measur that man vseth. And the byldinge of the wall of hit was of iaspar. And the cite was pure gold lyke vnto cleare glasse/ and the foundacions off the wall of the cite was garnissed with all maner off precious stones. The fyrste foundacion was iaspar/ the seconde saphyre/ the thyrde a calcedony/ the fourth an emeralde: the fift sardonix: the sixt sardeos: the sevente crysolite/ the ayghte berall: the nynthe a topas: the tenthe a crysolprasos: the eleventhe a iacyncte/ the twelfe an amatist.

The xij gattes were xij pearles/ every gate was of one pearle/ and the strete of the cite was pure golde/ as thorowe shynynge glasse. And there was no temple therin. For the lord god allmyghty and the lambe are the temple of hit/ And the cite hath no nede of the sunne nether of the mone to lyghten hit. For the brightnes off God dyd light hitt: and the lambe was the light off hit. And the people which are saved shall walke

in the light off hit: and the kynges off the erth shall brynge their glory vnto hit. And the gattes off hit are nott shutt by daye. For there shalbe no nyght there. And there shall entre into hit none vnclene thinge: nether what soever worketh abhominacion: or maketh lyes: but they only which are wrytten in the lambes boke off lyfe.

The xxiij. Chapter.

AND he shewed me a pure ryver off water off lyfe pure as cristall: procedynge oute of the seate off God and off the lambe. In the myddes off the strete off hit/ and off ether syde off the ryver was there wode off lyfe: which bare xij manner off frutes: and gave frute ever moneth: and the leues off the wodde served to heale the people with all. And there shalbe no more curse but the seate of god and the lambe shalbe in hit: and his servauntes shall serve hym: And shall se his face/ and his name shalbe in their for heddes. Ande there shall be no moare nyghte there and they nede no candle/ nether light off the sunne: for the lorde God geveth them light/ and they shall raynge for evermore.

And he sayde vnto me: these sayinges are fayghtfull/ and true. And the lorde god of saynctes and prophettes sentt his angell to shewe vnto his servauntes/ the thynges wich muste shortly be fulfylled. Beholde I come shortly. Happy is he that kepeth the sayinge of the prophesy off this boke. I am Jhon/ which sawe these thynges and herde them. And when I had herde and sene/ I fell doune/ to worshippe before the fete of the angell which shewed me these thynges. And he sayd vnto me: se thou do hit not/ for I am thy felowe servaunt and the felowe servaunt of thy brethren the prophettes and of them which kepe the sayinges off this boke. But worshippe God.

And he sayde vnto me: seale nott the sayinges off prophesy off this boke. For the tyme is at honde. He that doeth evle/ lett hym do evle still: and he which is fylthy/ lett hym be fylthy still: and he that is righteous/ lett hym be more righteous: and he that is holy/ lett hym be more holy. And beholde I come shortly/ and my rewarde with me/ to geve every man acordinge as his dedes shalbe. I am Alpha and Omega/ the begynnyng and the end/ the fyrst and the last. Blessed are they that do hys commaundmentes/ that their power maye be in the tree off lyfe/ and maye entre in thorowe the gates into the cite. For with out shalbe dogges and inchanters/ and whormongers/ and

morthrers/ and ydolatres/ and whosoever loveth or maketh
lesynges.

I Jesus sent myne angell/ to testyfy vnto you these thynges
in the congregacions. I am the rote and the generacion of
David/ and the bright mornynge starre. And the sprete and the
bryde sayde come. And lett hym that heareth/ saye also come.
And let hym that is a thyrst come. And let whosoever wyll/
take of the water of lyfe fre.

I testifye vnto every man thatt heareth the wordes of prophesy
of thys boke. yf eny man shall adde vnto these thynges/ god
shall adde vnto hym the plagis that are wrytten in this boke.
And yf eny man shall mynnyshe of the wordes off the boke of
this prophesy/ god shall take awaye his parte out of the boke of
lyfe/ and oute of the holy cetie/ and from thoo thynges

which are wrytten in this boke. He which testi-

fyith these thynges sayth : be hit/ I come

quyckly/ Amen. even soo : come

lorde Jesu. The grace of oure

lorde Jesus Christ be

with you all

Amen.

The ende of the newe
testiment.

To the Reader.

GEVE diligence Reader (I exhorte the) that thou come with a pure mynde/ and as the scripture sayth with a synge eye/ vnto the wordes of health/ and of eternall lyfe: by the which (if we repent and beleve them) we are borne a newe/ created a fresshe/ and enioye the frutes off the bloud of Christ. Whiche bloud cryeth not for vengeaunce/ as the bloud of Abel: but hath purchased/ lyfe/ love/ faveour/ grace/ blessinge/ and whatsoever is promysed in the scriptures/ to them that beleve and obeye God: and stondest bitwene vs and wrathe/ vengeaunce/ cursse/ and whatsoever the scripture threateneth agaynst the vnbelievers and disobedient/ which resist/ and consent not in their hertes to the lawe of god / that it is ryght/ wholly/ iuste/ and ought soo to be.

Marke the playne and manyfest places of the scriptures/ and in doutfull places/ se thou adde no interpretacion contrary to them: but (as Paul sayth) let all be conformable and agreynge to the fayth.

Note the difference of the lawe/ and of the gospell. The one axeth and requyreth/ the wother perdoneth and forgeveth. The one threateneth/ the wother promyseth all good thynges/ to them thatt sett their trust in Christ only. The gospell signifieth gladde tydynges/ and is nothyng butt the promyses off good thynges. All is not gospell that is written in the gospell boke: For if the lawe were a waye/ thou couldest not know what the gospell

To the Reader.

meante. Even as thou couldest not se pardon/ favour/ and grace/ excepte the lawe rebuked the/ and declared vnto the thy sinne/ mysdeder/ and treaspase.

Repent and beleve the gospell as sayth Christ in the fyrst of Marke. Applye all waye the lawe to thy dedes/ whether thou finde luste in the bottom of thyne herte to the lawe warde : and soo shalt thou no dout repent/ and feale in the silfe a certayne sorowe/ payne/ and grefe to thyne herte : be cause thou canst nott with full luste do the dedes off the lawe. Applye the gospell/ that is to saye the promyses / vnto the deservynge off Christ/ and to the mereye of god and his trouth/ and soo shalt thou nott despeare : butt shalt feale god as a kynde and a mercifull father. And his sprete shall dwell in the/ and shall be stronge in the : and the promises shalbe geven the at the last (though not by and by/ lest thou shuldest forgett thy sylfe/ and be negligent) and all threatenynge shalbe forgiven the for Christis blouddis sake/ to whom commit thy silfe all togedder/ with out respect/ other of thy good dedes or of thy badde.

Them that are learned Christenly/ I beseche : for as moche as I am sure/ and my conscience beareth me recorde/ that of a pure entent/ singilly and faythfully I have interpreted itt/ as farre forth as god gave me the gyfte of knowledge/ and vnderstandynge : that the rudnes off the worke nowe at the fryst tyme/ offende them not : but that they consyder howe that I had no man to counterfet/ nether was holpe with englysshe of eny that had interpreted the same/ or soche lyke thinge in the scripture before tyme. Moreover/ even very necessitie and combraunce (God is recorde) above strengthe/ which I will not rehearce/ lest we shulde seme to bost oure selves/ caused that many thynges are lackynge / whiche necessarily are requyred. Count it as a thyng not havynge his full shape/ but as it were borne afore hys tyme/ even as a thinge begunne rather then fynnesshed. In tyme to come (yf god have apoynted vs there vnto) we will geve it his full shape : and putt out yf ought be added superfluously : and adde to yff ought be oversene thorowe negligence : and will enfoarce to brynge to compendousnes/ that which is nowe translated at

To the Reader.

the lengthe / and to geve lyght where it is requyred / and to seke
in certayne places more proper englysshe / and with a table to
expounde the wordes which are nott comunly vsed / and shewe
howe the scripture vseth many wordes / which are wother wyse
vnderstonde of the comen people : and to helpe with a declara-
cion where one tonge taketh nott another. And will endever
oureselves / as it were to sethe it better / and to make it more
apte for the weake stomakes : desyrynge them that are learned /
and able / to remember their duetic / and to helpe there vnto :
and to be stowe vnto the edyfyinge of Christis body

(which is the congregacion of them that beleve)

those gyftes whych they have receaved

of god for the same purpose.

The grace that commeth

of Christ be with

them that love

hym.

Praye for vs.

LONDON.

STEVENS AND PARDON, PRINTERS,

37, Bell Yard, Temple Bar.

LIST OF BIBLES, &c., IN VARIOUS ANCIENT AND MODERN LANGUAGES.

Πολλὰι μὲν θνητοῖς Γλωτταί, μια δ' Ἀθανάτοισιν.

BIBLIA SACRA POLYGLOTTA BAGSTERIANA;
containing Eight various Bibles at one view, viz. Hebrew, Greek, English, Latin, German, Italian, French and Spanish Languages; with an Appendix, containing the Peschito edition of the Syriac New Testament, and a Prolegomena, by the Rev. Samuel Lee, S.T.B., Regius Professor of Arabic, &c. &c. Forming one splendid and unique volume of above 1000 pages, price in neat cloth boards . . . 8 8 0
Or in blue Turkey, sumptuous binding . . . 11 11 0
* * The above POLYGLOTT BIBLE is published in eight single Bibles, as follow in this Catalogue; or, two languages united, form Four volumes.

In Mr. Bagster's renowned style of Morocco Turkey binding, price 8s. above the price in cloth. Those double in thickness, are 10s. above the price in cloth.

English Version, the usual authorised text, being one of the pages of the above Polyglott Bible, printed (as all are) page for page with the several languages, in cloth boards	0	18	0
Or, bound in Turkey Morocco, flexible back	1	6	0
English Version, with Index, foolscap 8vo., cloth	0	19	6
English Version, with Common Prayer, foolscap 8vo	1	2	6
English Version, with Common Prayer and Index, foolscap 8vo	1	3	6
English Version, with Cruden's Concordance, foolscap 8vo., cloth	1	3	0
English Version (of Old Testament) interleaved with Hebrew Bible, foolscap 8vo., cloth	1	11	6
English Version, interleaved with French Version, foolscap 8vo., cloth	1	8	0
English Version, interleaved with Italian Version, foolscap 8vo., cloth	1	8	0
Hebrew Bible (with Points), foolscap 8vo., cloth	0	18	0
Hebrew Bible (with Points), and Greek Testament, fcp. 8vo., cloth	1	4	0
Greek Septuagint Version, foolscap 8vo., cloth	0	13	6
Greek Septuagint Version and Greek Testament, foolscap 8vo., cloth	0	18	0
Greek Septuagint Version, Testament and Common Prayer, foolscap 8vo., cloth	1	2	0
Latin Vulgate Version, foolscap 8vo., cloth	0	10	0
French Version, foolscap 8vo., cloth	0	10	0
French Version and the Italian Version interleaved, fcp. 8vo. cloth	1	0	0
Italian Version, foolscap 8vo., cloth	0	10	0
Spanish Version, foolscap 8vo	0	10	0
German Version, foolscap 8vo., cloth	0	10	0
Portuguese Version, foolscap 8vo., cloth	0	10	0

Each of the above may be interleaved with any Version mentioned in this Catalogue.

Bagster's Comprehensive Bible.

Having Half a Million Scripture references, 4000 Notes, most valuable Prefatory Matter, and copious Indexes.

Comprehensive Bible, one elegant volume, crown 4to. bds, cloth backed	1	15	0
The same in splendid Turkey Morocco	3	0	0
Comprehensive Bible, one elegant volume, demy 4to. larger type, boards, cloth backed	2	0	0
The same in splendid Turkey Morocco	3	8	0

Comprehensive Bible, one elegant volume, royal 4to., bds, cloth backed	3	0	0
The same in splendid Turkey Morocco	4	15 0
Comprehensive Bible, on Imperial Writing Paper, having four inches of margin for MS. Notes, cloth boards	3	15 0
The same, with vellum backs, &c.	4	4 0

The Treasury Bible,

Containing the Authorised Version of the Holy Scriptures, with the work entitled "The Treasury of Scripture Knowledge," described below.

1st. *In one most beautiful pocket volume*, the Sacred Text on one page, and the same page of "The Treasury of Scripture Knowledge" opposite.

2nd. The Sacred Text and corresponding matter of "The Treasury of Scripture Knowledge," printed side by side on the same page, in one Quarto volume, on the very finest writing paper; with a novel and most useful variation in the fabrick of the paper for manuscript notes.

The Treasury of Scripture Knowledge is a work of great importance and value. The Notes are numerous, and the Scripture References are about 500,000.

The mass of Parallel Passages are so printed as to secure facility of reference with EVERY EDITION of the Bible, the references of each respective verse being fully given.

The plan is best exemplified by the following verse—

Isaiah 56, v. 2.	{	2 <i>Blessed</i> . Ps. 1. 1.3.—15. 1.5—106. 3.—112. 1.—119. 1.5—
		128. 1. Lu. 11. 28.—12. 43. Jno. 13. 17. Re. 22. 14. <i>layeth</i> . ver. 4.
		Pr. 4. 13. Ec. 7. 18. <i>keepeth the</i> . ch. 58. 13. Ex. 31. 13. 16. Le. 19. 30.
		Ne. 13. 17. Je. 17. 21, 22. Eze. 20. 12, 20. <i>keepeth his</i> . Ps. 34. 14.—
		37. 27.—119. 101. Pr. 4. 27.—14. 16.—16. 6, 17. Ro. 12. 9.

By reading the text of this verse, it will be seen that the word '*Blessed*' is the first of the sentence illustrated by the references which follow it, and by the second word, '*layeth*,' the end of the first sentence and the beginning of the second are determined, and so on throughout. The additions to a single word point out the particular part of the verse when the same word twice occurs: thus '*keepeth the*' and '*keepeth his*' occur in this case. When the references illustrate the whole verse, the italic words are not printed, because not required.

The TREASURY OF SCRIPTURE KNOWLEDGE, containing 500,000 Scripture References, and numerous Notes, foolscap 8vo., cloth . . . 0 12 0

'English Version of the Polyglott Bible,' interpaged, foolscap 8vo., cloth . . . 1 10 0

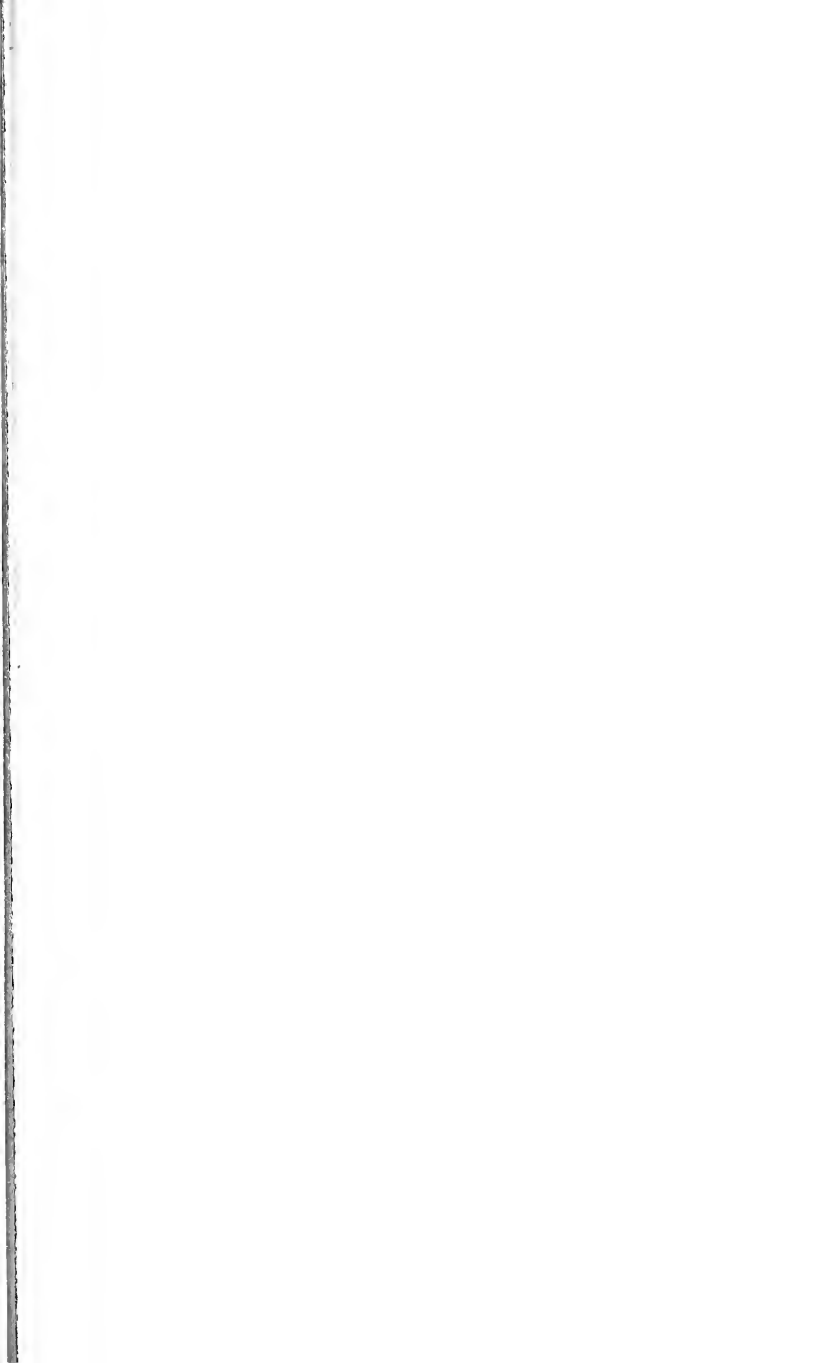
The Treasury Bible, in an elegant Quarto volume, printed on a writing paper with lines prepared in the fabric of the paper for manuscript matter, in cloth . . . 1 10 0

The same, half bound Russia, edges uncut . . . 1 17 0

The same in Turkey Morocco . . . 2 15 0

Bishop Coverdale's Bible.

A REPRINT of this important WORK is now in the PRESS, from a copy belonging to His Royal Highness the DUKE OF SUSSEX, who has most obligingly lent it to the Publisher for that purpose. It will be printed in Crown 4to. in the Roman character, and embellished with a well-executed Portrait of Bishop Coverdale, price in cloth . 1 15 0





UNIVERSITY OF CALIFORNIA

BY

U. A. 105

105

BS2040.

1836

UCLA-Young Research Library

BS2040 1936

yr



L 009 497 069 6

Handwritten signature or mark

UC SOUTHERN REGIONAL LIBRARY FACILITY



AA 001 304 991 1

